

ŚRĪMAD BHĀGAVATAM

A Symphony of Commentaries on the Tenth Canto



Volume Two
Chapters 4-11



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Śrīmad Bhāgavatam:
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Tenth Canto

Volume Two
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Chapter Four

Yogamāyā Displays Her Eight-armed Form to Kāṁsa; Kāṁsa Frees Devakī; and Vasudeva Takes Counsel

10.4.1

śrī-śuka uvāca

*bahir-antaḥ-pura-dvāraḥ sarvāḥ pūrva-vad āvṛtāḥ |
tato bāla-dhvanim śrutvā grha-pālāḥ samutthitāḥ ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *bahir-antaḥ-pura-dvāraḥ*—the doors of the outside of the dwelling and of the inside of the dwelling; *sarvāḥ*—all; *pūrva-vat*—as before; *āvṛtāḥ*—covered (closed); *tataḥ*—then; *bāla-dhvanim*—the sound of a child; *śrutvā*—after hearing; *grha-pālāḥ*—the guards of the dwelling; *samutthitāḥ*—arose.

śrī-śukaḥ uvāca—*bahir-antaḥ-pura-dvāraḥ sarvāḥ pūrva-vad āvṛtāḥ. tataḥ bāla-dhvanim śrutvā grha-pālāḥ samutthitāḥ.*

Baladeva Vidyābhūṣaṇa—

śrī-śukaḥ uvāca—(yāḥ) *bahir-antaḥ-pura-dvāraḥ (abhavan, tāḥ) sarvāḥ pūrva-vad āvṛtāḥ. tataḥ bāla-dhvanim śrutvā grha-pālāḥ samutthitāḥ.*

Śrī Śuka said: All the inner doors and outer doors on the property were closed as before. Afterward, the guards heard the cry of a baby and stood up.

Śrīdhara Svāmī—

*caturthe caṇḍikā-vakyam ākarṇyātibhayākulaḥ |
durmantribhir hitarṇ mene kaṁso bālādi-himsanam ||*

“In the fourth chapter, upon hearing Caṇḍikā’s speech, Kāṁsa, overwhelmed by intense fear, thought that his wicked advisors’ perpetrating the killing of babies would be beneficial.”

Viśvanātha Cakravartī—

*māyā-vākyena kaṁsasyānutāpo devakī-kṣamā |
durmantribhir mantraṇā ca caturthe kathyate kathā ||*

“Kāṁsa’s remorse because of Māyā’s speech, Devakī’s forgiveness, and the wicked advisors’ counsel are the topics narrated in the fourth chapter.”

10.4.1

“They heard the sound of the crying of a baby that was just born.” The term *grha-pālāḥ* (the guards of the house) means they were like dogs.

Sanātana Gosvāmī—“The doors fastened by themselves (*āvṛtāḥ* = *lagnāḥ babhūvuḥ svayam eva*). Right after that (*tataḥ* = *tataḥ ca* = *tad-anantaram eva*), they heard the sound of the crying of a child,” inasmuch as the child had just taken birth. The masculine gender of *bāla* (child) is used as a generality, or else the reason is the doorkeepers thought the child was a boy. Or perhaps Śrī Vasudeva had told them “A child is born.” They were guards (*grha-pālāḥ* = *rakṣiṇaḥ*). As a pun, they were like dogs. “They got up attentively,” meaning they arose and raised their weapons (*samutthitāḥ* = *samyak utthitāḥ*) (*samyak* = *sāvadhānam udyatāstratayā*).

Jīva Gosvāmī—(Additions to *Bṛhad-vaiṣṇava-toṣaṇī* are underlined.) “The doors fastened by themselves (*āvṛtāḥ* = *lagnāḥ babhūvuḥ svayam eva*). Right after that (*tataḥ* = *tataḥ ca* = *tad-anantaram eva*), they heard the sound of the crying of a child,” inasmuch as the child had just taken birth. The sense is they heard the sound pertaining to the category of infants (*bāla-dhvanim* = *bālasya dhvanim* = *bālaka-jāteḥ dhvanim*). Therefore, since it is a generality, the feminine

gender is not used. They were guards (*gr̥ha-pālāḥ* = *rakṣiṇaḥ*); as a pun, they were like dogs. “They got up attentively,” meaning they arose and raised their weapons (*samutthitāḥ* = *samyak utthitāḥ*) (*samyak* = *sāvadhānam udyatāstratayā*).

Baladeva Vidyābhūṣaṇa—

devī-vākyenānutāpo bhaginī-bhāmayaḥ kṣamā |
durmantribhir mantranāṁ ca karmasasyāsīc caturthake ||

“Karma’s remorse because of Devī’s speech, both his sister’s and his sister’s husband’s forgiveness, and the wicked advisors’ counsel—those are the topics in the fourth.”

The sentence is: *bahir-antaḥ-purayoḥ yāḥ dvāraḥ tāḥ sarvāḥ pūrvavad āvṛtāḥ*, “All the doors of the exterior the dwelling and all the doors of the interior of the dwelling were closed by door panels as before (*āvṛtāḥ* = *kapāṭa-pihitāḥ babhūvuh*).”

10.4.2

te tu tūrṇam upavrajya devakyā garbha-janma tat |
ācakhyur bhoja-rājāya yad-udvignaḥ pratikṣate ||

te—they; *tu*—only; *tūrṇam*—quickly; *upavrajya*—after going near; *devakyāḥ*—of Devakī; *garbha-janma*—the birth from the womb; *tat*—that [eighth birth]; *ācakhyuh*—told; *bhoja-rājāya*—unto Karma (“the King of the Bhojas”); *yat*—of which [eighth birth]; *udvignaḥ*—[being] afraid; *pratikṣate*—he is expecting.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

te (*vasudevādhiṣṭhita-gr̥ha-pālāḥ*) *tu tūrṇam upavrajya yad-udvignaḥ* (*san*) *pratikṣate*, *tat devakyāḥ* (*aṣṭama*-) *garbha-janma bhoja-rājāya ācakhyuh*.

They quickly approached the king of the Bhojas and informed him of Devakī’s childbirth that he feared and was awaiting.

Śrīdhara Svāmī—He feared the eighth birth (*tat* = *aṣṭamaṁ janma*).

Viśvanātha Cakravartī—(The commentary is the same as the above.)

Sanātana Gosvāmī—They went near him (*upavrajya = samīpe gatvā*).

Jīva Gosvāmī—“They went near him (*upavrajya = samīpe gatvā*)” although they did not have the prerogative to do so, “in order make that known (*ācakhyuh = tam vijñāpayitum*) to the King of the Bhojas.”

10.4.3

sa talpāt tūrṇam utthāya kālo 'yam iti vihvalaḥ |
sūti-grham agāt tūrṇam praskhalan mukta-mūrdhajaḥ ||

saḥ—he; *talpāt*—from the bed; *tūrṇam*—immediately; *utthāya*—after getting up; *kālaḥ*—time (or death); *ayam*—this; *iti*—in this way; *vihvalaḥ*—agitated; *sūti-grham*—to the maternity room; *agāt*—went; *tūrṇam*—quickly; *praskhalan*—stumbling; *mukta*—is free (scattered); *mūrdhajaḥ*—whose hair (“produced from the head”).

saḥ (kaṁsaḥ) talpāt tūrṇam utthāya kālaḥ ayam iti (evam) vihvalaḥ (san) praskhalan mukta-mūrdhajaḥ (san) sūti-grham tūrṇam agāt.

Kaṁsa immediately rose out of bed. “This is the time.” Thus perturbed, he didn’t bother combing his hair and swiftly went to the maternity room, stumbling on the way.

Śrīdhara Svāmī—Kaṁsa was Death (*kālaḥ = mṛtyuḥ*).

Viśvanātha Cakravartī—The drift is: “This (*ayam = ayam eva*) is the time (*kālaḥ = samayaḥ*) to kill the boy.” Alternatively: “He was perturbed because he was afraid: ‘He is my death’” (*kālo 'yam iti vihvalaḥ = man-mṛtyur iti bhayena vihvalaḥ*).

Sanātana Gosvāmī—“This (*ayam = ayam eva*) is the time (*kālaḥ = samayaḥ*) to kill.” Or else: “‘Death has come in person.’ He was thus

afflicted (*iti vihvalaḥ*).” That is, he was either flurried or extremely afraid. Hence he was tottering (*praskhalan*), meaning he was stumbling here and there.

Jiva Gosvāmī—(Additions are underlined.) “This (*ayam* = *ayam eva*) is the time (*kālaḥ* = *samayaḥ*) to kill.” Or else: “‘Death has come in person.’ He was thus overwhelmed by fear (*iti vihvalaḥ* = *iti bhaya-vyākulaḥ*).” Hence he was tottering (*praskhalan*), meaning he was stumbling here and there. In the second half of the verse, the reading is either *śīghram* (swiftly) or *tūrṇam* (swiftly).

Krama-sandarbha—He thought “My time has come” (*kālo ’yam iti* = *mama kālo ’yam jāta iti*).

10.4.4

tam āha bhrātaraṁ devī kṛpaṇā karuṇaṁ satī |
snuṣeyaṁ tava kalyāṇa striyaṁ mā hantum arhasi ||

tam—to him; *āha*—says (said); *bhrātaram*—to the brother (her cousin); *devī*—radiating (or goddess); *kṛpaṇā*—miserable; *karuṇam*—lamentingly; *satī*—virtuous; *snuṣā*—daughter-in-law; *iyam*—she; *tava*—your; *kalyāṇa*—O prosperous man; *striyam*—a woman; *mā*—not; *hantum*—to harm (or to kill); *arhasi*—you deserve (you ought) (a polite form of the imperative tense).

(*devakī*) *devī kṛpaṇā satī taṁ bhrātaraṁ karuṇam āha (sma)—*
kalyāṇa! iyaṁ tava snuṣā (bhaviṣyati. tvaṁ) striyaṁ hantum mā
arhasi.

Beaming within and woeful without, saintly Devakī lamentingly addressed him, her cousin: “Good sir, she is your daughter-in-law. Do not kill a woman, if you please.

Viśvanātha Cakravartī—The term *devī* means she was beaming inwardly because her son was concealed. She felt miserable (*kṛpaṇā*), since she was thinking: “This daughter of a friend should live too.” She was virtuous, that is, she was expert (*satī* = *kovidā*) at deceiving

him. She spoke to him, who desired to snatch the little girl by force: “Look at this woman (*striyam* = *striyam paśya*): she’s a little girl. She will be the wife of your future son” (*snuṣā iyaṁ tava* = *tava bhāvināḥ putrasya iyaṁ vadhūḥ bhaviṣyati*). The gist of the vocative *kalyāṇa* (O good sir; O prosperous one) is: “By the sinful reaction of killing a woman, inauspiciousness (*akalyāṇa*) would befall you.”

Sanātana Gosvāmī—The suitability of her statement to him is expressed with the word *bhrātaram* (brother, i.e. cousin). *Karuṇam* (lamentingly) is an adverb. Devakī is a virtuous lady (*satī* = *sadhvī*) insofar as she acts in conformity with her husband’s opinions. She was beaming within (*devī* = *antar dyotamānā*) because her son was concealed, and therefore, although she was not miserable, for the sake of cheating Kāṁsa she was being woeful (*kṛpaṇā satī* = *dīnā satī*). (Here *satī* is a pun.)

Alternatively: “Being (*satī*) already sorrowful (*kṛpaṇā* = *duḥkhitā eva*)...” because of the upcoming killing of the little girl of Yaśodā, her dear friend.”

The sense of *snuṣā* (daughter-in-law) is this: “She will be the wife of your son.” In this way she evokes interest in him. In case someone were to think: “Marrying the daughter of the sister of one’s father is inappropriate,” with the word *striyam* Devakī implies: “Even so, she doesn’t deserve to be killed, because she is a woman.”

“Not killing is certainly fitting for you.” She signifies this with the word *kalyāṇa*, which means: “O righteous one! (*kalyāṇa* = *dhārmika*).” Or: “O you who have a long life!” (*kalyāṇa* = *āyusman*). In this way she repels the fear of death.

Jīva Gosvāmī—In point of *bhrātaram* (brother, i.e. cousin): It is suitable to talk to him that way, yet his wickedness is told: *karuṇam* (lamentingly) is an adverb. The gist of the word *satī* is this: His death as soon as possible is appropriate because he has followers and because she is distressed.

The syntactical connection is: *devī kṛpaṇā ca satī* (being resplendent and woeful): “She was beaming within (*devī* = *antar dyotamānā*)—by thinking: “My son is hidden due to my good luck”—and was sorrowful” (*kṛpaṇā* = *duḥkhitā*) because she feared the killing of the little girl of Yaśodā, her dear friend. In her speech,

at first she only generates interest in him by saying: “She will become your daughter-in-law.” Then she says “Do not kill a woman, if you please” because, suspecting that she is the eighth child, he was showing contempt for the girl and was trying to snatch her. The sense is: She cannot be killed and should not be killed. “And that is certainly appropriate in your case.” She signifies this with the vocative *kalyāṇa*: “O righteous one!” (*kalyāṇa* = *dhārmika*). Or else: “O you who have a long life!” (*kalyāṇa* = *āyusman*). In this way she repels the fear of death, a fear occasioned by the girl’s taking birth in place of the eighth child.

Baladeva Vidyābhūṣaṇa—Devakī was outwardly miserable (*krpaṇā* = *bahiḥ krpaṇā*), meaning she felt wretched (*krpaṇā* = *dhṛta-dainyā*). She spoke in such a way that compassion was generated (*karuṇam* = *dayotpādanam* yathā syāt tathā).

Anvitārtha-prakāśikā—Devakī is smart in a good way (*satī* = *sadbuddhiḥ*): “She is your daughter-in-law,” that is, “She ought to be protected as if she were your daughter-in-law” (*snusā* = *snusā-vat pālyā*).

10.4.5

bahavo himsitā bhrātaḥ śiśavaḥ pāvakopamāḥ |
tvayā daiva-niṣṛṣṭena putrikaikā pradiyatām ||

bahavaḥ—many; *himsitāḥ*—were killed; *bhrātaḥ*—O brother; *śiśavaḥ*—infants; *pāvaka-upamāḥ*—similar to fire; *tvayā*—by you; *daiva-niṣṛṣṭena*—impelled by destiny; *putrikā*—daughter; *ekā*—one (or only); *pradiyatām*—may [she] be bestowed.

bhrātaḥ! daiva-niṣṛṣṭena tvayā śiśavaḥ bahavaḥ pāvakopamāḥ himsitāḥ, (ataḥ iyaṁ) ekā putrikā pradiyatām.

“Dear brother, you killed many infants as lustrous as fire. You were impelled by destiny. Please spare this one daughter.

Viśvanātha Cakravartī—At first she points out that he is merciless.

Then she does damage control: “You were impelled by destiny.” The sense is: “This is just my bad luck, so what do you have to do with this?” The gist of “Spare this one daughter” is: “Don’t deprive me of opportunities to use my bosom.” She shows meekness that way.

Sanātana Gosvāmī—With the vocative *bhrātaḥ* (O brother) she generates affection. The babies he killed were like fire, meaning they were intensely blazing with energy (*pāvakopamāḥ* = *tejasā jājvalyamānāḥ*).

“You were impelled by destiny.” That is, “Actually the destiny was their own bad luck. You’re not at fault.” But in truth his utter mercilessness is thus implied due to the murder of many such children. The word *ekā* (one) is said because there was no other offspring afterward. For this reason she will say *caramām prajām* (the last child) [in the next verse].¹

Jīva Gosvāmī—With the vocative *bhrātaḥ* (O brother) she generates affection. The babies he killed were effulgent like fire (*pāvakopamāḥ* = *pāvaka-vat tejasvinaḥ*). Upon indicating his mercilessness, she does damage control: “You were impelled by destiny.” In regard to *ekā*, showing meekness is a subtle way of implying her fingerpointing.

10.4.6

nanv ahaṁ te hy avarajā dīnā hata-sutā prabho |
dātum arhasi mandāyā aṅgemām caramām prajām ||

nanu—certainly; *ahaṁ*—I; *te*—your; *hi*—because; *avara-jā*—younger sister; *dīnā*—wretched; *hata-sutā*—whose sons were killed; *prabho*—O master (O you who are capable); *dātum arhasi*—you should give; *mandāyai*—[to me,] who am weak, helpless; *aṅga*—(a vocative word expressive of endearment) (‘limb’); *imām*—this; *caramām*—last; *prajām*—child.

prabho! aṅga! nanu hi ahaṁ te avarajā hata-sutā dīnā (bhavāmi, tvam mahyam) mandāyai imām prajām caramām dātum arhasi (iti).

1 However, Devakī will beget Subhadra (Bhāgavatam 9.24.55).

“O master, brother, my sons have been killed, and so I am miserable. Surely, since I’m your younger sister, you should be kind enough to give me this last child. I am helpless.”

Śrīdhara Svāmī—The vocative *aṅga* signifies “O brother”.

Sanātana Gosvāmī—She requests him again in the same way, by attracting pity on herself, in order to evoke affection. *Nanu* has the sense of *nīścaya* (certainty)²; *hi* means *yataḥ* (because). She was wretched (*dīnā*)... due to staying in a place of confinement, and so on. The vocative *prabho* signifies: “O you who are able to give what is ungiveable.”

Mandāyāḥ means *putra-bhāgya-hīnāyāḥ*,³ “[the last daughter of me] who have no good fortune in the form of a son.” The pronoun *me* [in the reading *aṅga me*] is in the genitive case, but it has the sense of the dative. In the reading “*aṅgemām* (this),” *imām* signifies: “born just a few minutes ago,” meaning the girl is unable to do anything.

Someone might think: “No doubt, the girl will be killed since she is the eighth child. But the next baby that takes birth should remain alive.” With this in mind, Devakī says *caramām* (the last child). The gist is: “There won’t be another child because I’m old and because I fear you.”

Prajām means *apatyam* (child). As a pun (*prajā* means citizen, people), the sense is: “You, the king, should protect her as if she were your subject.”

Jīva Gosvāmī—(The first paragraph is the same. Moreover:) *Mandāyai* signifies *putra-bhāgya-hīnāyai*, “[unto me] who have no good fortune in the form of a son.” The pronoun *me* means *mahyam*, (unto me).

2 This is substantiated in *Amara-koṣa* (3.3.248): *praśnānvadhāraṇānujñānunayāmantraṇe nanu*, “*Nanu* is used in the senses of *praśna* (question), *avadhāraṇa* (restriction; ascertainment), *anujñā* (permission), *anunaya* (courtesy), and *āmantraṇa* (addressing).” Literally, *na nu* signifies: “Is it not?”, i.e. “certainly.” This corresponds to the sense of *avadhāraṇa*.

3 Three manuscripts out of six have the reading *putra-hīnāyāḥ* (of one who does not have a son).

Baladeva Vidyābhūṣaṇa—*Avara-jā* means *kaṇiṣṭhā bhaginī* (junior sister). *Mandāyā* means *bhāgya-hīnāyāḥ*, “[the last daughter of me,] who have no good luck.”

Anvitārtha-prakāśikā—*Mandāyā* stands for *mandāyai*, which means: *manda-bhāgyai*, “[to me,] whose good luck is wanting.”

10.4.7

śrī-śuka uvāca

upaguhyātmaṣām evaṁ rudatyā dīna-dīnavat |
yācitas tām vinirbhartsya hastāt ācicchide khalah ||

śrī-śukaḥ uvāca—Śrī Śuka said; *upaguhya*—after clasping (or after embracing); *ātmaṣām*—the daughter; *evaṁ*—in this way; *rudatyā*—[by Devakī,] who was crying; *dīna-dīna-vat*—as if more wretched than a wretch; *yācitaḥ*—begged (requested); *tām*—her (Devakī); *vinirbhartsya*—after rebuking; *hastāt*—from the hand; *ācicchide*—snatched; *khalah*—[Kāṁsa,] who is cruel (or vile).

śrī-śukaḥ uvāca—(*kāṁsaḥ*) *khalah* (*devakyā*) *evaṁ yācitaḥ (api) tām vinirbhartsya ātmaṣām upaguhya dīna-dīnavat rudatyāḥ (devakyāḥ) hastāt (tām ātmaṣām) ācicchide*.

{*kiṁvā*} *śrī-śukaḥ uvāca*—(*kāṁsaḥ*) *khalah* (*devakyā*) *yācitaḥ (api) tām vinirbhartsya ātmaṣām evaṁ upaguhya dīna-dīnavat rudatyāḥ (devakyāḥ) hastāt (tām ātmaṣām) ācicchide*.⁴

Śrī Śuka said: Although requested in this way, the lowlife rebuked her, clasped the daughter and snatched her from the hands of Devakī, who was crying as if she were more woeful than a wretch.

4 Here the words *ātmaṣām upaguhya* (embracing the daughter) are connected to *rudatyāḥ* instead of *ācicchide*. Thus, “[Kāṁsa snatched her from the hands of Devakī,] who was crying while she was embracing her daughter.” Sometimes the action expressed by an indeclinable participle (*upaguhya*) and the other action take place simultaneously: *tat-kale 'pi ktvā kvacit* (*Hari-nāmāmṛta-vyākaraṇa* 771).

Śrīdhara Svāmī—*Dīna-dīna-vat* means: *dinād api dīna-vat*, “like one who is more wretched than a wretch.” But she was not really that way, because her son had been taken to another place and because she knew that the little girl is Yogamāyā. Although he was begged (*yācitaḥ* = *yācitaḥ api*), he snatched her, that is, he pulled her and grabbed her (*ācicchide* = *ākṛṣya jagrāha*), by the hand (*hastāt*).

Viśvanātha Cakravartī—*Evam* means *anena prakareṇa* (in this way). *Ātmajām* has the sense of “as if she were her daughter.” *Dīna-dīna-vat* signifies: *dinād api dīna-janaḥ iva*, “like one who is more wretched than a wretch.” But she was not really that way because the girl was not her offspring.

“Kāṁsa pulled and grabbed (*ācicchide* = *ākṛṣya jagrāha*) Devakī (*tām* = *devakīm*).”

Sanātana Gosvāmī—The word *ātmajām* is used because her son was taken away by the exchange of children. Or it’s because Devakī felt non-different from Yaśodā due to their friendship. The word *dīna-dīnavat* was explained by the venerable one. Alternatively, the drift is: “[of Devakī] who was crying (*rudatyāḥ*) like a person who is more engulfed in sorrow than a wretch,” due to a distinct sorrow—in view of the possibility that Yaśodā’s daughter would be killed—, a sorrow greater than that resulting from the murder of her own sons.

Jīva Gosvāmī—The child is described as Devakī’s (*ātmajām*) because out of close friendship with Yaśodā she considered herself nondifferent from her. And therefore it is said *dīna-dīnavat*, which means: *dīna-dīnaḥ yaḥ janaḥ tadvat* (like a person who is as if woeful). The repetition in *dīna-dīnaḥ* is formed by the *sūtra*: *prakāre guṇa-vacanasya*, “of a word expressing a quality when there is resemblance” (*Aṣṭādhyāyī* 8.1.12), which is in the scope of the rule *karma-dhāraya-vad uttara-padeṣu*, “The following rules refer to the last word in a compound, and the compound is taken as a *karma-dhāraya*” (*Aṣṭādhyāyī* 8.1.11). The expression is like: *bhīta-bhīta iva śīta-mayūkhaḥ* (a cool ray that is as if a little afraid).⁵ Devakī was

5 If Śrīdhara Svāmī’s explanation is not taken into account and the word *api* is not added, then by the above rule, *dīna-dīna* literally means

that way due to her affectionate nature, even though she knew the girl was just Māyā.

The definition of *khala* in *Viśva-kośa* is: *krūre nice 'dhame khalah*, “*Khala* means *krūra* (cruel), *nica* (low), and *adhama* (lowest, vile).”

Krama-sandarbha—*Dina-dina-vat* is an example; it is not figurative (“as though she were a little miserable”). She is afraid because Śrī Yaśodā is her dear friend and because of her own nature of being affectionate. It is like the phrase “for your sake.”

Baladeva Vidyābhūṣaṇa—“After clasping (*upaguhya*) Devī, by whom the state of being an offspring was manifest to cheat Kāṁsa, he snatched (*ācicchide* = *ākṛṣya jagrāha*) her from the hand of Devakī (*hastāt* = *devakyāḥ hastāt*) who was that way, meaning she had just finished talking (*evam* = *pūrvokta-vacanāyāḥ*), and who was crying (*rudantyāḥ*) like an extremely woeful person (*dina-dina-vat* = *ati-dina-jana-vat*).” But Devakī wasn’t really like that because she had been comforted by the Lord and because she knew the girl is Devī.

Kāṁsa did so although he had been requested (*yācitah* = *arcitah api*) thus: *caramām prajām dehi*, “Give me the last child (10.4.6).” He rebuked (*vinirbhartsya* = *nirbhartsya*) Devakī (*tām* = *devakīm*): “You liar, you pretended to have affection for me, but you only want the eighth child to kill me.”

Anvitārtha-prakāśikā—The affix *n[um]* in the reading *rudantyāḥ* is poetic license.

10.4.8

tām gṛhītvā caraṇayor jāta-mātrām svasuḥ sutām |
apothayac chilā-prṣṭhe svārthonmūlita-sauhrdaḥ ||

īṣad-dina (a person who feels a little miserable), just like *paṭu-paṭu* means “slightly clever” (*paṭu-paṭuḥ paṭu-sadrśaḥ. īṣat-paṭur iti yāvat. Siddhānta-kaumudī* 2147), in other words “not quite clever” *paṭuto nyūna-guṇaḥ, Hari-nāmāmṛta-vyākaraṇa* 1038 *vṛtti*), and so *dina-dinavat* would mean “like someone who is as if miserable.”

tām—her (Yogamāyā); *grhītvā*—seizing; *caraṇayoḥ*—[in such a way that there was an inversion] of the two feet; *jāta-mātrām*—who was just born; *svasuḥ*—of the sister; *sutām*—the daughter; *apothayat*—smashed; *śilā-prṣṭhe*—on the surface of a stone; *sva-artha*—for his own sake; *unmūlita*—was uprooted; *sauhrdaḥ*—by whom friendship (or affection).

(*kaṁsaḥ*) *svārthonmūlita-sauhrdaḥ tām svasuḥ sutām jāta-mātrām caraṇayoḥ (viparītatayā) grhītvā śilā-prṣṭhe (tām) apothayat.*

For his own good, Kāṁsa gave up his affection for his cousin Devakī: He seized her daughter by the feet and attempted to smash the newborn on the slab of a stone.

Śrīdhara Svāmī—“He threw her with force” (*apothayat* = *balena cikṣepa*).

Sanātana Gosvāmī—Here Śukadeva only illustrates how much of a lowlife Kāṁsa was. The girl had just been born (*jāta-mātrām*), meaning she was still moist due to the water of the uterus. For example, in *Śrī Hari-varṇa*: *sā garbha-śayane kliṣṭā garbhāmbu-klinna-mūrdhajā*, “she, distressed on the maternity bed, whose hair was moist due to water from the womb” (*Hari-varṇa* 2.4.34).

With the words *svasuḥ sutām* (the sister’s daughter), Śukadeva informs that she should not be killed.

For his own purpose, that is, only for the sake of protecting his body, Kāṁsa uprooted the friendship. (*svārthonmūlita-sauhrdaḥ* = *svārthan sva-deha-mātra-rakṣaṇārtham unmūlitaṁ sauhrdaṁ yena saḥ*)

Jīva Gosvāmī—(The commentary is the same as the first paragraph above.)

Baladeva Vidyābhūṣaṇa—*Apothayat* means *uccaiś cikṣepa*, “He threw her high” so that she would break a limb.

ANNOTATION

The verbal root in *apothayat* is *puh* *himsāyām* (to hurt, kill). Since Kāṁsa neither hurt her nor killed her, the verb *apothayat* (he slammed), which is a causative form (he caused her to be hurt), merely describes the beginning of the action of slamming. This is evidenced in the first words of the next verse.

10.4.9-10

sā tad-dhastāt samutpatya sadyo devy ambaram gatā |
adrśyatānujā viṣṇoḥ sāyudhāṣṭa-mahā-bhujā ||
divya-srag-ambarālepa-ratnābharaṇa-bhūṣitā |
dhanuḥ-śūleṣu-carmāsi-śaṅkha-cakra-gadā-dharā ||

sā—she; *tad-dhastāt*—from his hand; *samutpatya*—after fully rising; *sadyaḥ*—at once; *devī*—a goddess; *ambaram*—to the sky; *gatā*—went; *adrśyata*—was seen; *anujā viṣṇoḥ*—Kṛṣṇa’s younger sister; *sa-āyudha-aṣṭa-mahā-bhujā*—whose eight arms were endowed with raised weapons; *divya-srag-ambara*—with a divine garland and divine clothes; *ālepa*—with ointments; *ratna-ābharaṇa*—and with ornaments [endowed with] jewels; *bhūṣitā*—adorned; *dhanuḥ-śūla-iṣu-carma-asi-śaṅkha-cakra-gadā-dharā*—who holds a bow, a trident, arrows, a shield, a sword, a conchshell, a *cakra*, and a club.

sā viṣṇoḥ anujā tad-dhastāt sadyaḥ samutpatya devī (eva) devī (bhūtvā) ambaram gatā (tatra sthitā satī) sāyudhāṣṭa-mahā-bhujā divya-srag-ambarālepa-ratnābharaṇa-bhūṣitā dhanuḥ-śūleṣu-carmāsi-śaṅkha-cakra-gadā-dharā (kāṁsādibhiḥ sarvaiḥ) adrśyata.

Jīva Gosvāmī—

sā viṣṇoḥ anujā tad-dhastāt sadyaḥ samutpatya devī (satī) ambaram gatā sāyudhāṣṭa-mahā-bhujā divya-srag-ambarālepa-ratnābharaṇa-bhūṣitā dhanuḥ-śūleṣu-carmāsi-śaṅkha-cakra-gadā-dharā (kāṁsādibhiḥ sarvaiḥ) adrśyata.

Kṛṣṇa’s younger sister at once rose from Kāṁsa’s hand, became a goddess and stayed in the air. He stared at her. She was adorned with a divine garland, celestial clothes, ointments and jewel-studded ornaments, and had eight stout arms holding a bow, a trident, an

arrow, a shield, a sword, a conchshell, a *cakra* and a club.

Śrīdhara Svāmī—She at once became the goddess (*sadyo devī* = *sadya eva devī bhūtvā*).

Viśvanātha Cakravartī—Although she was being slammed downward, she rose up. It is said in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*: *kaṁsāsurasyottamāṅge pādāṁ dattvā gatā divam*, “She went in the air after putting a foot on the top limb of Kāṁsa the asura.”

The epithet *anujā viṣṇoḥ* (Viṣṇu’s younger sister) subtly indicates that Kṛṣṇa took birth from Yaśodā. Yogamāyā had eight arms with raised weapons and so on to frighten Kāṁsa and to make him realize that she meant every word that she was about to say.

Sanātana Gosvāmī—In the light of the next verse, she was seen by everyone, including Kāṁsa (*adrśyata* = *kaṁsādibhiḥ sarvaiḥ adrśyata*) so that he would believe her in her upcoming speech. It’s understood that she showed such a form for the same reason.

Viṣṇoḥ anujā denotes the younger sister of Bhagavān who entered Śrī Devakī’s womb. He is the ultimate reason behind this series of events. *Ālepa* means *anulepa* (ointment).

Jīva Gosvāmī—These two verses form one syntactic unit. She rose at once (*sadyaḥ samupetya*), meaning she rose by her power although she was being slammed down. In this regard there is a specific mention in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*: *kaṁsāsurasyottamāṅge pādāṁ dattvā gatā divam* (see above).

“Being a divine form (*devī* = *divya-rūpā satī*), she was seen by everyone, including Kāṁsa, so that he would believe her speech. Her huge body, in terms of having huge arms, is for the sake of frightening him.

The sense of *viṣṇoḥ* is: “of He who simultaneously entered the hearts of Devakī and Yaśodā.” This is proven by the fact that she is *anujā* (the younger sister), which further indicates the oneness of the two wives Devakī and Yaśodā. *Ātmajām* (10.4.7) should be inferred in the same way.

Anvitārtha-prakāśikā—“Her eight big arms had weapons (*sāyudhāṣṭa-mahā-bhujā* = *āyudhaiḥ sahitāḥ aṣṭau mahāntaḥ bhujāḥ yasyāḥ*), and she was adorned with divine garlands, clothes, ointments such as sandalwood paste (*ālepa* = *candanādi*), and jewel-studded ornaments (*ratnābharāṇa* = *ratna-yuktābharāṇa*).”

10.4.11

siddha-cāraṇa-gandharvair apsaraḥ-kinnaroragaiḥ |
upāhṛtoru-balibhiḥ stūyamānedam abravīt ||

siddha-cāraṇa-gandharvaiḥ—by Siddhas, Cāraṇas (celestial singers), and Gandharvas; *apsaraḥ-kinnara-uragaiḥ*—by Apsarās, Kinnaras (who are said to have a human body and the head of a horse, or vice versa (*kiṁ-nara* means “a bad man” or “is it a man (*kiṁ naraḥ*)?”)), and Uragas (who are said to have a body of a snake and a human head); *upāhṛta-uru-balibhiḥ*—by they by whom great offerings [pertaining to formal worship] were offered; *stūyamānā*—being praised; *idam*—this; *abravīt*—she said.

(*sā*) *siddha-cāraṇa-gandharvaiḥ apsaraḥ-kinnaroragaiḥ upāhṛtoru-balibhiḥ stūyamānā (kaṁsaṁ prati) idam abravīt.*

While she was eulogized by Siddhas, Cāraṇas, Gandharvas, Apsarās, Kinnaras and Uragas, all of whom were worshiping her with various articles, she spoke as follows.

Sanātana Gosvāmī—She was praised by those by whom great offerings such as honey and milk were brought and presented to her. (*upāhṛtoru-balibhiḥ* = *upāhṛtāḥ tasyai āniya samarpitāḥ uravaḥ mahāntaḥ balayaḥ madhu-dugdhādy-upahārāḥ yaiḥ taiḥ*)

Jīva Gosvāmī—She was eulogized by many, not only by those mentioned here.

Anvitārtha-prakāśikā—The word *bali* denotes a thing offered in a formal worship.

10.4.12

*kiṁ mayā hatayā manda jātaḥ khalu tavānta-kṛt |
yatra kva vā pūrva-śatruḥ mā himsiḥ kṛpaṇān vṛthā ||*

kim mayā hatayā—what is the use of dead me?; *manda*—O dullard; *jātaḥ*—has taken birth; *khalu*—(ornamentation of the sentence) (or indeed); *tava anta-kṛt*—your killer (“he who will effect your end”); *yatra*—in which place (i.e. somewhere); *kva vā*—or somewhere else; *pūrva-śatruḥ*—enemy of the past; *mā himsiḥ*—don’t kill; *kṛpaṇān*—miserable [children]; *vṛthā*—in vain.

manda! mayā hatayā kiṁ (sādhyam? tava kim api sādhyam na asti). khalu tava anta-kṛt pūrva-śatruḥ yatra kva vā jātaḥ. (tvam) kṛpaṇān (śiśūn) vṛthā mā himsiḥ.

Bhaktisiddhānta Sarasvatī—

manda! mayā hatayā (tava) kiṁ (phalam bhavati? kim api na). tava pūrva-śatruḥ anta-kṛt yatra kva vā jātaḥ. vṛthā kṛpaṇān (bālakān) mā himsiḥ.

Gaṅgā Sahāya (Anvitārtha-prakāśikā)—

manda! hatayā mayā kiṁ (prayojanam siddhyati? na kim api) khalu (khalu = yataḥ) tava anta-kṛt pūrva-śatruḥ yatra kva vā jātaḥ (eva. ataḥ) kṛpaṇān (anyān) vṛthā mā himsiḥ.

“Hey dullard, what is the use of slaying me? In truth, your killer, your foe in a previous life, has already taken birth somewhere or other, so don’t uselessly murder helpless children.”

Śrīdhara Svāmī—Knowing that Kāṁsa will kill many infants, she says the infants are *kṛpaṇān* (miserable, helpless), and so she forbids him. In the other reading (*kṛpaṇām*), the gist is: “You were about to uselessly kill helpless me.” (*mā himsiḥ = māhimsiḥ = mā ahimsiḥ*) (*mā = mām*) (*ahimsiḥ = himsitavān asi*).

Viśvanātha Cakravartī—The sense of *mayā hatayā kim* (what would you gain by killing me?) is: “Even if I were killed, I would take another birth.”

“He has already taken birth somewhere or other (*yatra kva vā = yatra kvacit*),” that is, in a place that should not be divulged. *Kṛpaṇām* connotes *kṛpaṇām devakīm* (wretched Devakī). In the other reading, *kṛpaṇān*, the sense is *anyān śiśūn* (other infants).

Sanātana Gosvāmī—She calls him a dolt (*manda = alpa-buddhe*). The sense of *anta-kṛt* is: “He who will kill you has taken birth in some place (*yatra kva vā = yatra kvacid deśe*), therefore I won’t kill you right now.” Who is He? *pūrva-śatruḥ* (the enemy of the past), in other words, “the one who killed you in a previous life.”

“Do not hurt (*mā himsiḥ = himsām mā kuru*) woeful Devakī (*kṛpaṇām = kṛpaṇām devakīm*): Release her from bondage and return what you took from her.” Vasudeva is not mentioned because he will automatically be released when Devakī will be released.

In the reading *kṛpaṇān*, the sense is “Devakī, Vasudeva, and those related to them.” *Vṛthā* (in vain) is said because there is no purpose in killing Devakī.

Jīva Gosvāmī—She calls him a dolt (*manda = alpa-buddhe*). The sense of *mayā hatayā kim* is: “Even if I were killed, I would take another birth.” “He who will put your life to an end (*anta-kṛt = antaṁ kariṣyati*) has already taken birth in a place that, upon consideration, should not be divulged (*yatra kva vā = yatra kvacit = niścitya vaktum anarhe deśe*). Therefore today I won’t kill you.” Who is He? *pūrva-śatruḥ*. The drift is “He who killed you in a previous life.”

“Do not hurt (*mā himsiḥ*) woeful Devakī (*kṛpaṇām = kṛpaṇām devakīm*) by keeping her in prison. Release her, and her husband, from bondage and return their wealth.”

In the reading *kṛpaṇān* (wretched), the sense is: “Do not hurt other infants, by mistaking any one of them for him, and do not hurt Devakī, Vasudeva and those related to them.

Baladeva Vidyābhūṣaṇa—“What is the use of slaying me? Even if I were killed, your death cannot be prevented.”

10.4.13

iti prabhāṣya taṁ devī māyā bhagavatī bhuvi |
bahu-nāma-niketeṣu bahu-nāmā babhūva ha ||

iti—thus; *prabhāṣya*—having addressed; *tam*—him (Kāṁsa); *devī*—goddess; *māyā*—Māyā; *bhagavatī*—powerful; *bhuvi*—on Earth; *bahu-nāma-niketeṣu*—in places that have various names; *bahu-nāmā*—who has many names; *babhūva*—became; *ha*—(verse filler).

Bhaktisiddhānta Sarasvatī—

bhagavatī māyā devī tam (kaṁsam) iti prabhāṣya bhuvi bahu-nāma-niketeṣu bahu-nāmā (khyātā) babhūva.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

iti tam (kaṁsam) prabhāṣya māyā bhagavatī bhuvi bahu-nāma-niketeṣu bahu-nāmā devī (stutyā) babhūva.

After addressing Kāṁsa in this way, mighty Māyā became revered in many places on Earth as a goddess with many names.

Śrīdhara Svāmī—“in Benares and in other places” (*bahu-nāma-niketeṣu* = *vārāṇasy-ādi-sthāneṣu*).

Sanātana Gosvāmī—She addressed him, that is, she ordered him (*prabhāṣya* = *ādiśya*). She is *bhagavatī*, meaning she has all capabilities (*aiśvarya*) by the grace of the Lord, who had ordered her previously (10.2.7-12).

As regards *bahu-nāma-niketeṣu bahu-nāmā*, the idea is she has some particular name in a particular place. Thus, she became revered with many names. *Ha* has the sense of *harṣa* (joy).

Jīva Gosvāmī—(The commentary is the same as the above.)

Anvitārtha-prakāśikā—*Ha* has sense of *sphuṭa* (evidently).

10.4.14

*tayābhihitam ākarṇya kaṁsaḥ parama-vismitaḥ |
devakīm vasudevaṁ ca vimucya praśrito 'bravīt ||*

tayā—by her; *abhihitam*—what was said; *ākarṇya*—after hearing; *kaṁsaḥ*—Kāṁsa; *parama-vismitaḥ*—completely amazed; *devakīm*—

Devakī; *vasudevam*—Vasudeva; *ca*—and; *vimucya*—after releasing; *praśritaḥ*—[being] humble; *abravīt*—spoke.

kaṁsaḥ tayā (yoga-māyayā) abhihitam (vākyam) ākarnya parama-vismītaḥ (bhūtvā) devakīm vasudevam ca vimucya (ca) praśritaḥ (san tau) abravīt.

Kaṁsa, thoroughly astounded by Yogamāyā's assertion, released Devakī and Vasudeva. Becoming humble, he spoke as follows:

Śrīdhara Svāmī—He was completely astounded: “How could the celestial voice be wrong?”

Viśvanātha Cakravartī—He was completely astounded: “How is it possible that Durgā Devī took birth in the womb of Devakī, a woman? And how could the celestial voice be wrong?”

Sanātana Gosvāmī—“He released them from confinement (*vimucya* = *kārāgārān niḥsārya*).” Not only that, owing to the prefix *vi* (*vi* = *viśeṣataḥ*, in a special way), he told the guards to leave them alone. Ahead, Śukadeva will mention the release from the chains (10.4.24). Devakī's release occurred first either because she is Kāṁsa's sister or because of her distinct grief. Or the purpose was to please Vasudeva.

Jīva Gosvāmī—(The commentary is the same.)

10.4.15

*aho bhaginy aho bhāma mayā vām bata pāpmanā |
puruṣāda ivāpatyam bahavo himsītāḥ sutāḥ ||*

aho—alas; *bhagini*—O sister; *aho*—alas; *bhāma*—O husband of the sister; *mayā*—by me; *vām*—of both of you; *bata*—alas; *pāpmanā*—because of sin (or who am sinful); *puruṣa-adaḥ*—a cannibal; *iva*—like; *apatyam*—offspring; *bahavaḥ*—many; *himsītāḥ*—were killed; *sutāḥ*—sons.

aho bhagini! aho bhāma! bata, puruṣādaḥ iva (svam) apatyam (hinasti), mayā pāpmanā vām sutāḥ bahavaḥ hiṁsitāḥ.

“Alas dear sister, alas dear brother-in-law! I, a sinner, killed many sons of yours like a cannibal eats his children. What a shame.

Śrīdhara Svāmī—The sense of *bhāma* is: *he bhagini-bhartāḥ* (O husband of my sister). *Puruṣādaḥ* means *rākṣasaḥ* (demon) (*puruṣāda ivāpatyam = rākṣasaḥ yathā svāpatyam eva hinasti tadvat*).⁶

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The pair of words *aho* is used in the sense of *ārti-sambodhana* (a vocative expressive of pain). *Bata* (alas) has the sense of *kheda* (anguish). In accordance with the maxim: *pāpam pāpānubandhi syāt*, “One sin leads to another,” *pāpmanā* signifies either “due to a previous sin” or “by me (*mayā*), the personification of sin.”

Jiva Gosvāmī—The pair of words *aho* is used in the sense of *ārti-sambodhana*. *Bata* has the sense of *kheda*.

In days of yore, *puruṣādas* were people who devoured their own children. One day, upon seeing a Rākṣasī eat her own child, out of mercy Devī said: “From now on, Rākṣasa children should be allowed to become fully grown-up.”

10.4.16

*sa tv aham tyakta-kāruṇyas tyakta-jñāti-suhṛt khalah |
kāḷ lokān vai gamiṣyāmi brahma-heva mṛtaḥ śvasan ||*

saḥ—he (or the well-known); *tu*—that very (or indeed); *aham*—I; *tyakta-kāruṇyaḥ*—by whom compassion was relinquished; *tyakta-*

6 According to Ashutosh Sharma Bishvas, however, *puruṣāda iva* should read *puruṣādeneva*, because the subject of comparison (*upameya*), *mayā*, is in the instrumental case: The object of comparison (*upamāna*) should be in the same case ending (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 218).

jñāti-suhṛd—by whom relatives and friends have been relinquished;
khalah—wicked; *kān lokān*—to which planets; *vai*—indeed;
gamiṣyāmi—I will go; *brahma-hā iva*—like a killer of a Brāhmaṇa;
mṛtaḥ—dead; *śvasan*—[although] breathing.

Bhaktisiddhānta Sarasvatī—

tyakta-kāruṇyaḥ tyakta-jñāti-suhṛt khalah saḥ ahaṁ tu mṛtaḥ
brahma-hā iva śvasan kān lokān vai gamiṣyāmi?

Gaṅgā Sahāya (*Anvītārtha-prakāśikā*)—

tyakta-kāruṇyaḥ tyakta-jñāti-suhṛt śvasan (api) mṛtaḥ saḥ tu ahaṁ
khalah brahma-hā iva kān lokān gamiṣyāmi (iti na vedmi).

“I, a wicked man, forwent compassion and relinquished my relatives and my friends. Although breathing, I am dead: I resemble a killer of a Brāhmaṇa. Which planet will I go to?”

Jīva Gosvāmī—(Additions are underlined.) He is *tyakta-kāruṇya* (he by whom compassion was given up) insofar as he uselessly killed many of his sister’s newborns, who were faultless. Thus, *dharma* was neglected. Next, with *tyakta-jñāti-suhṛt* he says people too were disregarded: “I by whom relatives (*jñāti*), such as Devaka, and friends (*suhṛd* = *bandhu*), such as you two and others like you, were relinquished.” Therefore he is *khalah*, that is, *duṣṭaḥ* (wicked).

“Once dead (*mṛtaḥ* = *mṛtaḥ san*), which planets will I go to?” The word *vai* has the sense of *nīścaya* (indeed). In the reading *kāl lokān nu*, *nu* has the sense of *vitarka* (conjecture; ‘at all’).

Brahma-hā iva (like a killer of a Brāhmaṇa) is a contrasted example: “As a killer of a Brāhmaṇa does not go to any particular planet, so which planets will I go to? Rather I won’t be going anywhere: A killer of a Brāhmaṇa atones for his sin by staying in hells like Mahā-Raurava, which are well-known, whereas I cannot atone for my sins.” The gist is: “But in my case the destinations are even worse than those.”

The vocative *svasar* (O sister) is said out of humility. In the reading *śvasan* (breathing), the drift is: “Even while breathing here in this world, I am dead.”

10.4.17

daivam apy anṛtaṁ vakti na martyā eva kevalam |
yad-viśrambhād ahaṁ pāpaḥ svasuḥ nihataṁ śiśūn ||

daivam—the gods as a group; *api*—even; *anṛtaṁ*—falsely; *vakti*—speak; *na*—not; *martyāḥ*—humans; *eva*—only (or certainly); *kevalam*—only (or all); *yad-viśrambhād*—because of believing which [gods]; *aham*—I; *pāpaḥ*—a sinner; *svasuḥ*—of a sister; *nihatavān*—killed; *śiśūn*—infants.

Vallabhācārya—

na kevalam martyāḥ eva (anṛta-vādināḥ, kintu) daivam api anṛtaṁ vakti, (ataḥ) yad-viśrambhād pāpaḥ ahaṁ svasuḥ śiśūn (vṛthā eva) nihataṁ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

kevalam martyāḥ eva anṛtaṁ na (vadanti, kintu) daivam api (anṛtaṁ) vakti; (ata eva ākāśa-vāk mīthyā bhūtā); yad-viśrambhād pāpaḥ ahaṁ svasuḥ śiśūn nihataṁ.

“Not only humans, the gods too speak lies. Because I, a sinner, trusted them, I killed my sister’s babies.

Sanātana Gosvāmī—“It’s not only my fault, it’s also the gods’.” He speaks with that in mind. *Daivam* means *devatā* (the gods as a category). The syntactical connection is: *na kevalam martyāḥ eva anṛtaṁ vadanti*, “It’s not just that only humans speak lies.” *Pāpaḥ* means either *pāpa-kṛt* (sinner) or *kṛuraḥ* (cruel).

Jīva Gosvāmī—“It’s not only my fault. Rather, fundamentally, only the gods are to blame.” He speaks with this in mind. *Daivam* means *devatā*. The sense is this scriptural statement has been disproven: *satyam eva devā anṛtaṁ manuṣyāḥ*, “The gods are honest. Humans are liars.” The word *eva* (only) in the verse is common parlance and does not add anything (*kevalam* too means ‘only’).

“I’m a sinner (*pāpaḥ*). Why else did I believe them (the celestial voice)?”

Bhaktisiddhānta Sarasvatī—*Yad-viśrambhāt* signifies: *yad-daiva-viśrambhāt* (because of trusting which gods).

Vallabhācārya—*Yad-viśrambhāt* means: *yad-vākya-viśvāsāt*, “because of trusting the declaration of whom (of the gods).”

Anvitārtha-prakāśikā—“The gods (*daivam* = *deva-samūhaḥ*) speak lies. That explains why the celestial voice was a lie. Because of believing (*viśrambhāt* = *viśvāsāt*) the statement (*yad* = *yasya vacanasya*): “The eighth child will kill you (10.1.34),” I, a sinner, killed my sister’s babies.”

10.4.18

mā śocatam mahā-bhāgāv ātmajān sva-kṛtaṁ bhujaḥ |
jāntavo na sadaikatra daivādhināḥ sahaśate || ⁷

mā śocatam—neither one of you two should lament; *mahā-bhāgau*—O both of you who are very fortunate; *ātmajān*—[your] sons; *sva-kṛtaṁ*—what was done by them; *bhujaḥ*—who experience; *jāntavaḥ*—living beings; *na*—not; *sadā*—always; *ekatra*—in one place; *daiva-adhināḥ*—who are subservient to destiny; *saha*—together; *āsate*—exist.

mahā-bhāgāu! (*yuvām*) *sva-kṛtaṁ bhujaḥ* (*svān*) *ātmajān mā śocatam*. (*kiṁ ca*) *jāntavaḥ sadā na āsate* (*tatrāpi te*) *ekatra* (*na āsate, tatrāpi te*) *saha* (*sambhūya na āsate*), *yataḥ* (*te*) *daivādhināḥ* (*santi*).

“Both of you are greatly fortunate. Do not mourn your sons: They underwent their karma. Given that living entities are subject to destiny, they do not live permanently, nor do they remain in one place, nor do they stay together after taking birth.

Śrīdhara Svāmī—“You should not mourn (*mā śocatam*) your sons (*ātmajān* = *svātmajān*), who have experienced their own karma

⁷ *daivādhināḥ tad āsate* (Śrīdhara Svāmī’s edition); *daivādhināḥ sadāsate* (Kṛṣṇa-Śaṅkara Śāstrī’s edition).

that had begun to manifest (*sva-kṛtaṁ bhujah* = *svārabdha-karma-bhoktṛn*).

Moreover, living entities (*jantavaḥ* = *prāṇināḥ*) do not always exist (*sadā na āsate*): They exist only for a short time. Nonetheless (*tat = tad api*), they don't exist in one place (*ekatra na āsate*)." Rather they become separated, because: *daivādhināḥ* (they are subject to destiny).

Viśvanātha Cakravartī—The word *bhujah* is made with the suffix *kvip* (in the active voice). The absence of the genitive case in *sva-kṛtaṁ* is poetic license.

In point of *mahā-bhāgau* (O both of you who are very fortunate): "Durgā Devī became your daughter, so what's the use of other sons, who reaped the results of their deeds? With such an outlook, both of you should not lament (*mā śocatam*)." Moreover, with *jāntavaḥ* (living entities) and the rest, he provides another perspective.

Jīva Gosvāmī—(Additions are underlined.) The vocative *mahā-bhāgau* means *parama-vivekīnau* (O both of you who are most sagacious). The sense of *jantavaḥ* is "all the *jīvas*," not just some of them. "All living entities do not exist (*na āsate*) in one place (*ekatra* = *ekasmin sthāne*). And moreover (*tatrāpi* is added) they don't exist (*na āsate*) after taking birth together (*saha* = *saha sambhūya*)," because of animosity and so on. Rather, they abide on planets earned through their respective karma.

10.4.19

bhuvi bhaumāni bhūtāni yathāyānty apayānti ca |
nāyam ātmā tathaiteṣu viparyeti yathaiva bhūḥ ||

bhuvi—on Earth (or taking shelter of the Earth); *bhaumāni*—made of earth; *bhūtāni*—things (bodies); *yathā*—just as; *āyānti*—come; *apayānti ca*—and go; *na*—not; *ayam*—this (or this well-known); *ātmā*—soul; *tathā*—similarly; *eteṣu*—among these; *viparyeti*—changes; *yathā eva*—exactly as; *bhūḥ*—the Earth.

Śrīdhara Svāmī / Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
yathā bhuvi (ādhāra-bhūtāyām) bhaumāni yānti apayānti ca, (tathā

ātmani ādhāra-bhūte) bhūtāni (yānti apayānti ca). yathā (ca) eteṣu (bhaumeṣu vikriyamāneṣu api) bhūḥ (na vikriyate), tathā eva (deheṣu janma-maraṇādibhiḥ vikriyamāneṣu api) ayam ātmā na viparyeti.

Viśvanātha Cakravartī—

yathā bhuvi (āśritāni) bhaumāni yānti apayānti ca, (tathā eva) bhūtāni (jāyante naśyanti ca), tathā eteṣu (bhūteṣu deheṣu viparyatsa api) ayaṁ (aparokṣatayā jñāyamānaḥ) ātmā na viparyeti, yathā eva bhūḥ (na viparyeti bhaumeṣu ghaṭādiṣu aneka-viparyayaṁ prāpnuvatsu api).

“Similarly, things on Earth which are made of the earth element come and go. The Earth is not affected by such changes, and neither is the soul altered when there is a change of body.

Śrīdhara Svāmī—Birth, death, and everything in between were stated with the words *sadā na āsate* in the previous verse. In this one he says they only relate to the body, not to the soul. “Only bodies (*bhūtāni = dehāḥ eva*) come and go, meaning they come into being (*yānti = bhavanti*) and cease to exist, like solid objects, as a clay pot (*bhaumāni = ghaṭādīni*), on Earth come and go.”

“The soul, which is being recognized directly (*ayam = aparokṣatayā pratyabhijñāyamānaḥ*), does not undergo change, meaning it remains the same (*na viparyeti = viparyayaṁ na prāpnoti = eka-rūpa eva vartate*), like the Earth (*bhūḥ*) does not undergo any change when objects undergo transformations (*eteṣu = eteṣu bhaumeṣu vikriyamāneṣu*).” All in all, there is no room for lamentation when things are considered this way.

Viśvanātha Cakravartī—Here he means to say: “Understanding the differences between spirit and matter is yet another reason to not grieve.”

“Just as solid things (*bhaumāni = ghaṭādīni*), which are located on Earth (*bhuvi = bhūmau = bhūmau āśritāni*),⁸ come and go,

8 By the word *āśritāni*, Viśvanātha Cakravartī indicates that the locative case in *bhuvi* is an *āśraya-saptamī* (the shelter). For an explanation, consult

meaning they come into existence and perish (*āyānti* = *jāyante*) (*apayānti* = *naśyanti*), so only bodies (*bhūtāni* = *dehāḥ eva*) come into existence and perish. In the same way (*tathā*), the soul, which is being cognized directly (*ayam* = *aparokṣatayā jñāyamānaḥ*) in these bodies (*eteṣu* = *bhūteṣu* = *deheṣu*), does not change, meaning it does not get altered, that is, it remains in the same form (*na viparyeti* = *janmādi-vikāra-rūpaṁ viparyayaṁ na āpnoti* = *eka-rūpaḥ eva vartate*), even though the bodies are undergoing transformations beginning from birth, just like (*yathā eva*) the Earth (*bhūḥ*) does not undergo any change when objects undergo transformations.”

Baladeva Vidyābhūṣaṇa—In this way, destruction only applies to the sons’ bodies, not to their souls, hence there is no reason to feel bad for the babies.

Sanātana Gosvāmī—The verse illustrates the statement in the previous one. “... like solid objects, such as dust and vegetation, come and go by the force of the wind and so on.” That is, things don’t always stay together in the same place.

Only bodies, not the soul, come and go. The soul is eternal, due to being a particle of Brahman. Thus, “The soul, even though located in bodies (*eteṣu* = *deheṣu* = *deheṣu sthito* *’pi*), does not change like bodies do (*tathā* = *deha-vat*).” The soul does not deviate from its own nature. Therefore stop lamenting, for crying out loud. Perishable objects are bound to disintegrate, and the imperishable thing always remains in existence.

“Solid objects existing on Earth (*bhūtāni* = *bhūtāni vartamānāni*) come and go (*apayānti* = *naśyanti*).” What is pointed out is that the origination and the destruction of things on Earth are directly perceptible. This also applies to the thing of which the above is an example: The soul does not change. That is, it neither originates nor perishes.

Jīva Gosvāmī—(The commentary begins with the last paragraph above. In addition:) In this regard, in the opinion of Vaiṣṇavas the example relates to being a substratum, not to being a cause. Or, by

considering that Kāṁsa and others are referring to Advaita-vāda due to their envy of Īśvara (the form of Bhagavān in the material world), the example also relates to being a cause. If so, by this example they might even insinuate that *jīvātmā* is all-pervasive.

And then, in reference to the verbs *āyānti* and *apayānti*, it might even be said that the soul does not change and bodies change like a verbal root takes various verbal forms.

10.4.20

yathānevaṁ-vido bhedo yata ātma-viparyayaḥ |
deha-yoga-viyogau ca saṁsṛtiḥ na nivartate ||

yathā—suitably; *an-evam-vidaḥ*—for one who does not know thus; *bhedaḥ*—there is difference (with regard to true knowledge); *yataḥ*—because of which; *ātma-viparyayaḥ*—there is contrariety regarding the soul; *deha-yoga-viyogau ca*—there is a connection and a separation from bodies; *saṁsṛtiḥ*—the continuation of material life; *na nivartate*—does not cease.

Śrīdhara Svāmī—

yathā anevaṁ-vidaḥ ātma-viparyayaḥ (bhavati) yataḥ (viparyayād) bhedaḥ (bhavati, yataḥ bhedāt) deha-yoga-viyogau ca (bhavati, tataḥ) saṁsṛtiḥ na nivartate.

Viśvanātha Cakravartī—

anevaṁ-vidaḥ yathā bhedaḥ (bhavati) yataḥ (bhedād) ātma-viparyayaḥ (bhavati, tataḥ ca) deha-yoga-viyogau ca (eva) saṁsṛtiḥ na nivartate.

Sanātana Gosvāmī—

yathā anevaṁ-vidāṁ bhedaḥ (bhavati) yataḥ (bhedād) ātma-viparyayaḥ (bhavati, tataḥ ca) deha-yoga-viyogau ca (bhavati, tataḥ ca śoka-duḥkha-lakṣaṇā) saṁsṛtiḥ na (eva) nivartate.

“Fittingly, the whole process happens differently in the case of someone who does not understand this. Because he does not understand, the person keeps thinking that he is distinct from the soul, and so his material existence, which involves obtaining a body and giving it up, continues.

Śrīdhara Svāmī—Here he says the sequence of birth and death does not cease only because of ignorance.

“Accordingly (*yathā = yathāvat*), someone who doesn’t know this (*anevaṁ-vidaḥ = evaṁ ajānataḥ*) has the conception that the body is the self (*ātma-viparyayaḥ = dehātma-buddhiḥ bhavati*). On account of such a reversal (*yataḥ = yataḥ viparyayāt*), there is a difference (*bhedāḥ = bhedaḥ bhavati*).” The concept of self-identification becomes different given that the soul is delimited by the body and ego.

“Because of this difference (*yataḥ bhedāt* is added), there is a connection with (*yoga*) and a separation from (*viyoga*) the bodies of sons and so on. Hence transmigration (*saṁsṛtiḥ*) does not cease (*na nivartate*),” so long as the ignorance in the form of material joys and sorrows remains.

Viśvanātha Cakravartī—“Fittingly (*yathā = yathāvad eva*), someone who doesn’t know this, meaning someone who thinks of the body as the self, has the notion of difference (*bhedāḥ = bheda-jñānam*).” That is, he thinks that each body itself is a separate self.

“Because of that notion of difference (*yataḥ = yataḥ bhedāt*), the opposite of the soul happens (*ātma-viparyayaḥ = ātmanāḥ viparyayaḥ*),” meaning the person thinks that the soul is born when the body originates and dies when the body perishes.

Therefore: “Transmigration, which involves being in contact (*yoga*) with the bodies of sons and so on and being separated (*viyoga*) from such bodies, continues.” Being with friends and relatives is a source of joy, and being separated from them is a source of unhappiness.

Baladeva Vidyābhūṣaṇa—*Bhedāḥ* stands for *bheda-buddhiḥ* (the concept of difference). *Yataḥ* signifies *yataḥ buddheḥ* (because of which misconception).

Sanātana Gosvāmī—*Yathā* signifies *yathāvat* (suitably), in view of a complete fixity in ignorance. *Ātma-viparyayaḥ* means *ātma-tattva-vaiparityam* (the opposite of the truth about the soul): “I am an enjoyer, I am a doer, I am happy, I am unhappy, and so on.”

“And because of that there is a connection with and separation

from bodies of sons, etc.” The sense is there is the conception: “My son has taken birth and has died.”

Jīva Gosvāmī—“Those who do not understand that the soul is distinct from the body remain in the cycle of obtaining a body and having to give it up.”

In many editions the reading is: *deha-yoga-viyogo 'pi*. The singular is obtained by the rule: *sarvo 'pi dvandvo vibhāṣayaika-vad bhavati*, “Any *dvandva* compound can optionally be singular” (*Kāśikā* 1.2.63).⁹ An example is: *ū-kālo 'j jhrasva-dīrgha-plutaḥ* (*Aṣṭādhyāyī* 1.2.27).

In the opinion of Advaita-vādīs, the knowledge of *ātmā* takes place in a different way, just as I related in my previous commentary. Thus, there is the imagination of difference (*bhedaḥ* = *bheda-kalpanam*) [between *jīvātmā* and *paramātmā*, in terms of nature]. Then one superimposes an *upādhi* on the soul, which has thus been marginalized (*āma-viparyayaḥ* = *bhinne 'dhyāsaḥ*) (“The soul is an extrinsic characteristic of Brahman”). Thereafter there is the obtainment of a body and its relinquishment. It follows that transmigration does not cease.¹⁰

10.4.21

tasmād bhadre sva-tanayān mayā vyāpāditān api |
mānuśoca yataḥ sarvaḥ sva-kṛtaṁ vindate 'vaśaḥ ||

tasmāt—because of that; *bhadre*—O graceful lady; *sva-tanayān*—your sons; *mayā*—by me; *vyāpāditān*—killed; *api*—although; *mā anuśoca*—don’t mourn; *yataḥ*—because; *sarvaḥ*—everyone; *sva-kṛtaṁ*—[the result of] what was done by oneself; *vindate*—attains (experiences); *avaśaḥ*—dependent (unwilling).

bhadre! tasmāt (tvaṁ) sva-tanayān mayā vyāpāditān api mā anuśoca, yataḥ sarvaḥ avaśaḥ sva-kṛtaṁ vindate.

⁹ Jīva Gosvāmī formulated this rule as follows: *sarve 'pi rāma-kṛṣṇā vibhāṣayaika-vad bhavanti* (*Hari-nāmāmṛta-vyākaraṇa* 976).

¹⁰ In this paragraph Jīva Gosvāmī writes with tongue in cheek.

Bhaktisiddhānta Sarasvatī / Gaṅgā Sahāya (*Anvītārtha-prakāśikā*)¹¹—

bhadre! yataḥ sarvaḥ (api jīvaḥ) avaśaḥ (san) sva-kṛtaṁ vindate, tasmād mayā vyāpāditān api sva-tanayān mā anuśoca.

“Therefore, graceful lady, do not mourn your sons although I killed them, because everyone helplessly undergoes their own karma.

Śrīdhara Svāmī—In this verse he consoles her: “Thus, in accordance with the above, the babies were not your sons, and I am not the killer. Nonetheless, by seeing through ignorance, it appears that I killed them, but do not mourn them.”

Then, with the words *yataḥ sarvaḥ sva-kṛtaṁ vindate 'vaśaḥ*, he talks about Karma-vāda, which is based on ignorance (because it does not take into consideration the free will of the soul, which amounts to being responsible for one's actions).

Viśvanātha Cakravartī—“Because bodies are not the soul, do not mourn the sons, although I killed them according to the concept that they are sons because of an external outlook. Only their bodies, composed of the five elements, were slain, and so I am not at fault.”

In case Devakī were to say: “I don't have knowledge about the soul,” with the words beginning from *yataḥ* he says: “Still you should not lament.” The gist is: Even in the doctrine of karma (*karma-vāda*), which is based on ignorance, there is no reason to lament.

Baladeva Vidyābhūṣaṇa—“They died because of their karma, so don't find fault with me.”

Jīva Gosvāmī—(Additions are underlined.) He addresses her, whose sorrow is profuse, in a specific way: “O very intelligent lady (*bhadre* = *su-buddhi-mati*), do not lament, also because (*yataḥ* = *yataḥ ca*) everyone, though unwilling (*avaśaḥ* = *anicchan api*), experiences (*vindate* = *bhunkte*) the results of their deeds.”

11 In Gaṅgā Sahāya's syntactical connection, *prāṇī* (living entity) is seen instead of *jīvaḥ*. Bhaktisiddhānta Sarasvatī often followed *Anvītārtha-prakāśikā* very closely.

Sanātana Gosvāmī—The future destiny is implied: “The result of this sin of killing, which I committed due to my previous sinful habits, will have to be experienced before long, so don’t worry.”

Bhaktisiddhānta Sarasvatī—*Sva-kṛtam* means *sva-karma-janyam phalam* (a result engendered by one’s karma).

10.4.22

*yāvad dhato ’smi hantāsmīty ātmānam manyate ’sva-dṛk |
tāvat tad-abhimāny ajñō bādhya-bādhakatām iyāt ||*

yāvat—as long as; *hataḥ asmi*—I am hurt; *hantā asmi*—I am a killer (or I will kill); *iti*—thus; *ātmānam*—himself; *manyate*—[a person] considers; *asva-dṛk*—one who does not perceive the self; *tāvat*—for that long; *tad-abhimānī*—who supposes that (I was hurt / I am a killer) (or one who has the conceit of not being his own self); *ajñāḥ*—ignorant; *bādhya-bādhakatām*—being impeded and being one who impedes; *iyāt*—attains.

*yāvad (janaḥ) hataḥ asmi (iti) hantā asmi iti (ca) ātmānam manyate,
tāvat (saḥ) ajñāḥ asva-dṛk tad-abhimānī bādhya-bādhakatām iyāt.*

Gaṅgā Sahāya (*Anvītārtha-prakāśikā*)—

asva-dṛk (saḥ) tad-abhimānī ajñāḥ yāvad hataḥ asmi hantā asmi iti ātmānam manyate, tāvat bādhya-bādhakatām iyāt.

“So long as a person thinks of himself in terms of: “I am wounded” or “I am a killer,” he does not perceive his real self, and so he remains an egoistical dolt who assumes the role of either a victim or an aggressor.

Śrīdhara Svāmī—[Someone might argue:] “Why is it heard that a killer of a Brāhmaṇa, or any murderer, undergoes atonement for his killing?” He responds to that here. The sense is: “because the atonement is based on ignorance.”

Asva-dṛk means *dehābhimānī* (he has the conceit of identifying with his body). *Tad-abhimānī* means *tasya dehasya hananam ātmani*

abhimanyamānaḥ (he assumes that killing a body relates to the soul).

Viśvanātha Cakravartī—Here he says, “I am certainly not the killer of your sons, because I am a *jñānī*.”

Asva-dṛk means *na svam ātmānam paśyati*, “He does not see himself, the soul,” rather he only sees the body, therefore he is ignorant (*ajñāḥ*). The drift is: “Consequently, since I do not have the conceit of being my body, I am not the killer of your sons nor do I have any bondage,” in light of the statement: *hatvāpi sa imāl lokān na hanti na nibadhyate*, “Although killing these people (on the Battlefield of Kurukṣetra), he does not kill, in the sense that he is not bound by that action (if killing is a form of *dharma*)” (*Bhagavad-gītā* 18.17).

Jīva Gosvāmī—(The addition is underlined). *Ajñāḥ* means: *tattva-jñāna-hīnaḥ*, “one who lacks the knowledge of the truth.” This is the cause in all cases. The rest was explained by Śrīdhara Svāmī.

Alternatively, [Devakī might have replied:] “Although you know this, why do you fear your own death? Or else you killed them because you have no self-realization.” He responds to that here. “Although I am conversant in spiritual truths due to reading the scriptures (*sva-dṛk* = *sāstra-dṛṣṭyā ātma-tattva-jño 'pi*), I feel as though I am on the verge of being killed, and so I give myself the conceit (*abhimānī* = *abhimānam kurute*): “I will kill the babies,” because: *ajñāḥ*, I have no self-realization.”

Baladeva Vidyābhūṣaṇa—“In a genuine deliberation, however, the killer of your sons is not I.”

“As long as one views himself, who is eternal, with the concept of being non-different from the body, which is not eternal, as follows: “I have been wounded, that is, I am the object of a murder, and I, although I am subject to God in His form of Time, shall kill, meaning I am independent in killing the bodies of enemies...”” Everything is subservient to Time. Bali said in the *Mokṣa-dharma*:

kālaḥ sarvaṁ samādatte kālaḥ sarvaṁ prayacchati |

kālena vihitam sarvam mā kṛthāḥ śatru-pauruṣam || ¹²

“Time takes everything. Time bestows everything. Everything is ordained by Time. Don’t make enemies.”¹³

“..., and as long as one does not understand the soul as it is (*asva-drk* = *ātma-yāthātmyānabhijñāḥ*) and remains ignorant, that is, one does not understand Time’s independence, for that long (*tāvat*) he most likely attains (*iyāt*) material existence, characterized by being killed and being a killer (*bādhya-bādhakatām* = *hata-hantrtā-lakṣaṇām saṁsṛtim*).” The gist is: “Therefore, your sons’ bodies were destroyed only by Time, not by me.”

Anvitārtha-prakāśikā—*Tad-abhimānī* means *dehātmābhimānī*, “one who considers that the body is the self.” (The word *tat* in *tad-abhimānī* refers to *asva* (what is not the self).)

10.4.23

kṣamadhvam mama daurātmyam sādhave dīna-vatsalāḥ |
ity uktvāśru-mukhaḥ pādau śyālāḥ svasroḥ athāgrahīt ||

kṣamadhvam—all of you should forgive; *mama*—my; *daurātmyam*—bad nature; *sādhavaḥ*—saintly persons; *dīna-vatsalāḥ*—are affectionate to the wretched; *iti uktvā*—after saying this; *śru-mukhaḥ*—in whose face there are tears; *pādau*—both feet; *śyālāḥ*—Kāṁsa (“brother-in-law”); *svasroḥ*—of the two sisters (of the sister and of the sister’s husband); *atha*—afterward; *agrahīt*—grasped.

(*yūyam*) *mama daurātmyam kṣamadhvam*, (*yataḥ*) *sādhavaḥ (bhavādrśāḥ) dīna-vatsalāḥ (bhavanti) iti uktvā atha (saḥ) śyālāḥ śru-mukhaḥ (san) svasroḥ pādau agrahīt*.

“Forgive my wickedness. Saintly persons are affectionate to the

12 *kālāḥ sarvaṁ samādatte kālāḥ sarvaṁ prayacchati | kālena vidhṛtam sarvaṁ mā kṛthāḥ śakra pauruṣam ||* (*Mahābhārata, śānti-parva* 218.25).

13 Similarly, Kṛṣṇa said to Nanda: *sarvaṁ karmanurodhena kala eva karoti ca sarvaṁ kala-kṛtam*, “Time does everything in accordance with karma. Everything is done by Time” (*Brahma-vaivarta Purāṇa* 4.90.73).

wretched.” So saying, Kāṁsa, Devakī’s cousin, shed a tear, and clasped the feet of his cousin and those of her husband.

Śrīdhara Svāmī—*Śyālah* (the wife’s brother) denotes Kāṁsa. Moreover, the dual case in *svasroḥ* (of the two sisters) cannot logically make sense, hence the meaning is that the word denotes his sister and her husband, according to the logic of *liṅga-samavāya* (concomitant inclusion of something related), as in: *prāṇa-bhṛta upadadhāti* (*Śatapatha Brāhmaṇa*).¹⁴

“Kāṁsa clasped each foot (*pāḍau* = *pratyekaṁ pāḍam*) of Devakī and Vasudeva (*svasroḥ* = *devakī-vasudevayoh*).” Or, somehow or other, Vasudeva is denoted by the word *śyāla*. (The words *śyālah* *svasroḥ* are a typographical mistake in place of *śyāla-svasroḥ*.)

Viśvanātha Cakravartī—Here he means to say, “Still, if you cry even more because of attributing the killing of your babies to me, then I agree. I am a rascal, and knowingly perpetrated evil. My atonement lies only in your mercy.”

Śyālah denotes Kāṁsa. Since the dual case of *svasroḥ* (of the two sisters) does not logically make sense, the explanation is that it is an *eka-śeṣa* compound¹⁵ where one word *svasr* denotes the sister and the other word *svasr* is figurative insofar as it indicates the sister’s husband. Thus, *svasroḥ* means *vasudeva-devakyoḥ* (of Vasudeva and of Devakī).

Jīva Gosvāmī—(Additions are underlined.) In case she were to respond, “We are not conversant with spiritual knowledge,” he says: “Still, forgive my offense.” The plural in *yūyam* refers to Devaka and others too. The purport of this section is this: The spiritual

14 A clearer example is *artha-kāmān* (*Bhāgavatam* 10.80.11), where the plural is justified by the inclusion of *mokṣa*, according to Jīva Gosvāmī: *artha-kāmān iti bahu-vacanāṁ mokṣam apy antarbhāvayati liṅga-samavāya-nyāyena* (*Bhakti-sandarbhā* 277).

15 For an explanation, consult the *sūtra*: *ekasya śeṣo rāmakṛṣṇe* (*Hari-nāmāmṛta-vyākaraṇa* 996). A famous example is *pitarau* (the parents), that is, the father and the mother. The compound is analyzed as *pitā ca pitā ca* (the father and the father): The first word is literal, the second figurative.

knowledge of those who are averse to Bhagavān has the adverse effect of only serving to increase their animosity.

10.4.24

*mocayāmāsa nigaḍād viśrabdhaḥ kanyakā-girā |
devakīm vasudevaṁ ca darśayan ātma-sauhṛdam ||*

mocayāmāsa—he released; *nigaḍāt*—from the shackles; *viśrabdhaḥ*—trustful; *kanyakā-girā*—because of the words of the little girl (or of Durgā); *devakīm*—Devakī; *vasudevaṁ*—Vasudeva; *ca*—and; *darśayan*—in order to show; *ātma-sauhṛdam*—his own affection (or friendship).

(saḥ) kanyakā-girā viśrabdhaḥ ātma-sauhṛdam darśayan devakīm vasudevaṁ ca nigaḍād mocayāmāsa.

Kaṁsa believed that Durgā was telling the truth. He released Devakī and Vasudeva from their shackles to show his affection.

Śrīdhara Svāmī—He showed his affection by speaking pleasantly, etc.

Sanātana Gosvāmī—He released them from the iron fetters (*nigaḍāt* = *loha-śṛṅkhalāt*).

10.4.25

*bhrātuḥ samanutaptasya kṣāntvā roṣaṁ ca devakī |
vyasṛjad vasudevaś ca prahasya tam uvāca ha ||*

bhrātuḥ—of the brother; *samanutaptasya*—who was fully repentant; *kṣāntvā*—having forgiven; *ca*—and; *devakī*—Devakī; *vyasṛjat*—relinquished; *vasudevaḥ*—Vasudeva; *ca*—and; *prahasya*—after smiling (or while smiling); *tam*—to him (Kaṁsa); *uvāca*—said; *ha*—(used to fill the meter).

devakī samanutaptasya bhrātuḥ (kaṁsasya aparādham) kṣāntvā roṣaṁ (śokaṁ) ca vyasṛjat. vasudevaḥ ca (kaṁsasya aparādham) kṣāntvā roṣaṁ śokaṁ ca vyasṛjat. saḥ) prahasya tam (kaṁsam) uvāca ha.

Devakī forgave her remorseful cousin and gave up her anger and sorrow. Vasudeva did so too, and smilingly talked to him as follows.

Sanātana Gosvāmī—Kāṁsa was her brother (*bhrātuḥ*), and moreover he was completely repentant (*samanutaptasya* = *samyag anutaptasya*), therefore she forgave the offense (*kṣāntvā* = *aparādham kṣāntvā*). By doing so, she gave up anger and sorrow (*ca* = *śokam*).

“Vasudeva, however (*vasudevaḥ ca* = *vasudevaḥ tu*), spoke (*uvāca*) clearly (*ha* = *sphuṭam*).” The word *prahasya* (after smiling) is used because of the nature of his speech.

Jīva Gosvāmī—“After enduring the bad nature (*kṣāntvā* = *soḍhvā* = *daurātmyam soḍhvā*) of her brother, who was completely repentant (*samanutaptasya* = *samyag anutaptasya*), she relinquished (*vyasṛjat* = *tatyāja*) anger and sorrow (*ca* = *śokam*). (The rest is the same.)

Vallabhācārya—Kāṁsa was subsequently completely afflicted (*samanutaptasya* = *samyag paścāt taptasya*) by distress, and in addition he was a brother. She forgave (*kṣāntvā* = *kṣamitvā*) her brother’s anger (*bhrātuḥ roṣam* = *bhrātuḥ sambandhi-roṣam*). The other reading is *kṣānta-roṣā* (she by whom anger was tolerated). “She wiped away (*vyasṛjat*) the previous offense that he did.” Or she relinquished anger.

Anvitārtha-prakāśikā—“After forgiving the bad nature of her brother, who was fully repentant, she too (*ca*) relinquished (*vyasṛjat* = *tatyāja*) anger (*roṣam*). Vasudeva too forgave him (*ca* = *kṣamām kṛtvā*), smiled (*prahasya*)—by remembering the glories of the Lord’s Māyā—and clearly (*ha* = *sphuṭam*) spoke (*uvāca*) to Kāṁsa (*tam* = *kāṁsam*).” In the reading *kṣānta-roṣā*, the word *śokam* (sorrow) needs to be added to the verb *vyasṛjat* (she gave up).

10.4.26

evam etan mahā-bhāga yathā vadasi dehinām |
aṅgāna-prabhavāham-dhīḥ sva-pareti bhidā yataḥ ||

evam—in the same way; *etat*—this; *mahā-bhāga*—O sir (“greatly fortunate one”); *yathā*—just as; *vadasi*—you speak; *dehinām*—of embodied beings; *ajñāna-prabhavā*—whose origin is ignorance; *aham-dhiḥ*—the notion of ‘I’; *sva-parā*—in regard to which there is oneself and another; *iti*—thus; *bhidā*—differentiation; *yataḥ*—because of which [notion of ‘I’].

Bhaktisiddhānta Sarasvatī—

mahā-bhāga! dehinām aham-dhiḥ ajñāna-prabhavā (iti) yathā (tvam) vadasi, etat evam, yataḥ sva-parā iti bhidā (vartate).

Gaṅgā Sahāya—

mahā-bhāga! yathā (tvam) vadasi, (tad) etad evam (eva) dehinām aham-dhiḥ ajñāna-prabhavā (eva), yataḥ (aham-dhiyaḥ) sva-paraḥ iti bhidā (bhavati).

“It is precisely as you say, sir! The notion that “I am my body,” from which proceeds the concepts of “This is mine” and “This is someone else’s,” originates from ignorance.

Viśvanātha Cakravartī—*Yataḥ* means “because of which conception of ‘I’” (*yataḥ* = *yataḥ aham-dhiyaḥ eva hetoḥ*). *Sva-pareti bhidā* means: *ayaṁ svaḥ ayaṁ paraḥ iti bhidā*, “The difference: ‘This is mine, this is another’s.’” The compound is formed by the rule: *saha supā* (*Aṣṭādhyāyī* 2.1.4).¹⁶

Sanātana Gosvāmī—“O great king (*mahā-rāja*)!” The gist is: “Knowledge of scriptures will certainly take place in you.” In the reading *mahā-bhāga*, the sense is similar.

The meaning here is as before: “The notions of embodied beings such as “I am an enjoyer” and “I am a doer” (*aham-dhiḥ* = *aham bhoktā kartā ity-ādi-matiḥ*) originates from ignorance.” The words *sva-pareti* are poetic license and should have read: *svaḥ para iti*. *Yataḥ* means “because of which conception of ‘I’” (*yataḥ* = *yataḥ aham-dhiyaḥ*).

16 For more information, consult Annotation 10.2.13.

Jiva Gosvāmī—(The commentary includes the above two paragraphs. In addition:) The words *evam etat* imply: “I said this before” (10.1.41-43). The drift is: “But you weren’t paying attention.”

As a pun, *mahārāja* stands for *mahā-arāja*, “Hey you who have no sparkle at all” (*arāja = na rājate iti arājah*) (*mahārāja = atyantāsobhamāna*). The sense is Kāmsa is utterly inauspicious.

Similarly, *mahābhāga* means “Hey you who are totally unlucky” (*mahān abhāgaḥ abhāgyam yasya = parama-durbhaga*).

Baladeva Vidyābhūṣaṇa—The words *ajñāna-prabhavāham-dhiḥ* form one compound. “The notion of ‘I’ (*aham-dhiḥ*) occurs because of the body, which is the origin of ignorance” (*ajñāna-prabhava = yad ajñānam tat-prabhavāt dehāt*). There is ignorance of the difference between the body and the soul. The perception of independence from the supreme Lord is a form of ignorance too.

“Because of that notion (*yataḥ = yataḥ dhiyaḥ hetoḥ*) the differentiation (*bhidā*): ‘This is mine and this belongs to another’ (*sva-pareti = grha-dhanādau svasya idam parasya ca idam iti*) occurs.”

The purport is: Then there truly is conditioned life (*saṁsṛtiḥ*), since a house and other things are actually under the control of the supreme Lord. Nothing is independent of Him.

Bhaktisiddhānta Sarasvatī—*Sva-pareti bhidā* means *sva-parā iti bhidā*, in other words: *ātma-para-viśayā bhidā vartate*, “A differentiation, which relates to oneself and another, remains.”¹⁷

Vīra-Rāghava—*Sva-pareti bhedā* signifies: *śatru-mitra-bhidā bhavati*, “The differentiation between ‘enemy’ and ‘friend’ occurs.”

Siddhānta-pradīpa—*Aham-dhiḥ* signifies: *dehe aham-buddhiḥ* (the notion of ‘I’ as regards the body, i.e. “I am my body”). “There is a difference of perception: ‘This is mine and this is another’s’ (*sva-pareti bhidā = idam mama idam anyasyeti prthag-dṛṣṭiḥ bhavati*).”

17 By taking *sva-parā* as a *bahuvrīhi* compound, the word *iti* is superfluous, as indicated in the gloss.

Anvitārtha-prakāśikā—“Because of the notion of ‘I’, there is the perception of difference (*bhidā* = *bheda-dṛṣṭiḥ bhavati*): “mine and another’s (*sva-pareti* = *svaḥ paraḥ iti*).”

ANNOTATION

Above, pandit Gaṅgā Sahāya sheds light on Viśvanātha Cakravartī’s commentary. The explanation of *sva-pareti* as *svaḥ paraḥ iti* is substantiated in this text: *svaḥ para iti vīteṣv ātmani vā bhidā* (11.2.52) and is justified by the *sūtra*: *supām suluk*, “[In the Vedas,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39). The elision takes place in consideration of the meter.

10.4.27

śoka-harṣa-bhaya-dveṣa-lobha-moha-madānvitāḥ |
mitho ghnantaṁ na paśyanti bhāvair bhāvaṁ prthag-dṛśaḥ ||

śoka—lamentation; *harṣa*—pleasure; *bhaya*—fear; *dveṣa*—enmity; *lobha*—greed; *moha*—bewilderment; *mada*—madness; *anvitāḥ*—endowed with; *mithaḥ*—one another; *ghnantam*—who is killing (i.e. causing to kill); *na paśyanti*—do not perceive; *bhāvaiḥ*—by means of living beings; *bhāvaṁ*—living beings; *prthag-dṛśaḥ*—persons who see severally.

Śrīdhara Svāmī—

prthag-dṛśaḥ śoka-harṣa-bhaya-dveṣa-lobha-moha-madānvitāḥ
bhāvaiḥ (nimitta-bhūtaiḥ) mithaḥ (bhāvān) ghnantaṁ bhāvaṁ na
paśyanti.

Bhaktisiddhānta Sarasvatī—

prthag-dṛśaḥ (janāḥ) śoka-harṣa-bhaya-dveṣa-lobha-moha-
madānvitāḥ (santaḥ) mithaḥ bhāvaiḥ (nimitta-bhūtaiḥ) bhāvaṁ
ghnantam (parameśvaraṁ) na paśyanti.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

prthag-dṛśaḥ (janāḥ) śoka-harṣa-bhaya-dveṣa-lobha-moha-
madānvitāḥ (santaḥ) bhāvaiḥ (nimitta-bhūtaiḥ) bhāvaṁ mithaḥ
ghnantam (api kāla-rūpaṁ parameśvaraṁ) na paśyanti.

“People who do not see that everything is united and who subject themselves to lamentation, worldly pleasures, fear, enmity, greed, bewilderment and madness do not perceive God, who makes living beings hurt one another.”

Śrīdhara Svāmī—“What happens when there is a perception of difference between one’s belongings and another’s?” He answers: “Those who see everything as separate (*prthag-drśaḥ*) do not see (*na paśyanti*) the Lord (*bhāvam = īśvaram*), who is killing living beings (*ghnantam = bhāvān ghnantam*) mutually (*mithaḥ*) by means of living beings, who are the causes (*bhāvaiḥ = bhāvaiḥ eva nimitta-bhūtaiḥ*).” The sense is: “Those who see everything as separate do not see, rather they think: ‘I am a killer’ and ‘I am hurt.’”

Viśvanātha Cakravartī—“Those whose perception is only external (*prthag-drśaḥ = bahir-drṣṭayah*) do not see the Lord (*na paśyanti = īśvaram na paśyanti*), who is killing (*ghnantam*) men, cows, horses, and so on (*bhāvam = manuṣya-gavāśvādikam*) mutually (*mithaḥ = parasparam*) by means of kings, tigers, diseases, etc. (*bhāvaiḥ = nrpa-vyāghra-rogādibhiḥ*).”

Jīva Gosvāmī—(Additions are underlined.) *Bhāvaiḥ* means *bhūtaiḥ* (by beings). *Prthag-drśaḥ* means *bahir-drṣṭayah* (those whose perception is only external). The rest was explained by Śrīdhara Svāmī. In his commentary, in truth Īśvara, not the body nor the soul, is the killer. And only the body, not the soul, is killed.

Baladeva Vidyābhūṣaṇa—Vasudeva talks about the consequences of both perceiving one’s belongings as one’s own and feeling completely independent: They are subject to sorrow and so on.

Anvitārtha-prakāśikā—“People who see a difference (*prthag-drśaḥ = bheda-darśinaḥ janāḥ*) do not see the Lord in the form of Time.”

10.4.28

śrī-śuka uvāca

*kaṁsa evaṁ prasannābhyām viśuddham pratibhāṣitaḥ |
devakī-vasudevābhyām anujñāto 'viśad grham ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *kaṁsaḥ*—Kaṁsa; *evaṁ*—in that way; *prasannābhyām*—who were serene; *viśuddham*—purely (guilelessly); *pratibhāṣitaḥ*—who was talked to in return; *devakī-vasudevābhyām*—by Devakī and Vasudeva; *anujñātaḥ*—who was permitted; *aviśat*—entered; *grham*—the house.

śrī-śukaḥ uvāca—*kaṁsaḥ evaṁ viśuddham pratibhāṣitaḥ prasannābhyām devakī-vasudevābhyām anujñātaḥ (ca san) grham aviśat.*

Śrī Śuka said: After Vasudeva had thus guilelessly replied to him, he and his wife Devakī, who were serene, gave their consent: Kaṁsa went home.

Śrīdhara Svāmī—*Viśuddham* is an adverb.

Viśvanātha Cakravartī—*Viśuddham* is an adverb and means *akapaṭam* (guilelessly). In the reading *viśrabdham*, the sense is *sa-viśvāsam* (believable).

Sanātana Gosvāmī—Kaṁsa acquired such knowledge by Vasudeva's aforementioned teachings. Thus, even the asuras may have knowledge of the soul and knowledge of being subject to karma, but they can never have *bhakti*, hence the insignificance of their knowledge is intimated.

10.4.29

*tasyām rātryām vyatītāyām kaṁsa āhūya mantriṇaḥ |
tebhya ācaṣṭa tat sarvaṁ yad uktam yoga-nidrayā ||*

tasyām rātryām vyatītāyām—when that night had passed; *kaṁsaḥ*—Kaṁsa; *āhūya*—after calling; *mantriṇaḥ*—ministers (advisors); *tebhyaḥ*—unto them; *ācaṣṭa*—told; *tat sarvaṁ*—all that; *yad uktam*—what was said; *yoga-nidrayā*—by *yoga-nidrā* (Yogamāyā).

tasyām rātryām vyatītāyām (satyām) kāmṣaḥ mantriṇaḥ āhūya yad yoga-nidrayā uktam, tat sarvaṁ tebhyaḥ ācaṣṭa.

The next morning, Kāmṣa summoned his advisors and told them everything Yoganidrā said.

Sanātana Gosvāmī—From this verse to the end of the chapter, Śukadeva talks about Kāmṣa’s behavior, which was contrary to the knowledge he expounded, in order to demonstrate that even such knowledge is not well established in the minds of those who are averse to the Lord. *Mantriṇaḥ* (advisors) denotes Pralamba, Keśī, Cāṇūra, and so on (ref. *Viṣṇu Purāṇa* 5.4.2).

10.4.30

*ākarnya bhartur gaditam tam ūcur deva-śatravaḥ |
devān prati kṛtāmarṣā daiteyā nāti-kovidāḥ ||*

ākarnya—after hearing; *bhartuḥ*—of the master; *gaditam*—the speech (“what was said”); *tam ūcuḥ*—said to him; *deva-śatravaḥ*—enemies of gods; *devān prati*—toward the gods; *kṛta-amarṣāḥ*—by whom indignation was done; *daiteyāḥ*—the demons (“sons of Diti”); *na-ati-kovidāḥ*—not very clever.

daiteyāḥ nāti-kovidāḥ deva-śatravaḥ (punah) devān prati kṛtāmarṣāḥ (santaḥ) bhartuḥ gaditam ākarnya tam ūcuḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—*deva-śatravaḥ (ata eva) devān prati kṛtāmarṣāḥ nāti-kovidāḥ daiteyāḥ bhartuḥ (kāmsasya) gaditam ākarnya tam (kāmsam prati) ūcuḥ.*

The demons, the gods’ enemies, who had shown hatred to the gods and were not very learned, listened to their master’s briefing and responded as follows.

Śrīdhara Svāmī—*Nāti-kovidāḥ* means *drṣṭa-mātra-matayaḥ* (they form an opinion merely on what they see), in other words: *na dirgha-darśanāḥ* (they don’t have a broad outlook).

Viśvanātha Cakravartī—*Nāti-kovidāḥ* means *na kovidāḥ*. *Ati* does not have the sense of abundance.

Sanātana Gosvāmī—The demons are the natural enemies of the gods, and on top of that they had shown hatred.

10.4.31

evam cet tarhi bhojendra pura-grāma-vrajādiṣu |
anirdaśān nirdaśānś ca haniṣyāmo 'dya vai śiśūn ||

evam—thus; *cet*—if; *tarhi*—then; *bhoja-indra*—O King of the Bhojas; *pura-grāma-vraja-ādiṣu*—in towns, villages, cowherd settlements, and so on; *anirdaśān*—who are not ten days old; *nirdaśān*—who have passed ten days [of age]; *ca*—and; *haniṣyāmaḥ*—we will kill; *adya*—today; *vai*—indeed (or a verse filler); *śiśūn*—infants.

bhojendra! evam (idaṁ) cet, tarhi adya pura-grāma-vrajādiṣu anirdaśān nirdaśān ca śiśūn haniṣyāmaḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

bhojendra! evam (yoga-nidrayā uktam) cet, tarhi pura-grāma-vrajādiṣu (vartamānān) anirdaśān nirdaśān ca śiśūn adya vai haniṣyāmaḥ.

“If this is so, king of the Bhojas, then today, in towns, villages, cowherd settlements and elsewhere we will kill babies that are more or less ten days old.

Śrīdhara Svāmī—“... babies who are not more than ten days old (*anirdaśān* = *na nirgatāni daśa dināni yeṣāṁ tān*) and babies who are more than ten days old (*nirdaśān ca*).”

Sanātana Gosvāmī—As regards *rājendra* (O king of kings), the idea is: “All the kings that you subdued will help us.” Even in the reading *bhojendra* (O king of the Bhojas), the sense is the same. As a pun, *bhojendra* means “O king of enjoyers”. The drift is: “Kick back and enjoy life.” “We’ll proceed to kill them right away (*adya vai* = *adya eva*).”

Jiva Gosvāmī—The vocative *rājendra* is used because they despise Indra. In the reading *bhojendra* too, the sense is the same. *Vai* means *eva*.

Bhaktisiddhānta Sarasvatī—*Evam cet* (if so) means: “if your killer has already taken birth.”

10.4.32

*kim udyamaiḥ kariṣyanti devāḥ samara-bhīravaḥ |
nityam udvigna-manaso jyā-ghoṣaiḥ dhanuṣas tava ||*

kim—what; *udyamaiḥ*—by means of endeavors; *kariṣyanti devāḥ*—will the gods accomplish; *samara-bhīravaḥ*—cowards in battle; *nityam*—constantly; *udvigna-manasaḥ*—whose minds are agitated (afraid); *jyā-ghoṣaiḥ*—by the sound of the bowstring; *dhanuṣaḥ tava*—of your bow.

devāḥ samara-bhīravaḥ (ata eva) tava dhanuṣaḥ jyā-ghoṣaiḥ nityam udvigna-manasaḥ udyamaiḥ kim kariṣyanti?

“The gods are cowards in battle. Their minds are always afraid of the twang of your bowstring. What can they do?”

Sanātana Gosvāmī—Kāṁsa might say: “The gods might attack us. Should we get ready for war?” They respond here. The gods’ minds are always afraid of the sound of his bowstring: Either the gods heard the twang of his bow in a previous war or he twangs his bow every now and then for fun.

10.4.33-34

*asyatas te śara-vrātair hanyamānāḥ samantataḥ |
jijīviṣava utsrjya palāyana-parā yayuḥ ||
kecit prāñjalayo dīnā nyasta-śāstrā divaukasah |
mukta-kaccha-sikhāḥ kecid bhūtāḥ sma iti vādinah ||*

asyataḥ—[of you] who were throwing; *te*—your; *śara*—of arrows; *vrātaiḥ*—by a multitude; *hanyamānāḥ*—being killed; *samantataḥ*—

on all sides; *jijiviṣavaḥ*—they who desire to live; *utsrjya*—after relinquishing; *palāyana-parāḥ*—intent on fleeing; *yayuh*—they went;

kecit—some [gods]; *prāñjalayaḥ*—they whose joined hand palms are eminent; *dīnāḥ*—afflicted; *nyasta-śastrāḥ*—by whom weapons were abandoned; *divaukasaḥ*—whose residence is heaven; *mukta-kaccha-sikhāḥ*—by whom the *kaccha* (the hem of the lower garment tucked in the waistband) and the *sikhā* (tuft of hair on the back of the head) are loosened; *kecit*—some; *bhītāḥ*—[we are] afraid; *sma*—(used to fill the meter); *iti*—thus; *vādināḥ*—they said.

(*devāḥ*) *asyataḥ te śara-vrātaiḥ samantataḥ hanyamānāḥ (santaḥ ataḥ) jijiviṣavaḥ (ata eva) palāyana-parāḥ (ca santaḥ, raṇam) utsrjya yayuh.*

kecit divaukasaḥ dīnāḥ (santaḥ) nyasta-śastrāḥ prāñjalayaḥ (ca babhūvuh), kecit (apare divaukasaḥ) mukta-kaccha-sikhāḥ (santaḥ, vayan) bhītāḥ iti vādināḥ (babhūvuh).

“Killed on all sides by arrows from your bow, the gods fled for their lives. Those who remained on the battlefield felt utterly miserable, cast their weapons aside and prayerfully joined their palms above their heads. Yet others loosened their attire and *sikhās* and muttered: “We’re scared.”

Śrīdhara Svāmī—They gave up the fight (*utsrjya* = *raṇam tyaktvā*).

Sanātana Gosvāmī—The *Viṣṇu Purāṇa* states that Kamsa once conquered the gods:

kiṁ na dṛṣṭo 'mara-patir mayā saṁyugam etya saḥ |
prṣṭhenaiva vahan bāṇān apagacchan na vakṣasā ||
mad-rāṣṭre vāritā vṛṣṭir yadā śakreṇa kiṁ tadā |
mad-bāṇa-bhinnair jaladair nāpo¹⁸ muktā yathepsitāḥ ||

18 āpo (*Viṣṇu Purāṇa*).

“[Kāṁsa speaks:] Didn’t I see Indra, the monarch of immortals, enter the battle and run away while carrying my shafts on his back and not on the chest? When there is a downpour of bravery in my kingdom, what can Indra do? He withheld rain, but when the rainclouds were pierced by my arrows they released as much water as we needed.” (*Viṣṇu Purāṇa* 5.4.6-7)

Those who stayed were either afflicted or demoralized (*dīnāḥ = duḥkhitāḥ kṣīṇa-cittāḥ vā*), and so they eminently joined their palms on their heads (*prāñjalayaḥ = prakṛṣṭaḥ mūrdhni nibaddhaḥ añjaliḥ yaiḥ te*).

Baladeva Vidyābhūṣaṇa—Kāṁsa was very courageous. He had conquered the world. The *Hari-varṇa* mentions it (2.1.24).

10.4.35

na tvaṁ vismṛta-śāstrāstrān virathān bhaya-saṁvṛtān |
haṁsi anyāsakta-vimukhān bhagna-cāpān ayudhyataḥ ||

na—do not; *tvam*—you; *vismṛta*—are forgotten; *śāstra-astrān*—them by whom weapons that cut and weapons that are thrown (or weapons without mantras and weapons with mantras); *virathān*—them who do not have a chariot; *bhaya-saṁvṛtān*—them who are overwhelmed by fear; *haṁsi*—[you] kill (or hurt); *anya-āsakta-vimukhān*—them who are busy with something else and them who are facing away; *bhagna-cāpān*—them whose bow is broken; *ayudhyataḥ*—them who did not want to fight.

tvaṁ vismṛta-śāstrāstrān virathān bhaya-saṁvṛtān anyāsakta-vimukhān bhagna-cāpān ayudhyataḥ (vā) na haṁsi.

“You do not hurt either fighters who have forgotten how to use weapons or those who do not have a chariot, or those who are overwhelmed by fear, or those who are busy with something else, or those who are looking away, or those whose bows are broken, or those who do not want to fight.

Śrīdhara Svāmī—“You do not hurt (*na haṁsi* = *na hinatsi*) either those who are busy with something else or those who are facing away (*anyāsakta-vimukhān* = *anyāsaktān vimukhān ca*).”

Viśvanātha Cakravartī—They mean to say: “You’re too nice to them. That is the reason they reach old age. Now is not the time for *dharma*. Stop being a gentleman.”

Sanātana Gosvāmī—They say: “This is amazing. The gods keep living simply because you practice *dharma*.”

They forgot about their weapons (*viśmṛta-śāstrāstrān*), although they had them, because they were scared out of their wits. A *śāstra* is a sword and the like. An *astra* is an arrow and so on.¹⁹

Baladeva Vidyābhūṣaṇa—“You do not kill either those who are fighting with others (*anyāsakta* = *anyaiḥ saha yudhyamāna*) or those who are running away from battle (*vimukhān* = *yuddhāt palāyamanān*).” The idea is: “You’re a big asura. Stop being righteous. Now is not the time for that.”

Anvitārtha-prakāśikā—A *śāstra* is a weapon used without a mantra, and an *astra* is a weapon discharged with a mantra. *Ayudhyataḥ* signifies *yuddham avāñcataḥ* (those who do not want to fight) and is made with the suffix *kyac* (called *kyan* in Jīva Gosvāmī’s grammar: HNV 600).

ANNOTATION

In Gaṅgā Sahāya’s explanation, *ayudhyataḥ* is a present participle made from the noun *yudh*, a synonym of *yuddha* (*Amara-koṣa* 2.8.106) and the suffix *kyac*.

According to Ashutosh Sharma Bishvas, however, *ayudhyataḥ* is archaic usage, and the proper form is *ayudhyamānān* (them who are not fighting) (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 218). The verbal root *yudh* is *ātmanepadī* (4A).

19 A *śāstra* is “something by means of which there is cutting,” although the verbal root *śas[u]* only has the sense of *himsā* (to hurt, kill), and an *astra* is “something by means of which there is throwing”: the verbal root *as[u]* has the sense of *kṣepaṇa* (to throw).

10.4.36

kim kṣema-sūraiḥ vibudhaiḥ asaṁyuga-vikatthanaiḥ |
raho-juṣā kim hariṇā śambhunā vā vanaukasā |
kim indreṇālpā-vīryeṇa brahmaṇā vā tapasyatā ||

kim—what [can be achieved]; *kṣema*—when there is tranquillity; *sūraiḥ*—who are valorous; *vibudhaiḥ*—by the gods; *asaṁyuga*—when there is no war; *vikatthanaiḥ*—who brag; *rahaḥ-juṣā*—who experiences secrecy (or who inhabits a secret place); *kim*—what [can be accomplished]; *hariṇā*—by Hari; *śambhunā*—by Śiva²⁰; *vā*—or; *vana-okasā*—whose residence is the forest; *kim*—what [can be accomplished]; *indreṇa*—by Indra; *alpa-vīryeṇa*—whose power is little; *brahmaṇā*—by Brahmā; *vā*—or; *tapasyatā*—who is performing austerities.

kṣema-sūraiḥ asaṁyuga-vikatthanaiḥ vibudhaiḥ kim (sādhyam asti)?
raho-juṣā hariṇā śambhunā vanaukasā vā kim (sādhyam asti)? alpa-
vīryeṇa indreṇā brahmaṇā tapasyatā vā kim (sādhyam asti)?

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

kṣema-sūraiḥ asaṁyuga-vikatthanaiḥ vibudhaiḥ kim (aniṣṭaṁ kartuṁ śakyam)? *raho-juṣā hariṇā kim? vanaukasā śambhunā vā (kim)?* *alpa-vīryeṇa indreṇā vā tapasyatā brahmaṇā vā kim?*

“What can the gods do? They are brave only when they feel secure, and they brag only when there is no war. What can Hari the recluse and Śambhu the forest dweller do? And what can Indra of little might and Brahmā the ascetic do?”

Śrīdhara Svāmī—What can the gods do? They are heroic in a fearless place (*kṣema-sūraiḥ* = *kṣeme nirbhaye deśe sūraiḥ*). They brag whenever there is no war (*asaṁyuga-vikatthanaiḥ* = *saṁyugād anyatra vikatthanam prauḍhi-vādaḥ yeṣāṁ taiḥ*).

Kaṁsa might say: “But I fear Hari and Śambhu.” They respond

²⁰ The name Śambhu means either *śam maṅgalaṁ bhāvayati*, “he who creates auspiciousness (*śam* = *maṅgalam*)” or *śam maṅgala-svarūpaḥ bhavati*, “He is the personification of auspiciousness” (*Amṛta* commentary on *Hari-nāmāmṛta-vyākaraṇa* 874).

to that with *raho-juṣā* (recluse). The sense is: Hari entered the hearts of all, hence He is very rarely seen. Śambhu's residence is the forest of Ilāvṛta, where there are no men (*vanaukasā* = *puruṣa-pravṛtti-rahitam ilāvṛta-vanam oko yasya tena*).²¹

Viśvanātha Cakravartī—The ministers say: “We, however, never fear them.” (The rest of the commentary is the same as the above. In addition:) “There is no reason to fear either Hari or Śambhu: Their strength doesn't match yours. If Hari is powerful, why doesn't He show up and fight? Why does He stay hidden, having entered in the hearts of people?”

Jiva Gosvāmī—(Additions are underlined.) Kāṁsa might say: “Still, the gods are alive. Those who are conceited might show bravery.” They respond to that in this verse of six lines. The gods brag about themselves when they are not on a battlefield, that is, when they are with women. The rest was explained by Śrīdhara Svāmī. In his commentary, he says Hari entered the hearts of all. This is the surface meaning. What the asuras mean to say is: “He hides on the Milk Ocean and in other places out of fear of you.”

“Then Brahmā might show up.” “There is no chance of that happening. He lost his courage by performing austerity, and is not inclined to curse because he thinks that will diminish his austerity.”

10.4.37

tathāpi devāḥ sāpatnyān nopekṣyā iti manmahe |
tatas tan-mūla-khanane niyunkṣvāsmān anuvratān ||

tathā api—nevertheless; *devāḥ*—the gods; *sāpatnyāt*—because of enmity; *na upekṣyāḥ*—should not be overlooked; *iti*—thus; *manmahe*—we think; *tataḥ*—therefore; *tat-mūla-khanane*—in digging out the root of them; *niyunkṣva*—command; *asmān*—us; *anuvratān*—who are followers.

21 Men can enter Ilāvṛta-varṣa, but they turn into women, as in the case of Sudyumna, who entered Śiva's pastime forest called Sukumāra (*Bhāgavatam* 9.1.23-26).

tathāpi devāḥ sāpatnyāt na upekṣyāḥ iti (vayaṁ) manmahe. tataḥ (tvaṁ) tan-mūla-khanane asmān (tava) anuvratān niyunkṣva.

“Still, because of their enmity, we think that the gods should not be overlooked. Therefore order us, your followers, so that we may eradicate Him, the root of the gods.

Śrīdhara Svāmī—“Although the gods aren’t able to accomplish anything through their undertakings, nevertheless precepts should be carried out.”

Viśvanātha Cakravartī—“Although the enemies are insignificant, they shouldn’t be overlooked.” Thus they say the ways of *Nīti-śāstra* (books on ethics and precepts) must be followed.

Sanātana Gosvāmī—“Order us, your unalloyed devotees (*anuvratān* = *tvad-eka-bhaktān*), to dig out, that is, to eradicate, the root of them all (*tan-mūla-khanane* = *teṣāṁ mūlasya khanane utpātane*).”

Jiva Gosvāmī—*Manmahe* stands for *manyāmahe* (we think). Kāṁsa might reply: “The gods will get scared and run away.” They respond to that with *tataḥ*, “Therefore appoint us in the killing (*khanane* = *himsane*) of Viṣṇu, the root of the gods. Now He is hiding as a child.”

10.4.38

*yathāmayo ’ṅge samupekṣito nṛbhir
na śakyate rūḍha-padaś cikitsitum |
yathendriya-grāma upekṣitas tathā
ripur mahān baddha-balo na cālyate ||
(vaṁśa-stha-bilam)*

yathā—just as; *āmayah*—a disease; *aṅge*—in the body; *samupekṣitaḥ*—totally neglected; *nṛbhiḥ*—by men; *na śakyate*—cannot; *rūḍha-padaḥ*—whose position has increased; *cikitsitum*—be remedied; *yathā*—[and] just as; *indriya-grāmaḥ*—the multitude of senses; *upekṣitaḥ*—disregarded (uncontrolled); *tathā*—similarly; *ripuḥ*—an enemy; *mahān*—great; *baddha-balaḥ*—whose strength

is consolidated; *na cālyate*—is not made to move (i.e. cannot be disposed of).

yathā aṅge (utpannaḥ) āmayah nṛbhiḥ (yatheṣṭa-snāna-bhojanādi-kurvadbhiḥ prathamam) samupekṣitaḥ, (ata eva) rūḍha-padaḥ (yadā bhavati, tadā) cikitsitum na śakyate, yathā (ca) indriya-grāmaḥ (prathamataḥ) upekṣitaḥ (yadā viśayāsaktaḥ bhavati, tadā saṁnyamitum na śakyate), tathā ripuḥ (api upekṣitaḥ yadā) baddha-balaḥ (san) mahān (bhavati, tadā) na cālyate.

“Just as a bodily disease neglected by humans cannot be cured if it grows deeply, and just as uncontrolled senses cannot be mastered in proximity to enjoyable sensory objects, so an enemy cannot be disposed of when he becomes imposing as a result of the consolidation of his power.

Jīva Gosvāmī—(Additions are underlined.) Kaṁsa might retort: “If Hari is hiding, what harm can He do to me?” They respond here. Keeping in mind that a disease can be cured by a potent medicine, they give another example.

“If the enemy becomes mighty (*mahān = vivṛddhaḥ san*) he cannot be moved from his position (*na cālyate = sthānād bhraṁśayitum api na śakyate*),” much less defeated.

10.4.39

*mūlaṁ hi viṣṇur devānām yatra dharmah sanātanaḥ |
tasya ca brahma-go-viprās tapo yajñāḥ sa-dakṣiṇāḥ ||*

mūlaṁ—the root; *hi*—indeed; *viṣṇuḥ*—Viṣṇu; *devānām*—of the gods; *yatra*—where; *dharmah*—religious principles (code of ethics); *sanātanaḥ*—eternal; *tasya*—of that (of *dharma*); *ca*—and; *brahma*—the Vedas; *go*—cows; *viprāḥ*—Brāhmaṇas; *tapah*—austerity; *yajñāḥ*—sacrifices; *sa-dakṣiṇāḥ*—which involve remuneration.

hi viṣṇuḥ (eva) devānām mūlaṁ (bhavati. saḥ ca) yatra dharmah sanātanaḥ (bhavati, tatra āste). brahma-go-viprāḥ tapah yajñāḥ sa-dakṣiṇāḥ ca tasya (dharmasya mūlaṁ bhavanti).

“Viṣṇu, of course, is the root of the gods. He abides wherever eternal *dharma* is practiced. And the root of *dharma* is the Vedas, cows, Brāhmaṇas, asceticism as well as fire sacrifices which involve remuneration.

Śrīdhara Svāmī—“The root of the gods is Viṣṇu, and He abides where there are religious principles (*dharma*). The root of religious principles (*tasya = dharmasya*) is the Vedas and so on.”

Viśvanātha Cakravartī—The purport of *dharmaḥ sanātanaḥ* is: Only *dharma*, which makes Him come alive, is His foundation. The foundation of religious principles (*tasya = dharmasya*) is the Vedas and so on.

Sanātana Gosvāmī—*Mūla-khanane* (in digging out the root) was said (10.4.37), and now they talk about the root. *Hi* means *nīcitam* (certainly). *Sanātanaḥ* means *sthiraḥ* (continuous). *Tapah* denotes the practice of one’s occupational duties, both eternal and occasional. Selfish acts (*kāmya-karma*) are included by the term *yajña*. In point of *sa-dakṣiṇāḥ* (with remuneration): If this were not so, there would be a defect in being the root of *dharma*, because remuneration is an aspect of *yajñas*.

Jīva Gosvāmī—Now, in four verses and a half they talk about the means of killing Viṣṇu, the root, even though He is hidden. They point out that He is the root and also mention the accompanying elements by reiterating the statement of sages who are conversant with the secrets on this topic.

It is well known (*hi = prasiddham*) in the Vedas that He is the foundation of the gods. *Dharmaḥ* means *apūrvah* (actions giving benefit in the next life). *Sanātanaḥ* signifies *anādi-siddhaḥ* (well established from time immemorial), and *veda-prasiddhaḥ* (well known from the Vedas). This term serves to exclude the sense of *dharma* as *upadharma* (minor duties) and so on. *Tapah* denotes the practice of one’s particular *dharma*, whether eternal or occasional. Selfish acts (*kāmya-karma*) are included by the term *yajña*. As regards *sa-dakṣiṇāḥ*, this is an important aspect of a *yajña* and so it accomplishes the fact of being a root of *dharma*.

10.4.40

*tasmāt sarvātmanā rājan brāhmaṇān brahma-vādinah |
tapasvino yajña-śīlān gāś ca hanmo havir-dughāḥ ||*

tasmāt—therefore; *sarva-ātmanā*—by means of every effort; *rājan*—O king; *brāhmaṇān*—the Brāhmaṇas; *brahma-vādinah*—who expound the Vedas; *tapasvinaḥ*—ascetics; *yajña-śīlān*—[persons] who have the habit of [performing] sacrifices; *gāḥ*—cows; *ca*—and; *hanmaḥ*—we kill (we will kill); *haviḥ*—oblation (anything offered as an oblation); *dughāḥ*—[cows] which milk (yield).

*rājan! tasmāt (viṣṇoḥ āvirbhāva-hetutvād vayaṁ) brāhmaṇān
brahma-vādinah tapasvinaḥ yajña-śīlān gāḥ havir-dughāḥ ca
sarvātmanā hanmaḥ.*

“Therefore, O king, with all effort we shall kill Brāhmaṇas who expound the Vedas. We will also slay ascetics, performers of fire sacrifices, and cows which provide milk, the source of ghee for oblations.

Viśvanātha Cakravartī—“The driving force of sacrifices is oblations (*havis*). Cows exist for that purpose, hence they too should be killed.”

Sanātana Gosvāmī—“We will kill Brāhmaṇas in many ways, that is, by various means (*sarvātmanā* = *aśeṣa-prakāreṇa* = *vividhopāyaiḥ*).”

The reason for killing Brāhmaṇas is *brahma-vādinah* (they expound the Vedas). The gist is: The Vedas automatically become destroyed by murdering them. The significance of the vocative *rājan* (O king) is: “We will do this only because of your power.” The reason for killing cows is that they provide products such as ghee that are fit for sacrifices (*havir-dughāḥ* = *ghṛtādi-yajñīya-dravya-pradāḥ*).

Jīva Gosvāmī—“Although Viṣṇu abides in secret places, killing Him shall take place simply by destroying the concomitant elements.”

“We kill (*hanmaḥ*) with every effort (*sarvātmanā* = *sarveṇa eva*)

prayatnena).”²² The sense is: “Killing them is our topmost *dharma* (duty), which destroys that *dharma*, hence we shall kill (*hanmaḥ* = *hanyāma*) them.” (The rest is the same as the last paragraph in Sanātana Gosvāmī’s commentary.)

Anvitārtha-prakāśikā—The sense of *tasmāt* (therefore) is: *viṣṇoḥ āvirbhāva-hetuvāt*, “because those things are reasons for Viṣṇu’s manifestation.” The Brāhmaṇas create instructions on the topic of the Vedas (*brahma-vādinah* = *vedopadeśa-kartṛn*).

10.4.41

viprā gāvaś ca vedāś ca tapaḥ satyaṁ damaḥ śamaḥ |
śraddhā dayā titikṣā ca kratavaś ca hareḥ tanūḥ ||

viprāḥ—Brāhmaṇas; *gāvaḥ*—cows; *ca*—and; *vedāḥ*—the Vedas; *ca*—and; *tapaḥ*—austerity; *satyaṁ*—truthfulness; *damaḥ*—control of the senses; *śamaḥ*—control of the mind; *śraddhā*—faith; *dayā*—compassion; *titikṣā*—tolerance; *ca*—and; *kratavaḥ*—sacrifices; *ca*—and; *hareḥ*—of Hari; *tanūḥ*—[are] the body.

viprāḥ (ca) gāvaḥ ca vedāḥ ca tapaḥ (ca) satyaṁ (ca) damaḥ (ca) śamaḥ (ca) śraddhā (ca) dayā (ca) titikṣā ca kratavaḥ ca hareḥ tanūḥ (bhavanti).

“Brāhmaṇas, cows, the Vedas, asceticism, truthfulness, control of the senses, control of the mind, faith, compassion, tolerance, and Vedic sacrifices are Hari’s body.

Viśvanātha Cakravartī—Here they say: “Killing the Brāhmaṇas signifies that the collapse of His body will take place.”

Baladeva Vidyābhūṣaṇa—Brāhmaṇas and so on are the body of Hari, meaning they are symbols for the sake of worship. The drift is:

22 *Ātmā* means effort (*prayatna* or *yatna*), in accordance with *Amara-koṣa* (3.3.109): *ātmā yatno dhṛtir buddhiḥ svabhāvo brahma varṣma ca*, “*Ātman* means *yatna* (effort), *dhṛti* (firmness), *buddhi* (intelligence), *svabhāva* (nature), *brahman* (*jīva* or Brahman), and *varṣman* (body).”

“If the worship diminishes, He will weaken and die.”

Sanātana Gosvāmī—Both *tapah*, that is, *sva-dharmācāraṇam* (the practice of one’s occupational duties), and *satyam*, which signifies *yathārtha-bhāṣaṇam* (honesty), are ordinary duties (*sādhāraṇa-dharma*). *Śama* and so on are mostly observances on the path of renunciation (*nivṛtti-dharma*). And for the most part, *kratus* (fire sacrifices) are customary practices on the path of material enjoyment (*pravṛtti-dharma*).

Here, more so than before, the mention of *śama* and so on signifies the desire to kill sages (ref. next verse), inasmuch as they practice those observances. *Tanūḥ* means *adhiṣṭhānam* (foundation). The singular case is poetic license. Or the singular implies that each one is Hari’s body.²³

Jīva Gosvāmī—(Additions are underlined.) The items in the enumeration are not only aspects concomitantly associated with Viṣṇu, they are actually non-different from His body. Thus, in this verse they simply reiterate what they had said (in the previous two verses).

Both *tapah*, that is, *sva-dharmācāraṇam* (the practice of one’s occupational duties), and *satyam*, which signifies *yathārtha-bhāṣaṇam* (honesty), are ordinary duties (*sādhāraṇa-dharma*). *Dayā* and so on are mostly observances on the path of renunciation (*nivṛtti-dharma*). And *kratus* are, for the most part, customary practices on the path of material enjoyment (*pravṛtti-dharma*).

Here, more so than before, the mention of *dayā* and so on signifies the desire to kill sages, inasmuch as they practice those observances. As regards *tanūḥ*, the singular case is because the main thing is the aggregate: Together they constitute His body. The reading as a short syllable, *tanuh*, is not in many editions.

10.4.42

sa hi sarva-surādhyakṣo hy asura-dviḍ guhā-śayaḥ |
tan-mūlā devatāḥ sarvāḥ śeśvarāḥ sa-catur-mukhāḥ |

23 Jīva Gosvāmī edited this out, but Śrīdhara Svāmī expresses the same opinion in his commentary on the next verse.

ayam vai tad-vadhopyāyo yad ṛṣiṇām vihiṃsanam ||

saḥ—He; *hi*—since (or only); *sarva-sura-adhyakṣaḥ*—the master of all the gods; *hi*—indeed; *asura-dviṭ*—the *asuras*’ enemy; *guhā-śayaḥ*—who reposes in the cavity (who abides in the heart); *tat-mūlāḥ*—whose root is He; *devatāḥ*—the gods; *sarvāḥ*—all; *sa-iśvarāḥ*—including Śiva; *sa-catuḥ-mukhāḥ*—including Brahmā (“who has four faces”); *ayam*—this; *vai*—indeed; *tat-vadha-upāyaḥ*—the means of killing Him; *yat*—which [killing there is]; *ṛṣiṇām*—of sages (cognizers of the Vedas); *vihiṃsanam*—killing (or suppressing).

saḥ hi guhā-śayaḥ (api) sarva-surādhyakṣaḥ hi asura-dviṭ (bhavati), devatāḥ sarvāḥ seśvarāḥ sa-catur-mukhāḥ tan-mūlāḥ (bhavanti). yad ṛṣiṇām vihiṃsanam (bhavati), ayam vai tad-vadhopyāyaḥ (bhavati iti).

“Although He abides in the hearts of all, Viṣṇu is the master of the gods and the enemy of the asuras. He is the root of all the celestials, including Śiva and Brahmā. Suppressing the sages is the means to kill Him.”

Śrīdhara Svāmī—“Since Brāhmaṇas and so on are the bodies of and the foundation of Hari, this is the means.”

Viśvanātha Cakravartī—The sages are the foundation of Viṣṇu, who is the foundation of everything.

Jīva Gosvāmī—Here they say: “Killing the sages will get the job done. After that, punishing the gods would be like beating empty husks.”

The words *sa hi* mean *sa eva* (that same one). The second word *hi* has the sense of *prasiddhi* (renown): Everyone knows that He is the master of the gods.

Why can He not be killed once and for all? Suspecting this reply, they say: *guhā-śayaḥ*. The idea is: “Because the places where He abides, the hearts of all, cannot be seen. Although now He has

taken birth on Earth, He remains hidden, and so we cannot find Him, otherwise we would overpower Him.”

In the half verse which begins from *ayam* (suppressing the sages is the means to kill Him), they summarize their logical reasoning and draw the conclusion. “Given that He remains hidden, He could never be found among the children on our hit list. Cows are a means of subsistence by providing milk. They are the root of *dharma*, but by killing only them, He will still escape.” With that in mind they say *ṛṣinām vihiṃsanam*. Killing the Brahmvādīs (exponents of the Vedas) and other such persons is the means to kill Him.

The sense is this: Previously it was said that *dharma* is the shelter of Viṣṇu in terms of being His means of subsistence. The Vedas and so on are the root of Viṣṇu, hence they are akin to His body. Of those, the Brāhmaṇas are the shelter of the others. Therefore killing Him, who is hiding in covert places like a captain in a citadel, can take place only by destroying the place of the means of subsistence of the root.

Baladeva Vidyābhūṣaṇa—This verse comprises an extra half. “Although He abides in the hearts of all beings (*guhā-śayaḥ* = *sarva-bhūta-guhā-śayaḥ api*), He is the master of all the gods and is hostile to the demons (*asura-dviṭ* = *asura-dhruk*). He is the root of all the gods (*tan-mūlā devatāḥ* = *sarvāsām devatānām mūlam* is added).”²⁴

The gist is: When the sages will have been killed, their sacred tradition (*sampradāya*) will become extinct, and so everybody will follow the asuras.

10.4.43

śrī-śuka uvāca

evam durmantribhiḥ kaṁsaḥ saha sammantrya durmatih |
brahma-hiṁsām hitam mene kāla-pāśāvṛto 'surah ||

śrī-śukaḥ uvāca—Śrī Śuka said; *evam*—in this way; *durmantribhiḥ*—his bad advisors; *kaṁsaḥ*—Kāṁsa; *saha*—with; *sammantrya*—after consulting; *durmatih*—silly (“whose wits are bad”); *brahma-*

24 Thus the compound *tan-mūlāḥ* is a *bahuvrīhi* compound (whose root is He), not a *śaṣṭhī tatpuruṣa* (who are the root of Him).

himsām—killing the Brāhmaṇas (or hurting the Brāhmaṇas); *hitam*—an advantage; *mene*—he thought; *kāla-pāśa-āvṛtaḥ*—covered by the ropes of death; *asuraḥ*—demon.

śrī-śukaḥ uvāca—evaṁ kāmśaḥ asuraḥ kāla-pāśāvṛtaḥ durmatīḥ durmantribhiḥ saha evaṁ sammantrya brahma-himsām hitam mene.

Śrī Śuka continued: Upon consulting with his wicked advisors in this way, Kāmśa, a silly asura enmeshed in the ropes of death, thought that killing the Brāhmaṇas would be convenient.

Jīva Gosvāmī—(Additions are underlined.) He is naturally *durmatīḥ* (silly). Regarding *hitam*: Another reading is *hitām*.

Baladeva Vidyābhūṣaṇa—*Durmantribhiḥ* signifies: “with Pralamba and others.”

10.4.44

sandiśya sādhu-lokasya kadane kadana-priyān |
kāma-rūpa-dharān dikṣu dānavān grham āviśat ||

sandiśya—after ordering; *sādhu-lokasya*—saintly people; *kadane*—in persecuting (or in wreaking havoc); *kadana-priyān*—for whom persecuting is dear; *kāma-rūpa-dharān*—who sustain forms at will; *dikṣu*—in [all] directions; *dānavān*—the demons; *grham*—the home; *āviśat*—he entered.

(kāmśaḥ) dānavān kadana-priyān kāma-rūpa-dharān (sarveṣu) dikṣu sādhu-lokasya kadane sandiśya grham āviśat.

The demons were fond of wreaking havoc and could assume any form at will. Kāmśa ordered them to persecute *sādhus* in every direction and went home.

Sanātana Gosvāmī—The locative case in *kadane* has the sense of *nimitta* (purpose). The demons assume any form at will (*kāma-rūpa-*

dharān = svecchayā vividha-rūpa-dhāriṇaḥ).

Jīva Gosvāmī—The locative case in *kadane* has the sense of *nimitta* (purpose).

Anvitārtha-prakāśikā—The *sādhus* are the righteous, those who have a pure mode of living (*sādhulokasya = sad-ācāra-janasya*).

10.4.45

te vai rajaḥ-prakṛtayaḥ tamasā mūḍha-cetasah |
satām vidveṣam ācerur ārād-āgata-mṛtyavaḥ ||

te—they; *vai*—indeed; *rajaḥ-prakṛtayaḥ*—whose nature [is imbued with] the mode of action / passion; *tamasā*—because of the mode of ignorance; *mūḍha-cetasah*—whose minds are stupid; *satām*—unto eminently good persons; *vidveṣam*—hatred; *āceruḥ*—performed; *ārāt-āgata-mṛtyavaḥ*—whose death has come near.

te (dānavāḥ) vai rajaḥ-prakṛtayaḥ tamasā mūḍha-cetasah ārād-āgata-mṛtyavaḥ satām vidveṣam āceruḥ.

It is well known that the demons had temperaments of *rajo-guṇa* and their minds were dulled by *tamo-guṇa*. They engaged in oppressing saintly persons. The death of these demons was at hand.

Śrīdhara Svāmī—Their death had come near (*ārād-āgata-mṛtyavaḥ = ārāt samīpam āgato mṛtyur yeṣāṃ te*).

Viśvanātha Cakravartī—With the words *ārād-āgata-mṛtyavaḥ*, Śukadeva makes King Parīkṣit cheer up.

Sanātana Gosvāmī—*Tamasā* signifies either “‘because of *tamo-guṇa*,’ which has come forth because of wishing to harm Śrī Viṣṇu and the Vaiṣṇavas” or “because of anger.” *Vai* has the sense of *prasiddhi* (renown).

Jīva Gosvāmī—Their intelligence walks on the evil path because of

their nature of *rajas* and because of their abundance of *tamas*. They are not seeing the good path, although it is shown by the *sādhus*. With *ārāt* and so on Śukadeva indicates the result of hatred.

10.4.46

*āyuh śriyaṃ yaśo dharmam lokān āśiṣa eva ca |
hanti śreyāṃsi sarvāṇi puṃso mahad-atikramah ||*

āyuh—the life span; *śriyaṃ*—opulence, beauty; *yaśah*—renown; *dharmam*—religion; *lokān*—[elevation to higher] planets; *āśiṣah*—blessings; *eva*—certainly; *ca*—and; *hanti*—destroys; *śreyāṃsi*—excellent things; *sarvāṇi*—all; *puṃsaḥ*—of a man; *mahad-atikramah*—transgressing (disrespecting) the greats.

mahad-atikramah puṃsaḥ āyuh śriyaṃ yaśah dharmam lokān āśiṣah eva ca (iti) śreyāṃsi sarvāṇi hanti (iti).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

mahad-atikramah puṃsaḥ āyuh śriyaṃ yaśah dharmam lokān āśiṣah (kim bahunā) sarvāṇi śreyāṃsi hanti.

Disrespecting the greats mars one's life span, wealth, reputation, religiousness, prospects of going to higher planets, and blessings, nay, all excellences.

Śrīdhara Svāmī—Śukadeva says enmity toward saintly persons is not just a cause of death. Rather it creates a bunch of problems.

Sanātana Gosvāmī—The items in the enumeration are listed in increasing order of importance. “Humiliating the Vaiṣṇavas, or even slightly offending them (*mahad-atikramah* = *mahatām śrī-vaiṣṇavānām abhibhavaḥ kaścid aparādhah api iti vā*), destroys [the prospect of reaching] the heavenly planets, which are attainable by means of practicing religious principles (*lokān* = *dharma-sādhya-svargādīn*).” The ‘blessings’ are personal desires (*āśiṣah* = *nija-vāṅchitāni*).

What is the use of mentioning them one by one? Offending the

greats destroys all excellences, that is, all the personal goals and the means of attaining them (*sarvāṇi śreyāṁsi* = *sarvāṇi api sādhyasādhanāni*), even if the offender has already achieved many goals (*puṁsaḥ* = *sādhitāśeṣa-puruṣārthasya api janasya*).

Jīva Gosvāmī—(The commentary is the same, except for this:) Contempt for, and even a verbal offense to, those who are well known as persons who solely depend on Viṣṇu, meaning those who are like the greats,...

Vallabhācārya—Śukadeva mentions the consequences of offending the greats in order to inform that all this was brought about by Māyā so that the asuras would be completely destroyed. Six awesome qualities are mentioned in this verse.

At first, the result of offending the greats is the diminution of the quality of life. Then wealth or beauty diminishes. Then one's renown dwindles. Thereafter *dharma*, which is included in *yaśas* (renown), is in jeopardy. It follows that the attainment of a heavenly planet, which is achievable by means of the previous four items, is compromised. And naturally the blessings one might obtain on a heavenly planet are up in the air. The word *ca* (and) signifies blessings in this life too, such as having a son. The greats are those who have a connection with Bhagavān. How can someone who is materially passionate be considered really great?

Appendix of Chapter Four

Māyā

Of the two types of Māyā, Yogamāyā and Mahā-māyā, the latter is not entirely material, in the sense that it is not completely independent of the will of God. Mahā-māyā has three aspects:

*śrīr bhūr durgeti yā bhinnā jīva-māyā mahātmanah |
ātma-māyā tad-icchā syāt guṇa-māyā jaḍātmikā ||*

“The Jīva-māyā energy is separated as the energies Śrī, Bhū, and Durgā. The Ātma-māyā is the Lord’s desire. The Guṇa-māyā is inert.” (*Mahā-samhitā*, quoted in *Bhagavat-sandarbha* 22)

Jīva Gosvāmī expounds Jīva-māyā: *asyārthaḥ, śrīr atra jagat-pālana-śaktiḥ, bhūs tat-sṛṣṭi-śaktiḥ, durgā tat-pralaya-śaktiḥ. tat-tad-rūpena yā bhedam prāptā, sā jīva-viṣayā tac-chaktir jīva-māyety ucyate*, “This is the meaning: Śrī, Bhū, and Durgā are the energies of continuation, creation, and annihilation of the world, respectively: The Lord’s energy which is divided into these forms and which influences the souls is called Jīva-māyā” (*Bhagavat-sandarbha* 22). Sanātana Gosvāmī also quotes the above verse in his *Dig-darśinī* commentary on *Bṛhad-bhāgavatāmṛta* 2.4.173.

Jīva Gosvāmī also states a general definition: *sā jīva-viṣayā tac-chaktir jīva-māyety ucyate*, “Jīva-māyā is so called because its sphere of activity is the souls” (*Bhagavat-sandarbha* 22). He adds: *tatheyam api jīva-jñānam āvṛṇoti, sattvādi-guṇa-sāmya-rūpām guṇa-māyākhyām jaḍam prakṛtim udgirati, kadācit pṛthag-bhūtān sattvādi-guṇān nānakāratayā pariṇamayati ceti jñeyam. [...] tad evam nimittānśo jīva-māyā upādānānśo guṇa-māyety*, “This energy covers the knowledge of the soul, spits out inert material nature,

which is called Guṇa-māyā and which is the form of the equilibrium of *sattva-guṇa* and so on, and at some point in time causes them to exist severally as various forms. [...] In this way Jīva-māyā is the aspect that is the instrumental cause and Guṇa-māyā is the aspect that is the ingredient cause” (*Bhagavat-sandarbha* 22).

Other instrumental causes of Māyā are karma, Time, and Svabhāva (*Sārārtha-darśinī* 2.10.12). Essentially, Jīva-māyā denotes *avidyā-śakti*, inasmuch as this potency bewilders living entities (*Sārārtha-darśinī* 3.10.17). The word Guṇa-māyā, which denotes *pradhāna*, is seen in the text: *kāla-vṛtṭyā tu māyāyām guṇa-māyāyām*, “when Guṇa-māyā was agitated by the activity of Time” (*Bhāgavatam* 3.5.26). Moreover, the three aspects of Mahā-māyā are mentioned simultaneously in this verse:

*sa eva bhūyo nija-vīrya-coditām
sva-jīva-māyām prakṛtiṁ sisṛkṣatīm |
anāma-rūpātmani rūpa-nāmanī
vidhitsamāno 'nusasāra śāstra-kṛt ||*

“Desiring to establish forms and names for the souls, who are formless and nameless, the Lord emanated the Vedas and superintended Māyā, who desired to create (as *ātma-māyā*) and who is both *pradhāna*, which was impelled by the Lord’s personal power (Time), and His Jīva-māyā.” (1.10.22)

In *Bhāgavatam*, the term Ātma-māyā (His own Māyā) often denotes Viṣṇu-māyā, that is, either Yogamāyā or Mahā-māyā (or both at once): Viśvanātha Cakravartī gives an interpretation of the word *ātma-māyā* in *Bhāgavatam* 2.9.29 and another in 2.9.34, in reference to Yogamāyā and Mahā-māyā.

Commenting on the text: *yoga-māyām upāsritaḥ* (*Bhāgavatam* 10.29.1), Jīva Gosvāmī writes: *yoga-māyām durghaṭa-sampādikām svarūpa-śaktiṁ*, “Yogamāyā is the Lord’s *svarūpa-śakti* that accomplishes what is difficult to do” (*Kṛṣṇa-sandarbha* 188). That definition comes from Śrīdhara Svāmī, who explains *yoga-māyā-samāvṛtaḥ* in the *Gītā* as follows: *yogo yuktir madyaḥ ko’py acintyaḥ prajñā-vilāsaḥ, sa eva māyāghaṭana-ghaṭanā-paṭiyastvāt*, “Yoga means *yukti* (suitability; scheme), which refers to any inconceivable,

clever amusement of Mine. That amusement is *māyā* on account of being very clever in making the impossible possible” (*Subodhini* 7.25).

Baladeva Vidyābhūṣaṇa, however, says the word *yoga-māyā* in the *Gītā* denotes Mahā-māyā: *yad ahaṁ yoga-māyayā samāvṛto mad-vimukha-vyāmohakatva-yoga-yuktayā māyayā samācchanna-parisara ity arthaḥ*, “‘I am covered by Yogamāyā’ means ‘I, whose status is fully covered by Māyā, which is endowed with *yoga*. *Yoga* bewilders those who are averse to Me’” (*Gītā-bhūṣaṇa* 7.25). Likewise, sometimes *yoga-māyā* can mean “mystic power” in a material sense (*Bhāgavatam* 3.22.34; 5.6.15; 6.18.61).

In another context, Viśvanātha Cakravartī writes: *evam vimukha-mohanaṁ māyayā unmukha-mohanaṁ yoga-māyayeti vyavasthitiḥ*, “Māyā bewilders those who are averse to the Lord and Yogamāyā bewilders those who are agreeable to the Lord” (*Sārārtha-darśinī* 10.1.25).

Commenting on *paśya me yogam aiśvaram*, “Behold My godly might” (*Bhagavad-gītā* 9.5), Baladeva Vidyābhūṣaṇa explains the word *yogam* as follows: *yuyjate ’nena durghaṭeṣu kāryeṣu iti nirukter yogo ’vicintya-śakti-vapuḥ satya-saṅkalpatā-lakṣaṇo dharmas tam ity arthaḥ* “By the etymology: ‘Arranging is done by means of this, in tasks difficult to accomplish,’ *yoga* is a form of the unthinkable potency, that is, an attribute whose characteristic is the quality of making a resolve come true” (*Gītā-bhūṣaṇa* 9.5).

Moreover, Yogamāyā, also called Yogā, is the fifth among the group of nine transcendental potencies: Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā, and Anugrahā (*Bhāvārtha-dīpikā* 11.27.25).

Mayāvādīs like to refer to this description of Māyā: *māyā nāma anādir anta-vatī pramāṇāpramāṇa-sādhāraṇā na satī nāsati na sad-asatī*, “She who is named Māyā is beginningless, has an end, and is between proof and nonproof. It is not that she is existent, nor is she nonexistent, nor is she both existent and nonexistent” (*Sarvasāra Upaniṣad*). The *Bhāgavatam*, a summary of the most important Vedic texts, specifies: *māyā yan nayena virudhyate* (3.7.9). Viśvanātha Cakravartī explains: *māyā yat yā nayena tarkeṇa viruddhyate atarkyetyarthaḥ. svayam acid-rūpāpi cin-mātrasya bhagavata eva śaktiḥ*, “Māyā is incompatible with logic. The sense

is she cannot be conjectured. Although she is inherently the form of *acit* (unconscious, unreal), she is the energy of the Lord, who is sheer consciousness” (*Sārārtha-darśinī* 3.7.9).

In the Māyāvādīs’ expressions such as “Brahman created the world” and “Māyā is the *śakti* of Brahman,” the term Brahman indicates Viṣṇu. The wording in *Bhāgavatam* is sometimes similar, but only because this scripture mirrors texts of the *Upaniṣads*. For instance: *uru-śakti brahmaiva bhāti*, “Brahman, which has many potencies, shines” (*Bhāgavatam* 11.3.37). In a similar context, Jīva Gosvāmī explains: *atrāpi śaktimattvena brahma-śabdasya parameśvara-vācakatvāt*, “By the fact of having potency, here also the word Brahman is expressive of the Supreme Lord” (*Krama-sandarbhā* 1.1.1). The Lord is called Brahman: *bhagavān brahma-saṁjñītaḥ* (*Bhāgavatam* 3.28.41).

Baladeva Vidyābhūṣaṇa states: *caturṇām eṣāṁ brahma-śaktikatvād ekam śakti-mat brahmety advaita-vākye ’pi saṅgatir itīme ’rthāś catur-lakṣaṇyām asyām yathā-sthalaṁ prakāśyante. lakṣaṇāny adhyāyāḥ*, “Although this is a statement of monism: ‘Brahman is one. It has potencies, since these four (Īśvara, the *jīvas*, Time, and *prakṛti*) are Brahman’s potencies’, it is in harmony with the scripture (*Vedānta-sūtra*), hence these entities will be expounded in these four chapters in that way, in accordance with the topic” (*Govinda-bhāṣya*, introduction). Commenting on: *prakṛtiś ca pratijñā-drṣṭāntānuparodhāt*, “[Brahman is] also the ingredient cause because there is no contradiction between that statement and examples in the scriptures and other enunciations” (*Vedānta-sūtra* 1.4.23), he writes: *brahmaiva jagataḥ prakṛtir upādānam*, “Only Brahman is the ingredient cause (*prakṛtiḥ* = *upādānam*) of the universe” (*Govinda-bhāṣya* 1.4.23), but in his next commentary he clarifies: *ca-śabdo ’nukta-samuccayārthaḥ*. “so *’kāmayata [...]*” *iti tāittiriyake paramātmāna eva cij-jadātmanā bahu-bhavana-saṅkalpopadeśāt tad-ātmaka-bahu-srṣṭrvopadeśāc ca sa evobhaya-rūpaḥ*, “In this *sūtra* the word *ca* signifies an addition of something that has not been mentioned. Only He (Mahā-Viṣṇu) is both forms (the ingredient cause and the instrumental cause) because of the information in *Tāittirīya Upaniṣad*, beginning from *so ’kāmayata* (He desired), regarding Paramātmā’s resolve to become many as bodies that are conscious and inert, and also because of the information

regarding many Creators (as Garbhodaka-śāyī Viṣṇu throughout many universes) that have the nature of Paramātmā” (*Govinda-bhāṣya* 1.4.24).

Thus in such contexts, the term Brahman indicates Viṣṇu. For instance: *tad aikṣata*, “That (Brahman) glanced” (*Chāndogya Upaniṣad* 6.2.3), which only signifies: “He, Mahā-Viṣṇu, glanced.” Another example is seen in *Viṣṇu Purāṇa*. Maitreya asks: *katham sargādi-karṭṛtvaṁ brahmaṇo ’bhyupagamyate*, “How is it that Brahman’s doership in Creation is obtained?” (*Viṣṇu Purāṇa* 1.3.1). In his answer, Parāśara says: *tan nibodha yathā sarge bhagavān saṁpravartate nārāyaṇākhyah*, “Therefore listen how the Lord, called Nārāyaṇa, deals with Creation” (*Viṣṇu Purāṇa* 1.3.3). Thus, Viṣṇu is the controller. Brahman is not a doer in any way. Yet they have the same nature: *svarūpa-dvayābhāvāt*, “because of the absence of a dual *svarūpa*” (*Bhāgavatam* 6.9.36).

Etymology

The derivation of the word *māyā* is indicated in this verse:

sā vā etasya sarindraṣṭuḥ śaktiḥ sad-asad-ātmikā |
māyā nāma mahā-bhāga yayedam nirmame vibhuḥ ||

“Fortunate Vidura, the potency called Māyā has the nature of cause and effect and belongs to Him who glances. By means of her, the all-pervading Lord made this world.” (3.5.25)

In this regard, Jīva Gosvāmī writes: *mīyate ’nayeti māyā-śabdena śakti-mātram api bhāṇyate*, “Any energy can be designated with the word *māyā*, by the derivation: *mīyate ’nayā*, “Creating is done by means of her”” (*Bhagavat-sandarbhā* 22.7). Similarly, Sanātana Gosvāmī equates the term *māyā* with *śakti* (*Bṛhad-vaiṣṇava-toṣaṇī* 10.1.7). The etymology, using the word *anayā* (by means of her), is apparent in the above quotation, with the word *yayā* (by means of whom).

The grammatical explanation is this: The suffix *[gh/a/ñ]*, called *[gh/a/n]* in *Hari-nāmāmṛta-vyākaraṇa*, is added in the instrumental voice (*karāṇe prayoga*) after the verbal root *mā* (to measure, build,

fashion). Then the affix *y[uk]* is inserted before *[gh]a[ñ]*, by the rule: *āto yuk ciṇ-kṛtoḥ*, “The suffix *y[uk]* is added after *ā* when *[c]i[ṇ]* or a *kṛt* suffix [that has the indicatory letter *ñ* or *ṇ*] follows” (*Aṣṭādhyāyī* 7.3.33; HNV 413). Afterward *māya* is made feminine by appending the suffix *[!ā/p]* (*Aṣṭādhyāyī* 4.1.4; *kṛṣṇād āp*, HNV 1081). Another explanation is that the word *māyā* is made by applying the *uṇādi* suffix *ya* after the verbal root *mā* (*Uṇādi-sūtra* 4.110), and *māya* is made feminine as before.

Viṣṇu-māyā

In front of Kāmsa, Yogamāyā transformed into an eight-armed form (10.4.9-10). Some Vaiṣṇavas argue that this is a spiritual form, given that Jīva Gosvāmī says a spiritual Durgā exists in the transcendental world: *ye tu tatra śrī-bhagavat-pīṭhāvaraṇa-pūjāyām gaṇeśa-durgādyā vartante te hi viṣvakṣeṇādivad bhagavato nitya-vaikuṇṭha-sevakāḥ* (*Bhakti-sandarbha* 285). Still, three verses later she is referred to as Māyā:

iti prabhāṣya taṁ devī māyā bhagavatī bhuvi |
bahu-nāma-niketeṣu bahu-nāmā babhūva ha ||

“After addressing Kāmsa in this way, mighty Māyā became revered in many places on Earth as a goddess with many names.” (10.4.13)

This is a classic example of the intention, in the *Purāṇas*, to avoid making a clear-cut distinction between Yogamāyā and Mahāmāyā. Verses 16 to 19 in the fourteenth chapter are another good illustration of that. This verse is another example, in the context of Kṛṣṇa’s *āvirbhāva*:

viṣṇor māyā bhagavatī yayā sammohitaṁ jagat |
ādiṣṭā prabhuṇāṁśena kāryārthe sambhaviṣyati ||

“Viṣṇu’s Māyā is powerful. Ordered by Him, the Lord who is an amśa, she by whom the world is confounded will take birth for the sake of duty.” (10.1.25)

In their commentaries on that verse (10.1.25), Viṣvanātha Cakravartī says the term Viṣṇu-māyā denotes Yogamāyā, whereas Sanātana Gosvāmī and Jīva Gosvāmī say it signifies Mahā-māyā. Both Yogamāyā and Mahā-māyā are called *viṣṇu-śakti*:

*etat sarvam idaṁ viśvaṁ jagad etac carācaram |
para-brahma-svarūpasya viṣṇoḥ śakti-samanvitam ||
viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathāparā |
avidyā-karma-samjñānyā tṛtīyā śaktir īsyate ||*

“All this universe, in which there are moving beings and immobile entities, is fully endowed with the potencies of Viṣṇu, whose nature is Para-Brahman. Viṣṇu has three potencies: the superior one, the one known as *kṣetra-jña* (a soul) and the inferior one: This third energy, *Māyā*, has the names *avidyā* and *karma*.” (*Viṣṇu Purāṇa* 6.7.60-61)

In addition, the Lord ordered Yogamāyā (*yoga-māyām samādiśat*, 10.2.6), and then addressed her as Mahā-māyā (10.2.10-12). Similarly, in this verse Rukmiṇī speaks of herself as *prakṛti* (Material Nature):

*astv ambujākṣa mama te caraṇānurāga
ātman ratasya mayi cānatirikta-dṛṣṭeḥ |
yarhy asya vṛddhaya upātta-rajo-’timātro
mām iksase tad u ha naḥ paramānukampā ||*

“O lotus-eyed, You delight in Yourself and do not see much in me. Yet may I have deep love for Your feet. When You have a superabundance of *rajo-guṇa*, which is appropriated for the sake of increasing this universe, and glance on me, that is Your supreme grace on me.” (10.60.46)

Moreover, the *Hari-varṇsa* says Viṣṇu ordered Nidrā-devī to transfer the *ṣaḍ-garbhās* in Devakī,²⁵ but the *Padma Purāṇa* states

25 *sandadarśa jale suptān ṣaḍ-garbhān garbha-saṁsthitān, nidrayā kālā-rūpiṇyā sarvān antarthitān sa vai. svapna-rūpeṇa teṣāṁ vai viṣṇur dehān athāviśat, prāṇeśvarāṁś ca niṣkṛṣya nidrāyai pradadau tadā. tāṁ covāca tato nidrām viṣṇuḥ satya-parākramaḥ, gaccha nidre mayotsṛṣṭā devakī-*

that Mahā-māyā did so (this is quoted below). And according to the *Nārada Pañcarātra*, Mahā-māyā is an *aṁśa* of Yoga-māyā (quoted in Jīva Gosvāmī's commentary on *Brahma-saṁhitā* 5.3 and in *Sārārtha-darśinī* 10.1.25), whereas the *Padma Purāṇa* affirms that Mahā-nidrā is an *aṁśa* of Mahā-māyā:

24

tato nārāyaṇīm māyām parameśaḥ samabravīt ||

27-29

*nanda-gopasya patnyām tu yaśodāyām sanātani |
tāvāṁśa-bhūtā mahā-nidrā vindhyaṁ gatvā mahācalam ||
tatra sampūjyamānā hi devair indra-purogamaiḥ |
hanyād daityān mahā-vīryān śumbhāsura-purogamān ||
rudra uvāca
tathety uktvā mahā-māyā hiraṇyākṣa-sutāms tadā |
paryāyeṇa ca devakyām ṣaḍ-garbhān sannyaveśayat ||*

“Rudra said: Then the Lord addressed Nārāyaṇī, who is Māyā: “The eternal Mahā-nidrā, your *aṁśa*, will take birth in Yaśodā, the wife of Nanda the cowherd. Upon going to the Vindhya Mountains, she, worshiped there by Indra and other gods, will kill very powerful demons, the leader of whom is Śumbhāsura.” Mahā-māyā replied “All right” and placed the *ṣaḍ-garbhas*, Hiraṇyākṣa's sons, in Devakī one after the other.” (*Padma Purāṇa* 6.245.24-29)

Discrepancies in Bhāgavatam

In like manner, the *Bhāgavatam* contains contradictory statements regarding the difference between matter and a transcendental entity (esp. Bhagavān, *bhakti*, and Vaikuṇṭha). In Vedānta, the old-school viewpoint is that transcendence is pure *sattva*, that is, *sattva* devoid of *rajas* and *tamas*. Examples are shown:

(1)

aśapan kupitā evaṁ yuvām vāsam na cārhatatḥ |

bhavanāntikam (Hari-varṇa 2.2.25-27).

rajas-tamobhyāṁ rahite pāda-mūle madhudviṣaḥ ||

“Thus checked by the doorkeepers Jaya and Vijaya, the four Kumāras became enraged and cursed them: “You do not deserve to live near the Lord’s feet, which are devoid of *rajas* and *tamas*.”
(7.1.38)²⁶

(2)

*naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā |
bhagavatya uttama-śloke bhaktir bhavati naiṣṭhikī ||
tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye |
ceta etair anāviddham sthitaṁ sattve prasīdati ||*

“When nearly all the bad karma has disappeared by means of constant service to devotees and to *Bhāgavatam*, devotional service to Lord Uttamaśloka becomes firmly established. Then the mind, untouched by impetuses of the nature of *rajas* and *tamas* such as lust and greed, becomes fixed in *sattva* and develops serenity.”
(1.2.18-19)

(3)

bhaktiḥ pravṛttātma-rajas-tamopahā ||

“*Bhakti*, which dispels *rajas* and *tamas* in the mind, took place.”
(1.5.28)

(4)

*yasyāvayava-saṁsthānaiḥ kalpito loka-vistarāḥ |
tad vai bhagavato rūpaṁ viśuddham sattvam ūrjitam ||*

“The expanse of planets is fancied as the locations of the limbs of Garbhodaka-śāyī Viṣṇu. That form of the Lord is pure, potent *sattva*.” (1.3.3)

(5)

*pravartate yatra rajas tamas tayoh
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ |
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ ||*

26 In that line of thought, many monistic *Upaniṣads* state that Īśvara is made of Māyā.

“In the spiritual world, there is neither *rajas* nor *tamas*, nor *sattva* mixed with those two. There is no influence of Time. In that place, *Māyā* does not exist, much less any other material entity. Hari’s followers are worshiped by gods and asuras.” (2.9.10)

Still, many other texts in *Bhāgavatam* emphatically state that there is no *sattva-guṇa* in transcendence. For instance: *harir hi nirguṇaḥ sāksāt puruṣaḥ prakṛteḥ paraḥ, sa sarva-dṛg upadraṣṭā taṁ bhajan nirguṇo bhavet*, “Hari, the Puruṣa in person who is beyond Nature, is devoid of the *guṇas*. He sees everything and is the witness within too. One who serves Him becomes transcendental” (10.88.5), and: *anādir ātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ*, “The Puruṣa, the Soul, has no beginning, is devoid of the *guṇas* and is beyond Nature” (3.26.3). Pure bhakti is described in the same way:

*lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam |
ahaituky avyavahitā yā bhaktiḥ puruṣottame ||*

“The definition of transcendental *bhakti-yoga* is stated: It is devotional service to Puruṣottama which is unconditional and constant.” (3.29.12)

The above-mentioned discrepancies in philosophical viewpoints have become the main source of discord between Māyāvādīs and Vaiṣṇavas, although both viewpoints are seen in this Vaiṣṇava scripture. In his commentary on *Bhagavad-gītā*, Śrīdhara Svāmī noted this contrast between the two factions:

*nirguṇopāśanasyaivaṁ sa-guṇopāśanasya ca |
śreyasḥ katarad ity etan nirṇetum dvādaśodyamaḥ ||*

“Which is better: The path of worshipping *nirguṇa* Brahman or the path of worshipping *saguṇa* Bhagavān? The twelfth chapter aims at finding the answer.” (Subodhinī 12.1)

Madhusūdana Sarasvatī agreed with this distinction,²⁷ as did

²⁷ *tatraivaṁ sati mayā mumukṣuṇā kiṁ nirākāram eva vastu cintanīyaṁ kiṁ vā sākāram iti svādhikāra-niścayāya saguṇa-nirguṇa-vidyayor viśeṣa-*

Vopadeva. According to him, the forms of the Puruṣa (the Avatāras) consist of *sattva-guṇa* with a trace of *rajas* and *tamas*, whereas Viṣṇu's form is made of *sattva-guṇa* without any *rajas* or *tamas*.²⁸ Jīva Gosvāmī refuted Vopadeva and set forth the standpoint that in *Bhāgavatam* the word *sattva* is used in two ways, depending on the context: *āsuddha-sattva* (*sattva-guṇa*) and *śuddha-sattva* (transcendental existence).²⁹

The Composition of Bhāgavatam

The *Bhāgavatam* is an ancient scripture. But in its present form it was compiled after the third century BCE, because both Cāṇakya and King Dhana-Nanda are mentioned in the twelfth canto,³⁰ and the famous Candragupta of the Maurya dynasty is mentioned there too.³¹

bubhutsayā arjuna uvāca evam iti (Gūḍhārtha-dīpikā 12.1).

28 *tatrāḍau viṣṇu-prakaraṇam | tatra viṣṇor lakṣaṇam bhedās ca | “aham evāsam evāgre nānyad yat sad-asat param | paścād aham yad etac ca yo 'vaśiṣyeta so 'smy aham” [Bhāgavatam 2.9.33] ||6|| sa dvedhā nirākāraḥ sākāraś ca | anavacchinnam caitanyam nirākāraḥ | sattāvachchinnam caitanyam sākāraḥ | sa ca caturdhā rajas-tamobhyām yukte sattve puruṣaḥ | rajasā brahmā | tamasā rudraḥ || śuddhe viṣṇur eva | agocarasya gocaratve hetuḥ prakṛti-guṇaḥ sattvam | gocarasya bahu-rūpatve rajaḥ | bahu-rūpasya tirohītatve tamaḥ | tathā parasparam udāsīnatve sattvam || upakāritve rajaḥ apakāritve tamaḥ | (Muktā-phala 1.6-7).* Hemādri comments: *caturtham āha—śuddhe viṣṇur iti. śuddhe rajas-tamobhyām asprṣṭe sattve viṣṇur eva. (Kaivalya-dīpikā 1.7)*

29 *atra sattva-śabdena sva-prakāśatā-lakṣaṇa-svarūpa-śakti-vṛtti-viśeṣa ucyate, “sattvaṁ viśuddhaṁ vasudeva-śabditam, yad iṣyate tatra pumān apāvṛtaḥ” [Bhāgavatam 4.3.23] ity-ādy-udāharīṣyamāṇānusārāt, agocarasya gocaratve hetuḥ prakṛti-guṇaḥ sattvam [Muktā-phala 1.7] ity āśuddha-sattva-lakṣaṇa-prasiddhy-anusāreṇa tathā-bhūta-cic-chakti-vṛtti-viśeṣaḥ sattvam iti saṅgati-lābhāc ca. tataś ca tasya svarūpa-śakti-vṛttitvena svarūpātmataivety uktam, “tad abhayaṁ ātma-sukham” iti. (Bhagavat-sandarbhā 10.12); atra tv aprākṛta-viśuddha-sattva-hetutvaṁ “sattvaṁ viśuddhaṁ vasudeva-śabditam” ity-ādeḥ. darśitam cāsyā sattvasyāprākṛtatvaṁ bhagavat-sandarbhā (Pṛīti-sandarbhā 110).*

30 *nava nandān dvijāḥ kaścīt prapañnān uddharīṣyati | teṣāṁ abhāve jagatīm mauryā bhokṣyanti vai kalau || (12.1.11).* In their commentaries, Śrīdhara Svāmī and Viśvanātha Cakravartī confirm that the Brāhmaṇa mentioned here is Cāṇakya, also known as Kauṭilya.

31 *sa eva candraguptaṁ vai dvijo rāje 'bhiṣekṣyati (12.1.12).*

Like many other Vedic scriptures, such as *Rāmāyaṇa*, *Mahābhārata* and *Manu-smṛti*, the *Bhāgavatam* is most likely a recast of an earlier version. For instance, the *Rāmāyaṇa* is a composite work: The consensus is that parts of the the first chapter and of the last chapter (seventh) are later additions. Based on this, the fourth century BCE is generally accepted as the date of the composition of *Rāmāyaṇa*.³² Similarly, the original *Mahābhārata* was shorter than it is nowadays. At the outset, Vyāsa says the work is called *Bhārata*. He adds that he made both a detailed version and an abridged version. On top of that, he says there are several variations of the text.³³ Nowadays it is well known that there are two recensions of *Mahābhārata*: Northern and Southern. Everyone uses the Northern recension (the *Pune Critical Edition*), but the southern one contains more details. The former has eighteen cantos (*parvan*), whereas the latter has twenty-four. In addition, the mention of the Hunas in the *bhīṣma-parva* appears to imply that the redaction of *Mahābhārata* was still ongoing in 400 C.E.

All the ancient Vedic scriptures were preserved by memory for generations until they were put in writing. Moreover, the Sanskrit language evolved over the course of thousands of years. This is obvious by looking at the differences between Vedic Sanskrit, in which the *Saṁhitā* portion of the *Vedas* were composed, and Classical Sanskrit, in which the *Upaniṣads* were written. The latter were put on paper (birch bark, etc.) much later than the former. Dr. Keith, a professor in Glasgow in the first half of the twentieth century, expounds:

From the language of the *Ṛgveda* we can trace a steady development to Classical Sanskrit, through the later *Saṁhitās* and the *Brāhmaṇas*.³⁴

32 <http://www.britannica.com/topic/Ramayana-Indian-epic>

33 *vistīryaitan mahaj jñānam ṛṣiḥ saṅkṣepam abravīt | iṣṭam hi viduṣāṁ loke samāsa-vyāsa-dhāraṇam || manv-ādi bhārataṁ kecid āstikādi tathāpare | tathoparicarādy anye viprāḥ samyag adhiyate ||* (*Mahābhārata* 1.1.49-50).

34 Keith, A.B. (1956) [1920] *History of Sanskrit Literature*, London: Oxford University Press, p. 4 (source: <https://archive.org/details/SanskritLiterature>).

It is, in point of fact, perfectly obvious that there is a steady progress through the later Samhitās, the Brāhmaṇas, and the Āraṇyakas and Upaniṣads, and that the Bhāṣā, the spoken language of Pāṇini's grammar, is closely related to, though not identical with, the language of the Brāhmaṇas and the older Upaniṣads.³⁵

In the *Viṣṇu Purāṇa*, for instance, the genitive absolute is often used in the sense of the locative absolute, whereas in *Bhāgavatam* this usage is very rare (6.17.26; 8.4.5; 12.6.13; etc.). In other words, the genitive absolute is used therein although disregard, ordained by rule,³⁶ is not implied. This usage of the genitive absolute is not covered by Pāṇini's grammar (450 BCE), not to mention subsequent grammars. This suggests that the author or authors of *Viṣṇu Purāṇa* preferred a different system of grammar, one older than Pāṇini's school, such as the Aindra school, the archetype of Kātantra grammar (50 CE). The *Bhāgavatam* is the only other scripture to use the genitive absolute in that way.

Most likely, the *Bhāgavatam* contains many verses of an earlier version which are in accordance with Advaita-vedānta. For example: "They cross the ocean of material existence, leave the boat of Your lotus feet on the shore and go" (10.2.31).³⁷ The sense is *jñānīs* cease to practice devotional service after achieving self-realization. Similarly, Jīva Gosvāmī implicitly rejects a verse of *Bhāgavatam* by saying that it expounds Vivarta-vāda (the world is an illusion).³⁸ This also explains why Madhvācārya and Vallabhācārya reject chapters twelve to fourteen of the tenth canto, which contain traces of Advaita-vedānta.

Thus, the *Bhāgavatam* was written in stages. This is also implied in the eleventh chapter of the tenth canto, where Śrīdhara Svāmī

35 Keith (1956) p. 4.

36 *atrānādare ṣaṣṭhī ca (Hari-nāmāmṛta-vyākaraṇa 697); ṣaṣṭhī cānādare (Aṣṭādhyāyī 2.3.38).*

37 *svayaṁ samuttīrya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhrdāḥ | bhavat-padāmbhoruḥa-nāvaṁ atra te, nidhāya yātāḥ sad-anugraho bhavān || (Bhāgavatam 10.2.31)*

38 *yataḥ yad eva "sāmānya-viśeṣābhyāṁ upalabhyeta sa bhramaḥ" [12.4.28] vivarta-vāda eva (Krama-sandarbhā 12.4.28).*

and Vallabhācārya do not comment on verses ten to twenty because they consider them to be interpolations.

It was shown above that the meaning of *sattva* can be confusing in certain contexts. The same absence of clear distinction, in nature, between the two types of life force in the body can be inferred. In volume one, in the appendix of the second chapter, it was proven from scripture that the body has two kinds of life force: natural and supernatural. The latter is the vehicle of the soul and is dependent on the volition of the soul. It can be activated in times of grave danger and is sometimes viewed as a miraculous event.³⁹ The supernatural life force ‘transcends’ the ordinary life force. Yet it is difficult to say whether the supernatural life force consists of *sat-cid-ānanda* or is simply a quintessential aspect of the natural life force. In expounding the nature of a devotee’s spiritual body, Viśvanātha Cakravartī wrote: *tathaiva bhaktir māyikān eva śabdādīnś tat-karaṇa-kartr-ādīnś cāsārāmśān eva jarayati, na tu sārāmśān bhagavat-sambandhināḥ śabdādīn prākṛtānś tad-indriyādīnś ca jarayati* “*cakṣuśaś cakṣur uta śrotrasya śrotram*” *ity-ādi-śruteḥ. yair eva bhaktānām dehaḥ siddho bhavati.*

“Similarly *bhakti* destroys only the material aspects of sound, touch, color and shape, taste, and smell, the material senses and the material presiding deities. *Bhakti* does not destroy the quintessential aspects, which are connected to God, in light of the text beginning: *cakṣuśaś cakṣur uta śrotrasya śrotram*, “God is the eye of the eye, the ear of the ear” (*Bṛhad-āranyaka Upaniṣad* 4.4.18). By the quintessential aspects, a devotee’s spiritual body manifests.” (*Sārārtha-darśinī* 3.25.33). Here the word *prākṛta* (‘quintessential’) literally means ‘material’.

Furthermore, the question whether the body of Īśvara is *nirguṇa* or *saguna* misses the point. Sometimes Rasa (relish) is material, sometimes Rasa is purely spiritual, and sometimes spiritual Rasa is evoked by some connection with matter. An example was shown above. Here is another: On the battlefield of Kurukṣetra, Kṛṣṇa was hit by Bhīṣma’s arrows, and so His body exuded blood. Ultimately,

39

<http://edition.cnn.com/2017/03/09/us/idaho-boy-saves-dad-angels-trnd/>

this increased Bhīṣma's love of God, because he was happy to see Kṛṣṇa attack him to save Arjuna (*Bhāgavatam* 1.9.38).

All in all, the *Bhāgavatam* is a mysterious scripture which continues to fascinate. For example, it propounds the theory of multiple universes: Nowadays, this theory is accepted by many academics too, under names such as 'parallel universes'. In addition, in the fifth canto the *Bhāgavatam* sets forth an amazing theory regarding the relative movements of the Earth, sun and moon. This theory explains the ecliptic and is known as the planisphere interpretation. In *Mysteries of the Sacred Universe*, Richard L. Thompson wrote:

“The *Bhāgavatam* verse 5.22.8 says that the moon is 100,000 *yojanas* above the sun, and this is often taken as a highly unscientific statement. However, it makes perfect sense from the point of view of the planisphere interpretation. The sun and the moon both require planes above the earth plane, but this has nothing to do with their distances from the earth globe.”

Moreover, the *Bhāgavatam* propounds the concept of archetype: Eternal people exist in the transcendental world, and a soul can become one of them after this life. For example, Vasu, a god, merged in Uddhava, an eternal associate of Lord Kṛṣṇa (3.4.11-12). It follows that everyone in the universe is a variation of the corresponding archetype in other universes: Each parallel universe has the same people in it, yet the soul in one character in one universe is different from the soul in the same character in another universe. Still, each parallel universe has its own specialty. Many physicists, including Brian Greene (*The Elegant Universe*), believe in the existence of parallel universes. Max Loughan, a physicist who was a child prodigy, believes that we all have our counterparts in each universe.⁴⁰



40 <https://www.youtube.com/watch?v=PkuH0gqxKaY> (YouTube: “What is God? According to 13 year old genius physicist – Max Loughan”)

Chapter Five

Nanda Organizes Kṛṣṇa's Birth Celebration; Nanda and Vasudeva Meet in Mathurā

10.5.1-2

śrī-śuka uvāca

*nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ |
āhūya viprān veda-jñān snātaḥ śucir alaṅkṛtaḥ ||
vācayitvā svasty-ayanam jāta-karmātmajasya vai |
kārayāmāsa vidhi-vat piṭṛ-devārcanam tathā ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *nandaḥ*—Nanda; *tu*—however; *ātmaje utpanne*—when a son was born (or [joy] toward the son that took birth); *jāta-āhlādaḥ*—whose joy took place; *mahā-manāḥ*—big-hearted (or whose mind is exalted); *āhūya*—after calling; *viprān*—the Brāhmaṇas; *veda-jñān*—who know the Vedas; *snātaḥ*—who has bathed; *śuciḥ*—[being] pure; *alaṅkṛtaḥ*—decorated; *vācayitvā*—after making [Brāhmaṇas] recite;

sv-asti-ayanam—the *svasti-ayana* mantras (“that which leads to a superb existence”); *jāta-karma*—the *jāta-karma* ceremony; *ātmajasya*—of the son; *vai*—indeed (or a word used to fill the meter); *kārayāmāsa*—made [Brāhmaṇas] do; *vidhi-vat*—according to the injunctions; *piṭṛ-deva-arcanam*—the worship of the forefathers and of the gods; *tathā*—and (or in that way, i.e. according to the injunctions).

śrī-śukaḥ uvāca—ātmaje utpanne (sati) nandaḥ tu jātāhlādaḥ (san) mahā-manāḥ viprān veda-jñān āhūya snātaḥ śuciḥ alaṅkṛtaḥ (san viprān) svasty-ayanam vācayitvā (vipraiḥ) ātmajasya jāta-karma tathā piṭṛ-devārcanam vidhi-vat kārayāmāsa.

{athavā: śrī-śukaḥ uvāca—nandaḥ tu ātmaje utpanne jātāhlādaḥ(ata eva) mahā-manāḥ viprān veda-jñān āhūya snātaḥ (ata eva) śuciḥ (tataḥ) alaṅkṛtaḥ (ca san viprān) svasty-ayanam vācayitvā vidhi-vat (viprān) ātmajasya jāta-karma kārayāmāsa. (tataḥ saḥ) piṭṛ-devārcanam tathā (kārayāmāsa cakāra vā).}

Śrī Śuka said: Nanda, however, became euphoric when his son was born. The noble-hearted father invited Brāhmaṇas conversant with the Vedas. After bathing, pure Nanda adorned himself and made them recite mantras for prosperity and perform the *jāta-karma* rite for his son, in accordance with the injunctions. Then he made those Brāhmaṇas duly worship the forefathers and the gods.

Śrīdhara Svāmī—

*pañcame jātakaṁ nandaḥ sūnoḥ kṛtvā mahotsavam |
gatvātha mathurām prāpa vasudevāgamotsavam ||*

“In the fifth chapter, after organizing a great festival, including the *jāta-karma* ceremony, for his son, Nanda went to Mathurā, and on arrival occasioned a festive mood by meeting Vasudeva.”

10.5.1-2

Nanda is noble-hearted (or his mind is exalted) (*mahā-manāḥ = udāra-cittaḥ*).

Viśvanātha Cakravartī—

*kṛṣṇa-janmotsavo dātuṁ karaṁ śrī-mathurāgamah |
nandasya vasudevena saṁlāpaḥ pañcame 'bhavat ||*

“The celebration of Kṛṣṇa’s birth, Nanda’s arrival in Mathurā to pay tax, and a friendly conversation between Nanda and Vasudeva take place in the fifth.”

In point of the word *tu* in *nandas tu* (Nanda, however): Although Vasudeva was delighted when his son was born, his mind shrivelled out of fear of Kāṁsa and so he could not do the *jāta-karma* ceremony. Nanda, however, was delighted when his son was born, his mind was replete with wonder (*mahā-manāḥ* = *ativismīta-manāḥ*), and he performed the *jāta-karma* ceremony by organizing a recitation of Vedic hymns.

In this way, now that a difference from Vasudeva, which is simply this, has come to light because of the word *tu*, it's understood that Kṛṣṇa also took birth in Nanda's home. That is what the glorious king of sages intends to state here. It is also agreed upon by Vaiśampāyana, in light of his statement: *garbha-kāle tv asampūrṇe*, "[During the eighth month,] when the pregnancy had not reached maturity, [those two ladies, Devakī and Yaśodā, gave birth at the same time]" (*Hari-varṇśa* 2.4.11).

It should not be said that *tu* is used to fill the meter here, because the meter is complete without it: *nanda ātmaja utpanne jātāhlādo mahā-manāḥ*. Nor should it be said: "*Tu* is meaningless given that the above is understood simply by the usage of the phrase *ātmaja utpanne* (when a son was born)," because in *upaguhyātmajām* (clasping the daughter) (10.4.7) the word *ātmajā* is used even though the girl was not Devakī's daughter. Moreover, the context is the commencement of the *jāta-karma*, which occurs before the cutting of the umbilical cord, so how could the umbilical cord be cut without the child having just taken birth?⁴¹

In addition, many other scriptural texts state that Kṛṣṇa is Nanda's son. This is not the only one. None of them should be considered to be figurative. For example:

✧ *adrśyatānujā viṣṇoḥ*, "Kṛṣṇa's younger sister was seen" (10.4.9);

✧ *prāḡ ayam vasudevasya kvacij jātas tavātmajāḥ*, "Some time ago

41 According to tradition, the *jāta-karma* ceremony should ideally take place right after birth, in the maternity room. The father should make sure that the umbilical cord is not cut at first. He should touch the newborn's tongue with ghee and with a powder of rice and barley while reciting appropriate prayers. Then he should give permission to cut the umbilical cord (*Sat-kriyā-sāra-dīpikā*). For the details regarding the various *samskāras* of Vedic life, including the *jāta-karma* rite, consult the appendix at the end of this chapter.

this son of yours took birth as Vasudeva's" (10.8.14);

✧ *naumīdya te... paśupāṅgaajāya*, "You are the son of a cowherd" (10.14.1);

✧ *dehinām gopikā-sutaḥ*, "the son of a *gopī*" (10.9.21);

✧ In *Gautamīya-tantra: vallavī-nandanam vande*, "I praise the son of a *gopī*,"

✧ And also in *Krama-dīpikā: devatā sakala-loka-maṅgalo nanda-gopa-tanayaḥ samīritah*, "The Deity, the auspiciousness of all the worlds, the son of Nanda the cowherd, has been proclaimed" (*Krama-dīpikā* 2.8)⁴²;

✧ And in a mantra: *nanda-putra-padam ne-'ntam*, "the word *nanda-putra* (Nanda's son), at whose end there is the dative case ending" (*Krama-dīpikā* 7.77), and so on.

Some people think: "The greats say names such as Nanda-nandana, Subala-sakha and Gopī-kānta are superior to names such as Vasudeva-nandana, Arjuna-sakha and Rukmiṇī-kānta because the latter are expressive of *prema* mixed with *aīśvarya* whereas the former are only expressive of *prema* and hence imply that He is under the control of Nanda et al. Thus, since the designation of being Nanda's son only depends on the *bhāva*, not on the truth, Kṛṣṇa is not really Yaśodā's son, otherwise, if the actual facts were most important, it would have to be said that Varāha is Brahmā's son (since He came out of his nose) and Kṛṣṇa is Uttarā's son (since He went to her womb to save Parīkṣit)."

But it cannot be said that Nanda and Yaśodā imagine that Kṛṣṇa is their son. A fact cannot be rendered untrue just by denying that it happened. He was born from her womb.

Regarding *jātāhlādaḥ*, there is a *sahokti* (connected statement): *putreṇa sahlādo 'pi jātaḥ*, "Joy arose, and so did a son," and an *utprekṣā* (fanciful assumption): *putra-vyājenāhlāda eva jātaḥ*, "Under the guise of a son, joy arose."⁴³

42 *Krama-dīpikā* was written by Kāśmirika Śrī Keśava Bhaṭṭa, who is in the line of Nimbārkācārya. The book was commented upon by Govinda Bhaṭṭācārya.

43 Both interpretations are copied from *Laghu-vaiṣṇava-toṣaṇī*, rendered below. In truth, the first interpretation is simply a *vastu-dhvani* (implied idea). If there were a *sahokti*, or even just an implied *sahokti*, one word

The verb *kārayāmāsa* (he did, caused to do) is used because Nanda was unable to do it himself, on account of inertia which arose from joy.

Sanātana Gosvāmī—In five verses, while illustrating Śrī Nanda’s name by the etymology: *nandayati haṛsayati jagad iti nandaḥ*, “He delights the world,” Śukadeva implies, with the word *tu* (but), a distinction between Nanda and Vasudeva. In that regard, it is said *ātmaja utpanne* and so on to shed light on a special type of affection. Thus, the possibility that He is someone else’s son is refuted. This idea will be strengthened ahead with the same kind of statement.

Although Vasudeva, completely preoccupied for the sake of protecting Him, was overanxious by being very affectionate to the Lord when He was an ordinary child (*prākṛta-śiṣu*), he brought Māyā by exchanging Him, and so it is inferred that he is inferior to Nanda, because the former has the knowledge that He is God and the latter is fixed in pure *bhakti*.

Or, the sense of *ātmaja* is that He is Nanda’s own son. This is said by the Lord, by rejecting the notion that He is Vasudeva’s son.

Some Vaiṣṇavas explain the matter as follows: “The one and only Lord took birth in Vasudeva’s home, but in Nanda’s home He took birth with Māyā. Since it is very confidential, that event was not mentioned previously. In that regard, however, the son that was placed down by Vasudeva by replacing Him with Māyā became one with Nanda’s son. Thus, it can literally be said, by the literal mode of meaning (*mukhyā vṛtti*), that He is Nanda’s son. Therefore Brahmā said *paśupāṅga-jāya*, “unto the son of a cowherd” (10.14.1). Hence it is stated in *Rudra-yāmala*:

kṛṣṇo ’nyo yadu-sambhūto yaḥ purnāḥ so ’sty atah paraḥ |
vṛndavanam parityajya sa kvacin naiva gacchati ||

“The Kṛṣṇa who never leaves Vṛndāvana is superior to the other

should have been in the instrumental case in the sense of *saha* (with). Poetical theorists do not allow anything else to be called *sahokti*. The second interpretation can also be classed as an *apahnuti-dhvani* (implied *apahnuti* ornament (poetic denial)), owing to the usage of a word like *vyāja* (under the guise of) (*Sāhitya-kaumudī* 10.61).

Kṛṣṇa, the fullness, who was born among the Yadus.” (*Laghu-bhāgavatāmṛta* 1.5.461)

Nanda’s mind is naturally exalted (*mahā-manāḥ* = *prakṛtyā eva udāra-cittaḥ*). And the words *ātmaja utpanne jātāhlādaḥ* express the reason for doing the great festival of the *jāta-karma*.

He summoned the Brāhmaṇas (*viprān*): The term *vipra* means: *viśeṣataḥ prānti pūrayanti kāmān iti viprās tāt*, “They fulfill (*prānti* ⁴⁴ = *pūrayanti*) desires in a special way, and so they are *vipras*.” *Viprān* is the accusative case plural. In addition, they knew the Vedas (*veda-jñān*), meaning they knew the specific Vedic injunctions such as *jāta-karma*. Thus, they were learned in the Vedas (*veda-jñān* = *śrotriyaṇ*). It is said in the Śruti: *yāvatīr vai devatāḥ sarvās tā veda-vidi brāhmaṇe santi*,⁴⁵ “All the gods exist in a Brāhmaṇa who knows the Vedas.”

Nanda, being pure in a special way (*śuciḥ* = *śuciḥ san* = *viśeṣataḥ pavitraḥ san*), on account of Vaiṣṇava *tilaka*, *ācamana*, and so on. *Taiḥ* (instead of *vai*) signifies *vipraiḥ* (he made those Brāhmaṇas do). In the reading *vai*, the sense is: That too is well-known. *Vidhinā* (instead of *vidhi-vat*) means *yathā-vidhi* (according to the injunctions). This word is connected with the previous clauses and with the subsequent one too. *Tathā* has the sense of *ca* (and): *tathā pitṛ-devārcanam* means: *pitṛ-devārcanam ca*, “and he made them do the worship of forefathers and of gods” by means of the *nāndi-mukha-śrāddha* (a ceremony unto the three ancestors preceding the great-grandfather).

Jīva Gosvāmī—This is one syntactic unit of two verses. While illustrating here the meaning of Nanda’s name by the etymology: *nandayati jagad iti nandaḥ* (Nanda is he who delights the world), in five verses Śukadeva implies that Nanda’s profuse good fortune, signified by the word *tu* (but), is superior to Vasudeva’s because the former has pure parental affection whereas the latter’s affection is chiefly characterized by the knowledge of the Lord’s godhood (*aiśvarya-jñāna*). Therefore Nanda will be praised by the king with

44 The verbal root is *prā pūraṇe* (to fill) (2P).

45 *vasanti* (two manuscripts out of six, and *Laghu-vaiṣṇava-toṣaṇi*).

the two verses starting from *nandaḥ kim akarod brahman*:

nandaḥ kim akarod brahman śreya evam-mahodayam |
yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ ||
pitarau nānvavindetām kṛṣṇodārārbhakehitam |
gāyanty adyāpi kavayo yal loka-samalpaham ||

Parikṣit said: O Brāhmaṇa, what good deed, whose result was so great, did Yaśodā and Nanda do? She is the very fortunate lady whose breasts Hari sucked. Devakī and Vasudeva did not get to see Kṛṣṇa's exalted childhood deeds, which dispel the impurities of the world. Even nowadays the poets render those deeds in song. (10.8.46-47)

Moreover, the words *ātmaja utpanne* consist of one set of three meanings: *ātmajatvam utpannatvam ātmajatvena utpannatvam* (being a son, being born, and being born as a son). Those three meanings are implied by each of the two syntactical connections,⁴⁶ as in the case of *nīlotpala* (blue lotus, i.e. either the lotus is blue or it is perceived to be blue). And that is for the sake of rejecting any other hypothesis ("He is not Nanda's son").

Of the three meanings, being a son means He was already born with the thought in Him that He would be a son. It's understood that Nanda and Yaśodā too knew that He would their son, just like in: *āviveśāṁśa-bhāgena mana ānakadundubheḥ*, "He entered Ānakadundubhi's heart" (10.2.16), and *tato jagan-maṅgalam acyutāṁśam*, "Afterward, Devakī bore Him, an *āṁśa* of Acyuta. He brings good fortune to the world" (10.2.18).

Nanda and Yaśodā will achieve Śrī Kṛṣṇa's presence in terms of being an abode of such love, because of scriptural statements such as:

☆ *yasya deve parā bhaktir yathā deve tathā gurau, tasyaite kathitā hy arthāḥ prakāśante mahātmanah*, "The purports are told to the great soul whose devotion to his guru is like his transcendental devotion

46 The words *ātmaja utpanne* are either a *viśaya-saptamī* (object of emotion) of *jātāhlādah* (i.e. "Nanda became joyful that a son was born") or a *sati-saptamī* (locative absolute: "when the son was born").

to God” (*Śvetāśvatara Upaniṣad* 6.23);

✧ *bhaktir evainam nayati bhaktir evainam darśayati*, “Only devotion leads to Him and only devotion makes Him show Himself” (*Māṭhara-śruti*, cited by Madhvācārya in his commentary on *Vedānta-sūtra* 3.3.54);

✧ *bhaktiyāham ekayā grāhyah*, “I can be grasped by exclusive devotion” (*Bhāgavatam* 11.14.21).

To bring about His manifestation, which is the form of the topmost goal of life, devotion characterized by having a mind focused on Him at all times is necessary, as shown in Nārada’s previous life and in the previous lives of Dhruva, Prahlāda and others.

To bring about a special manifestation of His, the corresponding special element is required, in light of the logical reasoning called *tat-kratu* (one becomes what one resolves to become)⁴⁷ and because of the evidence in: *ye yathā mām prapadyante, tāms tathaiva bhajāmy aham*, “I serve them in the same way they devote themselves to Me” (*Bhagavad-gītā* 4.11). The general nature of Nanda’s and Yaśodā’s devotion will be pointed out in the boon chosen by Brahmā.

The above is exactly what Śukadeva says with *mahā-manāḥ*, which means either: *mahān śrī-kṛṣṇa eva mano yasya*, “he whose mind is the great one, Kṛṣṇa,” because there happened to be an extreme similarity of nature, or: *mahat mano yasya*, “he whose mind is great,” insofar as he was able to carry Him. In accordance with the text: *yasyāsti bhaktir bhagavaty akiñcanā, sarvair guṇais tatra samāsate surāḥ*, “The gods and all their virtues assemble in one who has unselfish devotion to the Lord” (5.18.12), being *mahā-manas* is the main thing here, and other qualities, such as *audārya* (exaltedness), are included. Being *mahā-manas* indicates other things too: It also applies to Yaśodā in a specific way, for example in the verse that begins *nandaḥ kim akarod brahman* (10.8.46) (see above).

Although in a general way He was born to Nanda and Yaśodā like He was born to Vasudeva and Devakī, there is a difference by the logical reasoning: “The cause of the result is inferred from the

47 Here the term *kratu* means *saṅkalpa* (resolve). For the details on *tat-kratu-nyāya*, consult *Vedānta-sūtra* 4.3.15 and *Prīti-sandarbhā* 51.

result.” Kṛṣṇa was born to Vasudeva and Devakī as a four-handed boy and was born to Nanda and Yaśodā as a two-handed boy.

Now (as regards the second meaning), the stated fact that He took birth only means that something external happened. It is not that He took birth like a *jīva* does. He took birth to Nanda and Yaśodā like He took birth to Vasudeva and Devakī. There was no difference. Or rather there was a difference, because the former two manifest as fundamental forms that suggest His being a son and because the latter two manifest as forms that do not make known His being a son. And that distinction is proper, given the nature of the eminent love of the former: a pure parental mood. That distinction is shown here with the word *tu*, in *nandas tu*, and will be illustrated in other places too.

However, without such *bhāva*, which shone by its absence in Vasudeva’s words beginning from *vidīto ’si* (10.3.13)⁴⁸ and which was already covered because of the *aiśvarya-jñāna* of the latter two, He is not taken as a son. Thus, Brahmā does not regard Śrī Varāha as a son (although Varāha came out of his nostril), and Uttarā did not think of Kṛṣṇa as a son.

Therefore He took birth as Nanda’s son with all His *aṁśas*. This is expressed in unequivocal terms with an action, in the words beginning from *āhūya*. Hence Garga will mention that Kṛṣṇa is mainly the son of the former two: *prāg ayaṁ vasudevasya kvacij jātas tavātmajaḥ*, “Previously this son of yours was born somewhere as Vasudeva’s child” (10.8.14). In the same line of thought, Brahmā will say *paśupāṅga-jāya* (10.14.1), and venerable Śuka will say in even clearer terms: *nāyaṁ sukhāpo bhagavān dehinām gopikā-sutaḥ*, “He, the Lord, the son of a *gopī*, is not easily attained by embodied beings” (10.9.21). The same is also stated by the knowers of *Āgama*: *sakala-loka-maṅgalo nanda-gopa-tanayo devatā*, “The auspiciousness of all the worlds, the son of Nanda the cowherd, the Deity” (*Nārada Pañcarātra* 3.3.9; *Krama-dīpikā*).

Therefore it is only said: *nandas tv ātmaja utpanne*, and not: *nandas tv ātmajaṁ matvā* (But Nanda, thinking of Him as a son).

48 “Vasudeva said: “Now I know You directly. You are the Puruṣa, who is beyond Prakṛti. You have the nature of Brahman, the bliss of the absolute experience. And You are Paramātmā, the witness of everyone’s intelligence.”” (10.3.13)

Consequently, in this regard, even Māyā's birth was only for the sake of deceiving Vasudeva and others. Māyā stayed in Yaśodā's womb and Kṛṣṇa in her heart.⁴⁹ Thus, given that their mother is the same, she is said to be Viṣṇu's younger sister (10.4.9).

When Śrī Devakī wanted Him, who was situated in Yaśodā in that way, to cover His four-armed form, which had manifested by itself, then the manifestation of the two-armed form located in Yaśodā's heart occurred before Devakī's eyes by means of covering that form. For this reason, to reconcile his own statement: *prāḡ ayaṁ vasudevasya kvacij jātas tavātmajaḥ*, "Some time ago this son of yours took birth as Vasudeva's" (10.8.14), Śrī Garga will add: *bahūni santi nāmāṇi rūpāṇi ca sutasya te*, "Your son has many names and many forms" (10.8.15).

Now (in terms of the third meaning: the state of taking birth as a son), it is established that Kṛṣṇa is mainly the son of Nanda and Yaśodā, because of Garga's above-mentioned statements and because of the conceit of Nanda and Yaśodā, which is in the scope of the proper philosophical conclusions. It cannot be said that Kṛṣṇa is the son of Nanda and Yaśodā in a secondary way, like the word *upaguhyātma-jām* (after clasping the daughter) (10.4.7) is so used, because Vasudeva and Devakī were sure that Devī was Yaśodā's daughter. Therefore, given that the philosophical conclusion is such, we shall elaborate on that only in a way favorable for a big festival.

Concerning *putre ca utpanne jātāhlādaḥ*, it is not that only a son took birth (*jāta*), rather joy (*āhlāda*) also took place (*jāta*): In this way there is the *sahokti* ornament (connected statement). There is also an *utprekṣā* ornament (fancy assumption): *putra-vyājenāhlāda eva jātaḥ* (joy took place under the guise of a son), which is implied by a *svataḥ-sambhavi-vastu* (a literary idea also possible in day-to-day life). Thus, those two ornaments imply an abundance of joy. The poetical rhetoricians would analyze the text that way. Moreover, this joy is also the reason for the special occurrence that is the great festival (the *jāta-karma*).

49 Jīva Gosvāmī also mentions this in *Gopāla-campū* (1.3.82-83). That portion was translated in Annotation 10.3.8. The point is: "Since Kṛṣṇa appeared from the heart, not from the womb, He could not possibly have had an umbilical cord." However, perhaps Yogamāyā made Him look like He had one, in order to bewilder Nanda and others.

Nanda called the Brāhmaṇas. They are named *vīpras* because they fulfill (*prānti* = *pūrayanti*) desires in a special way (*vīprān* = *viśeṣataḥ prānti pūrayanti kāmān iti vīprās tān*). Those Brāhmaṇas knew the Vedas (*veda-jñān*), meaning they completely knew the Vedic injunctions, including the *jāta-karma*. In other words, they were learned in the Vedas (*veda-jñān* = *śrotriyaṇ*). The Śruti states: *yāvatīr vai devatāḥ sarvās tā veda-vidi brāhmaṇe vasanti*, “As many gods as there are, they all abide in a Brāhmaṇa who knows the Vedas.”

Being pure in a special way (*śuciḥ* = *viśeṣataḥ pavitraḥ san*)—in reference to his Vaiṣṇava *tilaka*, his observance of *ācamana*, and so on—, Nanda called those Vīpras and made them, the doers who are impelled (*taiḥ* = *vīpraiḥ prayojya-kartṛbhiḥ*), do the *jāta-karma*.

The *jāta-karma* is a specific Vedic activity that consists of karma that produces intelligence and so on by means of mantras such as *bhūs tvayi*, because there is a rule that only Brāhmaṇas can do this. Further in that regard, the result is only Nanda’s, according to the maxim: *karma-phalaṁ prayuktari*, “The result of the activity goes to the one who initiates the action.”

In the reading *vai* (instead of *taiḥ*), the sense is: That too is well known.⁵⁰ *Vidhinā* means *yathā-vidhi* (according to the injunctions). Sometimes the reading is *vidhi-vat*. This term is connected with the previous ones and with the later ones, in accordance with the suitability.

Tathā has the sense of *ca* (and): *tathā pitṛ-devārcanam* signifies: *pitṛ-devārcanam ca*, “and he made them do the worship of forefathers and of gods” by means of the *nāndī-mukha-śrāddha*. Thus, Nanda himself did not do it.

Moreover, the adjective *jātāhlādaḥ* (his joy took place) signifies that he was numbed by bliss: This is the main reason he made them do those rites. Alternatively, the sense is: Nevertheless, he did [the worship of forefathers and of gods] by relying on the repetition of the mantras.

50 This reading, mentioned by Sanātana Gosvāmī also, is not seen in modern editions of *Bhāgavatam*, including those of Rāma-Nārāyaṇa, Gītā Press, *Anvītartha-prakāśikā*, and Kṛṣṇa-Śaṅkara Śāstrī. Many times, alternate readings mentioned in the *Toṣaṇīs* are not seen elsewhere.

Krama-sandarbha—At first, Kṛṣṇa had entered Nanda’s mind: *mahā-manāḥ* means *śrī-kṛṣṇāviṣṭa-cittaḥ* (he whose mind was entered by Śrī Kṛṣṇa). When Kṛṣṇa became Nanda’s son (*ātmaje* = *putrī-bhūte*), Nanda was joyful (*jātāhlādaḥ*).

The epithet *mahā-manāḥ* sheds light on a similarity between Nanda and Vasudeva, in view of: *āviveśāṁśa-bhāgena mana ānakadundubheḥ* (He entered Ānakadundubhi’s heart with His *aṁśas* and other features) (10.2.16). With *kārayāmāsa*, Śukadeva informs about a special characteristic of the *bhāva*. Nanda could not do the ceremony himself because He was numbed by joy.

Baladeva Vidyābhūṣaṇa—

*sūnor janmotsavam kṛtvā vrajeśo mathurām agāt |
śauriṇā tatra saṁlāpaṁ vyadhād ity āha pañcame ||*

“After organizing a party for the birth of his son, the King of Vraja went to Mathurā. He conversed with Vasudeva there. The speaker mentions this in the fifth chapter.”

After telling, in a very secret way, about His birth in the residence of King Śrī Nanda, Śrī Śukadeva, the king of sages, restricted by the desire of Śrī Hari, the master, shows, with this pair of verses, which forms one unit, the festivity related to it. *Tu* has the sense of *bhinnopakrama* (a different beginning).

When a son was born, Vasudeva, although delighted, was unable to organize a festival for the one who took birth, because he was confined in prison. He mentally gave ten thousand cows. “But Nanda had the *jāta-karma* of the son done according to the injunctions after inviting Brāhmaṇas, such as Bhāguri, who knew the Vedas.”

Thus, when the son was born—that is, when he heard the women inside the residence—, Nanda, who has a big heart (*mahā-manāḥ*), was delighted (*jātāhlādaḥ* = *jātāhlādaḥ san*), was cleansed by means of taking a shower (*snātaḥ* = *dhārayā snātaḥ*), was purified in a special way (*śuciḥ* = *viśeṣetaḥ pavitraḥ san*) by performing *ācamana*, by putting on upward *tilaka*, and so on, and had expensive ornaments (*alaṅkṛtaḥ* = *dhṛtānarghya-bhūṣaṇaḥ*). Then he organized the *jāta-karma* rite.

It is thus made clear that Kṛṣṇa is the legitimate son of King Nanda.⁵¹ This will be made clear again many times, in texts such as: *yaśodāyāḥ sutodbhavam*, “the birth of Yaśodā’s son” (10.5.9), *nandaḥ sva-putram ādāya*, “Nanda, after taking his son” (10.6.43), and *sva-putrodayāya*, “for his son’s prosperity” (10.5.16).

Bhaktisiddhānta Sarasvatī—Nanda prompted Brāhmaṇas to recite words of well-being (*svasty-ayanam* = *svasti-vācanam* = *svasti-vākyam*).

Anvitārtha-prakāśikā—Nanda, however, was delighted when Kṛṣṇa took birth as a son and therefore his mind was very liberal in giving and so on (*mahā-manāḥ* = *dānādau atyudāra-cittāḥ*). (This is substantiated in the next verse.)

“After making Brāhmaṇas do a *svasty-ayana* (*svasty-ayanam* *vācayitvā* = *brāhmaṇaiḥ*⁵² *svasti-vācanam* *kārayitvā*), he organized a specific *saṁskāra* (specific Vedic milestone in the course of life), called *jāta-karma*, for his son. Before that, he had the *nāndī-śrāddha*, etc., done (*pitṛ-devārcanam* = *nāndī-śrāddhādikam ca kārayāmāsa*) according to the injunctions (*tathā* = *tataḥ pūrvam vidhi-vat*).

10.5.3

dhenūnām niyute prādād viprebhyaḥ samalaṅkṛte |
tilādrin sapta ratnaugha-sāta-kaumbhāmbārāvṛtān ||

dhenūnām—of cows; *niyute*—two millions; *prādāt*—gave; *viprebhyaḥ*—to Brāhmaṇas; *samalaṅkṛte*—which [two millions] were fully decorated; *tila*—of sesame; *adrin*—mountains; *sapta*—seven; *ratna*—of jewels; *ogha*—with a multitude; *sāta-kaumbha*—golden; *ambara*—and with cloths; *āvṛtān*—covered.

51 Nanda, a cowherd, is not a king, yet he is thought of as a king so that Kṛṣṇa may be called a prince. Everyone knows that girls are enamored of a prince.

52 Perhaps this refers to the reading *tailḥ*, yet the word *brāhmaṇaiḥ* should be *brāhmaṇān*, in the object case, since the verbal root in *vācayitvā* is expressive of sound. For the details, consult the rule: *akarmaka-gati-jñāna-śabda-bhojana-vācinām, aṇi-kartā karma nau syāt kṛñ-hṛñ-āder vibhāṣayā* (*Hari-nāmāmṛta-vyākaraṇa* 641); *gati-buddhi-praty-avasānārtha-śabda-karmā-karmakāṇām aṇi-kartā sa nau* (*Aṣṭādhyāyī* 1.4.52) (*Siddhānta-kaumudī* 540).

(*nandaḥ*) *dhenūnām niyute samalaṅkṛte sapta tilādrin ratnaugha-śāta-kaumbhāmbarāvṛtān* (*ca*) *viprebhyaḥ prādāt*.

Nanda gave the Brāhmaṇas two million fully decorated cows in addition to seven mountains of sesame seeds covered with golden cloths and with jewels.

Śrīdhara Svāmī—“He gave two hundred thousand (*niyute* = *dve lakṣe*) cows and seven hills of sesame (*tilādrin sapta* = *sapta-tila-parvatān ca*).” What were they like? They were covered with a multitude of jewels and with cloths tinged with melted gold (*ratnaugha-śāta-kaumbhāmbarāvṛtān* = *ratnaughaiḥ ratna-samūhaiḥ śāta-kaumbhāmbaraiḥ suvarṇa-rasāktair ambaraiś cāvṛtān*).

Viśvanātha Cakravartī—*Niyute* means *vimśati-lakṣāṇi* (two million). Kṣīrasvāmī says: *ekam daśa-śata-sahasrāṇy ayutaṁ prayutākhyalakṣam atha niyutam*, “The numerical sequence is: *eka* (one), *daśa* (ten), *śata* (one hundred), *sahasra* (one thousand), *ayuta* (ten thousand), *lakṣa* (one hundred thousand), also called *prayuta*, and then *niyuta* (one million).” The measure of a *tilādri* is mentioned in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*:

*uttamo daśabhir droṇair madhyamaḥ pañcabhir mataḥ |
tribhiḥ kaniṣṭho rājendra tila-śailaḥ prakīrtitaḥ ||*

“O king of kings, a mountain of sesame is considered the best size as ten *droṇas*, the medium as five, and the lowest as three.”

The number of a *droṇa* is also stated:

*khārī droṇādhaka-prasthāḥ kuḍavaṁ ca palam picuḥ |
śāṇako māṣakaś ceti yathā-pūrvam catur-guṇāḥ ||*

“A *khārī*, a *droṇa*, an *ādhaka*, a *prastha*, a *kuḍava*, a *pala*, a *picu*, a *śāṇaka*, and a *māṣa*: Each is four times less than the previous one.”⁵³

53 *Monier-Williams Dictionary* gives various definitions for each of

Sanātana Gosvāmī—The cows were fully adorned (*samalañkrte* = *samyag alañkrte*), meaning they were adorned with silver hooves, golden horns, and so on, according to what was said.⁵⁴ The measure of a *tilādri* and so on is mentioned in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*:

uttamo daśabhir droṇair madhyamaḥ pañcabhir mataḥ |
tribhiḥ kaniṣṭho rājendra tila-śailaḥ prakīrtitaḥ |
*pūrva-vac cāparaṁ sarvaṁ viṣkambha-parvatādikam*⁵⁵ ||

“O king of kings, a mountain of sesame is considered the best size as ten *droṇas*, the medium as five, and the lowest as three. And the full length, a mountain and so on, is unprecedented, as before.”

Moreover, the following is said in that book in the context of mountains of grains:

itthaṁ niveśyāmara-śailam agryam
atas tu viṣkambha-girīṁ krameṇa |
turiya-bhāgena catur-diśaṁ ca
saṁsthāpayet puṣpa-vilepanādhyān ||

“Thus, after concentrating on the foremost mountain of the gods, one should erect mountains that are a support and that are besprinkled with flowers, and establish the four directions sequentially with a portion that is one fourth,” and so on. These *viṣkhamba-giris* etc. are the four beginning with Mandara. For example:

these. For example it says an *āḍhaka* is either 7 pounds 11 ounces or, in Bengal, 164 pounds (both in avoirdupois weight). A *kuḍava* is either 12 handfuls; a measure corresponding to a vessel four fingers wide and as many deep; or one finger-and-a-half deep and three fingers each in length and breadth. One *māṣa* is 17 grains (troy weight). Thus, it seems there is no strict differentiation between weight and volume. *Monier-Williams* says a *khari* is either 18 *droṇas*, 3 *droṇas* or 4 *droṇas*, and further says that 18 *droṇas* correspond to 3 bushels, that is, 105 liters. Taking the definition above (one *khari* equals 4 *droṇas*), one *khari* is two thirds of a bushel (22 liters).

54 This is explained by Baladeva Vidyābhūṣaṇa.

55 *viṣkambhaṁ parvatādikam* (*Laghu-vaiṣṇava-toṣaṇī*); *viṣkambha-parvatādikam* (*Vaiṣṇavānandīnī*).

*merur mahān vrihi-mayas tu madhye
 suvarṇa-vṛkṣa-traya-saṁyutaḥ syāt |
 pūrveṇa muktā-phala-vajra-yukto
 yāmyena gomedaka-puṣpa-rāgaḥ ||
 paścāc ca gārutmata-nīla-ratnaiḥ
 saumye ca vaidūrya-saroja-rāgaḥ |
 brahmātha viṣṇur bhagavān purārīr
 divākaro 'py atra hiraṇmayah syāt ||*

“There is a big Meru made of rice. It can be held together by a triad of golden trees in the middle. It is endowed in the east with pearls and diamonds, in the south with *gomedā* gems and flower pollen, in the west with emeralds and blue jewels, and [in the north] with rubies and *vaidūrya* gems. Pretty lady! Brahmā, Lord Viṣṇu, Purārī and the sun-god abide where there is gold.” Moreover:

*śuklāmbarāṇy ambu-dharāvalī syāt
 pūrveṇa kṛṣṇāṇi ca dakṣiṇeṇa |
 vāsāṁsi paścād atha karburāṇi
 raktāṇi caivottarato ghanāṇi ||*

“White cloths might be a series of clouds. Cloths are dark blue in the east, variegated in the south, red in the west, and dark in the north,” and so on. The number of a *droṇa* is also mentioned:

*khārī droṇādhaka-prasthāḥ kuḍavaṁ ca palam picuḥ |
 śāṇako māṣakaś ceti yathā-pūrvam catur-guṇāḥ ||*

“A *khārī*, a *droṇa*, an *ādhaka*, a *prastha*, a *kuḍava*, a *pala*, a *picu*, a *śāṇaka*, and a *māṣa*: Each is four times less than the previous one.”

In this way, one *droṇa* is 256 *palas*. That is just what Śukadeva hints at. Or, with *ratnaugha* and so on he mentions something even more special: *śāta-kaumbha* means either *śāta-samūha* (a multitude of hundreds) or *sauvarṇābharaṇa-jāta* (produced with golden decorations).

Alternatively, here in Vraja a *tilādri* is equal in height to Govardhana. Thus, *tilādrin sapta* means seven mountains like that

endowed with numerous jewels and so on.

“He gave eminently” (*prādāt = prakarṣeṇa adāt*): He gave in a manner such as sending those Brāhmaṇas to the domiciles of his own people after washing the Brāhmaṇas’ feet.

Jiva Gosvāmī—*Niyute* means: *vimśati-lakṣāṇi* (two millions). We will prove this in the twelfth chapter (10.12.2). In that regard, the general idea is shown in Kṣīrasvāmī’s definition: *ekam daśa-śata-sahasrāṇy ayutam prayutākhyā-lakṣam*⁵⁶ *atha niyutam*, “*Eka* (one), *daśa* (ten), *śata* (one hundred), *sahasra* (one thousand), *ayuta* (ten thousand), *lakṣa* (one hundred thousand), known as *prayuta*, and then *niyuta* (one million).”

(Additions are underlined.) “Fully adorned” (*samalaṅkṛte = samyagalaṅkṛte*) signifies: “adorned with silver hooves, golden horns, and so on, according to what was said.” The measure of a *tilādri* and so on is mentioned in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*: *uttamo daśabhir...* (see above). Moreover, the following is said there in the context of mountains of grains: *itham niveśyāmara-śailam...* (see above). And those are the four beginning with *Mandara*. For example, in that same book: *merur mahān...* (see above). Moreover: *śuklāmbārāṇy ambu-dharāvali...* (see above). The number of a *drona* is also mentioned: *khārī droṇāḍhaka-prasthāḥ...* (see above).

In this way, one *drona* is 256 *palas*. While hinting at this, with *ratnaugha* and so on Śukadeva mentions something even more special: The seven mountains of sesame seeds were covered with golden cloths to make them look like Sumeru. Thus, *tilādrin sapta* means seven mountains like that endowed with numerous jewels and so on.

“He gave eminently (*prādāt = prakarṣeṇa adāt*)” signifies: He gave in a manner such as sending those Brāhmaṇas to the domiciles of his own people after washing the Brāhmaṇas’ feet.

Krama-sandarbha—As regards *dhenūnām* ([two millions] of cows): One *niyuta* is one hundred times ten thousand. By relying on Kṣīrasvāmī’s statement, this is indicated: How could he possibly do all that by himself?

56 *prāyutākhyā-lakṣam* (Purī Dāsa’s edition).

Baladeva Vidyābhūṣaṇa—With *dhenūnām* and so on, Śukadeva talks about overjoyed King Nanda's gift at that time.

Bhāskara has said that a *niyuta* (one million) is a *prayuta*.⁵⁷ Concerning *samalanṅṛte* (fully decorated), this is said in Hemādri's *Dāna-khaṇḍa*⁵⁸:

daśa-sauvarṇike śṛṅge khurāḥ pañca-palānvitāḥ |
pañcāśata-palikaṁ prṣṭhaṁ pucche muktā-vibhūṣitām ||
svarṇa-śṛṅgīm rauṇya-khurīm tāmra-prṣṭha-vibhūṣitām |
sa-vatsām vastra-sahitām sa-ghaṇṭām kaṁsya dohanīm ||
ūdhasvantīm roga-hīnām su-śṛṅgiś ca manoharām |
evam gām yo naro dadyāt sa suraiḥ saha modate ||

“A person who gives cows that are as follows enjoys with the gods: The two horns have ten times 175 grains troy of gold. The hooves are endowed with five *palas*. The height is fifty *palas*. The cows have golden horns and silver hooves, are decorated on the upside with copper, have calves, cloths and bells, and give milk upon being ordered: Their udders are always full. The cows are charming, are disease-free, and their horns are superb.”

Anvitārtha-prakāśikā—*Dhenūnām* signifies: *nava-prasūtānām* (cows that have recently given birth) (ready to give milk).

10.5.4

kālena snāna-śaucābhyām saṁskārais tapasejyayā |
śudhyanti dānaiḥ santuṣṭyā dravyāṇy ātmātma-vidyayā ||

kālena—by time; *snāna-śaucābhyām*—by bathing and by cleaning; *saṁskāraiḥ*—by Vedic ceremonies marking specific milestones in the course of a human life; *tapasā*—by [practicing] austerity; *ijyayā*—by worshiping; *śudhyanti*—become purified; *dānaiḥ*—by giving; *santuṣṭyā*—through contentment; *dravyāṇi*—substances (see

⁵⁷ This is also Monier-Williams' and Apte's definition, whereas Kṣīrasvāmī says a *lakṣa* (one hundred thousand) is called a *prayuta*.

⁵⁸ Hemādri (fl. 1260–1310 CE) wrote *Catur-varga-cintāmaṇi*, which consists of five chapters: *vrata*, *dāna*, *tīrtha*, *mokṣa*, and *pariśeṣa*. In addition, he wrote a commentary on Vopadeva's *Muktāphala*.

the footnote ahead); *ātmā*—the soul (or the ego⁵⁹); *ātma-vidyayā*—by knowledge of the soul.

kālena snāna-śaucābhyām saṁskāraiḥ tapasā ijjayā dānaiḥ santuṣṭyā (vā) dravyāṇi śudhyanti. ātma-vidyayā ātmā (śudhyati).

{*athavā: kālena (bhūmi-ādi vartmādi vā) snāna-śaucābhyām (dehādi-amedhya-liptāṅgādinī) saṁskāraiḥ (garbhādi) tapasā (indriyādi) ijjayā (traivarnikam) dānaiḥ (dhanādīni) santuṣṭyā (manaḥ, evam etāni) dravyāṇi (kālādibhiḥ) śudhyanti. ātmā (tu) ātma-vidyayā (eva śudhyati).*}

Dravyas (things or people) are purified by time, by bathing, by cleaning, by *saṁskāras*, by practicing austerity, by worshipping, by giving, and by being content. The ego is purified by the knowledge of the soul.

Śrīdhara Svāmī—In this verse, he illustrates purifiers that apply in specific instances in order to demonstrate with examples that the purification of a newborn takes place only by *saṁskāras* (Vedic ceremonies marking specific milestones in the course of life) such as the *jāta-karma*, which is connected with giving boiled rice and so on, just as cows, gold and other *dravyas* are purified only by being given, and so on.

Earth and other things are purified over time, the body and so on by bathing, bodily limbs and so on that are smeared with impure things by cleaning, birth and so on by *saṁskāras*, the senses by practicing austerity, Brāhmaṇas and others by worshipping, *dravyas* (objects) and so on by being given, the mind by contentment, and the *ātmā* by means of spiritual knowledge.

Viśvanātha Cakravartī—With the *dīpaka* ornament (‘illuminator’, syllepsis),⁶⁰ he gives examples regarding the *jāta-karma*, which is

59 The *Bhāgavatam* verse 6.12.11 is an instance where the word *ātmā* means ego, according to Śrīdhara Svāmī: *ātmā 'haṅkāraḥ (Bhāvārtha-dīpikā 6.12.11)*. Another instance is verse 10.6.25, according to Śrīdhara Svāmī.

60 Here syllepsis takes place because many nouns are connected to the

necessary, which involves various gifts and which, at first, purifies a child from birth.

“*Dravyas* are purified over time, and so on” (*kālādibhiḥ dravyāṇi śudhyanti*). In that regard, paths and so on are purified by time; bodies and so on by bathing; limbs and so on smeared with impure things by cleaning; birth and so on by *saṁskāras*; the senses by practicing austerity; Brāhmaṇas and others by worshipping; wealth and so on by giving; the mind by contentment; and the soul by means of the knowledge of the Soul. In other words, a *jīva* is purified by experiencing the nature of Paramātmā.

Sanātana Gosvāmī—Someone might think: “Why did all that occur?” He responds in this verse. With various examples, according to the time, the necessity of the *jāta-karma* and of giving is meant to be expressed. The rest was explained by Śrīdhara Svāmī.

Alternatively: “Things are certainly purified by time, but the soul is purified only by the direct awareness of its nature (*ātma-vidyayā = svarūpa-jñānena eva*).” Or else: “only by devotion to the Lord.” The soul is mentioned separately although it is included in *dravya*.⁶¹ The gist is: Who can describe the glory of its purification, given that Paramātmā in person showed up in Nanda’s house?

Another explanation is: There is a purification of some object at some time by something; fine, but Paramātmā’s purification of everything simultaneously is already accomplished by the Lord being a son. What more need be said?

Jīva Gosvāmī—“If he was inert out of bliss, why did he not procrastinate so that eventually he could do it himself?” In case someone were to think that way, in this verse Śukadeva means to say: “Only because of love for his son.” Thus, with examples the necessity of purifying a birth according to the time is meant.

same verb, which is stated once. Moreover, the verse also features the *prativastūpamā* ornament (two sentences have an implied similarity).

61 In Nyāya-Vaiśeṣika philosophy, *ātmā* is classed as a *dravya* (substance): *tatra dravyāṇi pṛthivy-ap-tejo-vāyv-ākāśa-kāla-dig-ātma-manāṁsi navaiva*, “There are only nine *dravyas* (substances): earth, water, fire, air, space, time, directions of space, *ātmā* (*jīvātmā* and *paramātmā*), and the mind” (*Tarka-saṅgraha* 1.3).

The rest was explained by Śrīdhara Svāmī. In his commentary, earth and so on, which he added, are *dravyas* in the sense of *artha* (material things). Purifying a birth is the subject of the comparison; the purification of *dravyas* is the example, because ‘Purifying a birth’ is what is to be substantiated, and so the word *yathā* (as) is implied by the word *tathā* (so) (not listed in any reading of the text). Sometimes the reading is *yathā tathā*.

The inclusion of the purification of earth and so on is implied only for the sake of nourishing the above-mentioned example. Alternatively: “Earth and other *dravyas* are purified by time, etc., whereas the soul is purified only by the direct awareness of its nature (*ātma-vidyayā* = *svarūpa-jñānena eva*),” or “only by devotion to the Lord.” For this reason, there is a separate mention of the soul, although it is included by the term *dravyāṇi*. In relation to that, the universe too is purified at once by the Lord, Śrīmat Para-Brahman Himself in a human form, who is taking birth as a son. Still, that purification is done only by means of the topmost love. The idea is: “This gives great joy to everyone and especially to those like me.”

Baladeva Vidyābhūṣaṇa—With the *dīpaka* ornament, he gives examples regarding the *jāta-karma*, which involves various gifts and so on, which purifies a newborn, and which is the topic under discussion. The drift is: Since the purification of taking birth occurs by a *saṃskāra*, the *saṃskāra* should be performed. (Consult the appendix for more details on the *saṃskāras*.)

10.5.5

saumaṅgalya-giro viprāḥ sūta-māgadha-vandinaḥ |
gāyakāś ca jagur nedur bheryo dundubhaya muhuḥ ||

saumaṅgalya-giraḥ—whose words are auspiciousness; *viprāḥ*—the Brāhmaṇas; *sūta*—reciters of *Purāṇas*; *māgadha*—reciters of genealogies [of royalty]; *vandinaḥ*—bards, praisers; *gāyakāḥ*—singers; *ca*—and; *jaguḥ*—sang; *neduḥ*—resounded; *bheryaḥ*—kettledrums (ref. *Bhagavad-gītā* 1.13); *dundubhayaḥ*—kettledrums; *muḥuḥ*—constantly.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—

(*tadā*) *viprāḥ saumaṅgalya-giraḥ (babhūvuh)*. *sūta-māgadha-vandināḥ gāyakāḥ ca jaguḥ*. *bheryaḥ dundubhayaḥ (ca) muhuḥ neduḥ*.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*tadā*) *viprāḥ sūta-māgadha-vandināḥ ca muhuḥ saumaṅgalya-giraḥ (babhūvuh)*. *gāyakāḥ (ca muhuḥ) jaguḥ*. *bheryaḥ dundubhayaḥ (ca muhuḥ) neduḥ*.

Then the Brāhmaṇas, the sūtas, the māgadhas, and the vandins gave blessings, and singers sang. Bherī drums and dundubhi kettledrums repeatedly resounded.

Śrīdhara Svāmī—The Brāhmaṇas and the others became speakers of good fortune (*saumaṅgalya-giraḥ* = *svasti-vācakāḥ babhūvuh*). In that regard, it is said:

sūtāḥ paurāṇikāḥ proktā māgadhā vaṁśa-śaṁsakāḥ |
vandinas tv amala-prajñāḥ prastāva-sadṛśoktayaḥ ||

“Sūtas are well versed in the Purāṇas, māgadhas praise genealogies, but vandins, who are conversant with purity, make statements suited to the occasion.”

Viśvanātha Cakravartī—“Then the Brāhmaṇas became *saumaṅgalya-giraḥ* (they whose quality of being auspicious is in words) (*saumaṅgalyam gīṣu yeṣāṁ te*).” That is, they became speakers of virtuous blessings. The *sūtas* and the others (*jaguḥ*). It is said: *sūtāḥ paurāṇikāḥ*... (see above).

Sanātana Gosvāmī—*Bheris* are a kind of *ānaka* (large drum) and a kind of *śuśira* (wind instrument). *Dundubhis* too are a type of large drum. They resounded (*neduḥ*) by themselves. They are hit simultaneously with a pair of wooden sticks with both hands. *Muhuḥ* (repeatedly) is syntactically connected with everything because nobody felt satiated, due to the great mirth.

Jiva Gosvāmī—(The commentary is the same.)

Baladeva Vidyābhūṣaṇa—“Then the Vipras gave blessings (*saumaṅgalya-giraḥ* = *āśīrvādakāḥ babhūvuh*). The *sūtas* and others sang.” The *bheris* and the *dundubhis* repeatedly resounded... on the main gate of King Nanda’s residence and on his rooftop, on account of the favorable occasion of a big festival.

Anvitārtha-prakāśikā—Their words are auspicious, meaning they evoke auspiciousness (*saumaṅgalya-giraḥ* = *su-maṅgalam eva saumaṅgalyam tad-bodhikāḥ giraḥ yeṣām te*).

10.5.6

vrajaḥ sammṛṣṭa-saṁsikta-dvārājira-grhāntaraḥ |
citra-dhvaja-patākā-srak-caila-pallava-toraṇaiḥ ||

vrajaḥ—the cowherd settlement (or the land of Vraja); *sammṛṣṭa*—were fully cleaned; *saṁsikta*—were well sprinkled; *dvāra*—doors (or gates, passages); *ajira*—courtyards; *grha-antaraḥ*—in which the interior of houses; *citra*—various (or multicolored); *dhvaja*—flags; *patākā*—banners (or flags); *sraj*—of garlands; *caila*—of a multitude of cloths; *pallava*—of blossoms; *toraṇaiḥ*—[was decorated] with festoons.

vrajaḥ sammṛṣṭa-saṁsikta-dvārājira-grhāntaraḥ citra-dhvaja-patākā-srak-caila-pallava-toraṇaiḥ (vibhūṣitāḥ abhūt).

The cowherd village, where the entrances, the courtyards and the houses were very clean and well sprinkled, was adorned with various flags and with festoons of multicolored flags, garlands, cloths and blossoms.

Śrīdhara Svāmī—“Vraja, in which the entrances (*dvāra*), the courtyards (*ajira* = *aṅgana*), and the interiors of houses (*grhāntara* = *grha-madhya*) were fully cleaned (*sammṛṣṭa*) and sprinkled (*saṁsikta*), was adorned (*bhūṣitāḥ* is added) with garlands (*sraj*) of banners (*patākā*) on [the masts of] multicolored flags (*citra-dhvaja*)

and with festoons (*torāṇaiḥ*) of cloths (*caila*) and of blossoms (*pallava*).”

Viśvanātha Cakravartī—“[Vraja,] “in which the entrances (*dvāra*), the courtyards (*ajira* = *aṅgana*), and the interiors of houses (*grhāntara* = *grha-madhyā*) were at first completely cleaned and then well sprinkled with liquids containing sandalwood paste, flowers, and so on,” was decorated—*vibhūṣitaḥ abhūt* is added—with various banners and flags (*citra-dhvaja-patākā*)⁶² and with three kinds of festoons (*torāṇa*): festoons of garlands (*sraja*), festoons of pieces of cloths (*caila* = *caila-khaṇḍa*), and festoons of blossoms (*pallava*).”

Sanātana Gosvāmī—Because of the two prefixes *sam*, it’s understood that the full cleaning and the sprinkling were special events that took place on another day. *Caila* signifies *cailāni*, that is, *khaṇḍita-vastrāni* (torn cloths).

The rest was explained by Śrīdhara Svāmī. In his commentary, *bhūṣitaḥ* (adorned) is added to the syntactical connection. Or, the compound ending with *torāṇaiḥ* is in the instrumental case as a particularity (*viśeṣa*).⁶³ Alternatively, the sense is: “Vraja was adorned by garlands of flowers (*sraja* = *srajaḥ* = *puṣpa-mālāḥ*) and by various (*citra* = *vividha*) flags and so on.” The rest of the explanation is the same as his.

Jiva Gosvāmī—(Additions are underlined.) Because of the two prefixes *sam*, it’s understood that the full cleaning and the sprinkling were special events that took place on another day. *Caila* signifies *cailāni*, that is, *khaṇḍita-vastrāni* (torn cloths).

The rest was explained by Śrīdhara Svāmī. In his commentary, “garlands of banners” signifies “arrangements in the form of garlands.” *Bhūṣitaḥ* (adorned) is added to the syntactical connection.

62 The words *dhvaja* and *patākā* have the same sense (flag, banner). Some say there is a difference in size. *Patākā* can also mean flagpole, and a flag at the very top.

63 In this interpretation, the sense is: Vraja exists as a place in which there are festoons and so on. The rule is: *viśeṣa-lakṣaṇāt tṛtiyā* (*Hari-nāmāmṛta-vyākaraṇa* 678).

Or the sense is: “Vraja was adorned by garlands of flowers (*sraj* = *srajaḥ* = *puṣpa-mālāḥ*) and by various (*citra* = *vividha*) flags and so on.” The rest of the explanation is the same.

10.5.7

gāvo vṛṣā vatsatarā haridrā-taila-rūṣitāḥ |
vicitra-dhātu-barha-srag-vastra-kāñcana-mālinaḥ ||

gāvaḥ—cows; *vṛṣāḥ*—bulls; *vatsatarāḥ*—grown-up calves (“which are more than calves”); *haridrā*—[mixed with] turmeric; *taila*—with oil; *rūṣitāḥ*—daubed; *vicitra*—various (or multicolored); *dhātu*—earthy mineral oxides; *barha-sraj*—garlands of a peacock’s tail feathers; *vastra*—cloths; *kāñcana*—golden; *mālinaḥ*—who have garlands.

gāvaḥ vṛṣāḥ vatsatarāḥ (ca) haridrā-taila-rūṣitāḥ vicitra-dhātu-barha-srag-vastra-kāñcana-mālinaḥ (ca babhūvuh).

Cows, bulls and grown-up calves were daubed with turmeric oil and vivid ochers, and had colorful cloths, golden garlands, and wreaths of peacock tail feathers.

Śrīdhara Svāmī—“The cows and so on were daubed (*rūṣitāḥ* = *liptāḥ*) with turmeric oils (*haridrā-taila* = *haridrā-tailaiḥ*) and had multicolored ochers (*vicitra-dhātu*), garlands of peacock tail feathers (*barha-sraj*), cloths (*vastra*) and golden garlands (*kāñcana-mālā*)” as ornaments.

Viśvanātha Cakravartī—*Rūṣitāḥ* means *liptāḥ* (smeared).

Sanātana Gosvāmī—Because of the two words *ca* (and),⁶⁴ one *ca* has the sense of *ukta-samuccaya* (adding something mentioned) and the other is in the sense of *anukta-samuccaya* (adding something not mentioned): Buffalos and other animals are included.

64 One reading of the verse is *vṛṣāś ca vatsāś ca*, instead of *vṛṣā vatsatarā*.

Jiva Gosvāmī—The two words *ca* accomplish the previous crescendo. Because of that, buffalos and other animals are included. Sometimes the reading is: *vṛṣā vatsatarā*.

Baladeva Vidyābhūṣaṇa—He shows the resplendence of the cows and so on. “They were daubed (*rūṣitāḥ* = *liptāḥ*)—on the horns—with oil mixed with turmeric (*haridrā-taila* = *haridrā-miśratena tailena*), and had multicolored ochers (*vicitra-dhātu*), garlands of peacock tail feathers (*barha-sraj* = *piccha-mālā*), multicolored cloths (*vicitra* is carried forward to *vastra* too) and golden garlands (*kāñcana-mālā*)” as ornaments.

10.5.8

mahārha-vastrābharaṇa-kañcukoṣṇīṣa-bhūṣitāḥ |
gopāḥ samāyayū rājan nānopāyana-pāṇayah ||

mahā-arha—very valuable (or *maha-arha*—fit for a festival); *vastra*—with clothes; *ābharaṇa*—with ornaments; *kañcuka*—with garments that fit tightly to the upper part of the body (i.e. a bodice, as regards women); *uṣṇīṣa*—with turbans; *bhūṣitāḥ*—[being] adorned; *gopāḥ*—the cowherds; *samāyayuh*—arrived; *rājan*—O king (Parīkṣit) (or *rājat*—shining, i.e. which were resplendent); *nānā*—[there are] various; *upāyana*—presentations; *pāṇayah*—in whose hands.

rājan! gopāḥ mahārha-vastrābharaṇa-kañcukoṣṇīṣa-bhūṣitāḥ
nānopāyana-pāṇayah (ca santah) samāyayuh.

Adorned with very valuable garments, ornaments, tightfitting shirts, and turbans, O king, the cowherd men arrived with diverse presentations in their hands.

Alternatively: **Adorned with garments, ornaments, tightfitting shirts, and turbans, all of which were fit for a festival, the cowherd men arrived with various kinds of splendid presentations in hand.**

Sanātana Gosvāmī—The verb *samāyayuh* signifies *samyag āyayuh* (they properly came). In that regard, with the two adjectives,

mahārha-vastrābharāṇa-kañcukoṣṇīṣa-bhūṣitāḥ and *nānopāyana-pāṇayah*, he shows how properly they came: “Being adorned (*bhūṣitāḥ* = *bhūṣitāḥ santāḥ*) with clothes (*vastra*) and so on that were very valuable (*mahā-arha*)...” That is, the cowherds had kept those clothes for a festive occasion (*maha* = *utsava* = *utsavārtham*).

The purport of the vocative *rājan* (O king) is: “You already know about the ways the citizens arrive during a festival in a king’s palace. I don’t have to tell you anything.” As a pun (*rājan* stands for *rājat*, resplendent, and is taken as a part of the compound): *rājan-nānopāyana-pāṇayah* means: *rājanti śobhamānāni nānā-vidhopāyanāni pāṇīṣu yeṣām te*, “The cowherds have various resplendent presentations in their hands.”

Concerning *gopāḥ* (the cowherds): Naturally, their minds were very affectionate. As a pun: *gām pṛthivīm pānti bhagavad-bhakti-vistāraṇena rakṣantīti go-pāḥ*, “The *gopas* are so called because ‘they protect the Earth (*go*)’ by expanding devotion to the Lord.” Therefore, because of such good dress and so on the gist is: The full-fledged (*samyak*) arrival during a festival for the Lord is certainly proper (*samyak*). Such an explanation applies elsewhere too.

Jīva Gosvāmī—Śukadeva had showed the topmost *anurāga* of all of Gokula toward Śrī Nanda and Śrī Yaśodā, and now, in seven verses he illustrates it.

Concerning *samāyayuh*, which signifies *samyag āyayuh* (they came fully), the sense is: They came (*āyayuh*) after undertaking various auspicious arrangements in their respective homes, since it was said “Vraja was fully cleaned” (10.5.6). In that regard, with the two adjectives, *mahārha-vastrābharāṇa-kañcukoṣṇīṣa-bhūṣitāḥ* and *nānopāyana-pāṇayah*, he shows how properly they came: “Being adorned (*bhūṣitāḥ* = *bhūṣitāḥ santāḥ*) with clothes (*vastra*) and so on that were very valuable (*mahā-arha*)...” That is, the cowherds had kept those clothes as if they were gems. And “they had very valuable jewels and so on in their hands” (*nānopāyana-pāṇayah* = *nānopāyanāir mahārha-ratnādibhir yuktāḥ pāṇayo yeṣām te*), which they gave with much merriness.

As a pun, the vocative *rājan* (O king) means: *he premṇā virājamāna*, “O you who are resplendent with love!” Or *rājat* (shining, ‘being resplendent’) is an adjective of *upāyana* (presentations).

The cowherds' minds are naturally very affectionate by nature. The cowherds became even more affectionate by being in proximity to cows. As a pun, “they also protect the Earth” (*gopāḥ = gām prthivīm api pānti*). This derivation should be understood ahead also.

Baladeva Vidyābhūṣaṇa—“Adorned with very valuable (*mahārha = bahu-mūlya*) garments and so on, the cowherds—who were equal to King Śrī Nanda and who, by their effulgence, were diminishing the splendor of the master of the gods—had very valuable jewels (*upāyana = mahārha-ratnādi*) of various kinds (*nānā = nānā-vidhā*) in their hands.” The cowherds had taken suitable gifts with them from their homes.

10.5.9

gopyaś cākarnya muditā yaśodāyāḥ sutodbhavam |
ātmānaṁ bhūṣayāñcakrur vastrākālpāñjanādibhiḥ ||

gopyaḥ—the cowherd ladies; *ca*—and; *ākarnya*—after hearing; *muditāḥ*—delighted; *yaśodāyāḥ*—of Yaśodā (or from Yaśodā) (or [giving birth] done by Yaśodā); *suta-udbhavam*—the birth of a son; *ātmānaṁ*—themselves; *bhūṣayāñcakruḥ*—decorated; *vastra-ākālpa-añjana-ādibhiḥ*—with garments, ornaments, eyeliner, and so on.

yaśodāyāḥ sutodbhavam ākarnya gopyaḥ ca muditāḥ (satyaḥ)
vastrākālpāñjanādibhiḥ ātmānaṁ bhūṣayāñcakruḥ.

Delighted upon hearing that Yaśodā had given birth to a son, the cowherd ladies too decorated themselves: They dressed for the occasion, wore ornaments and applied make-up.

Śrīdhara Svāmī—*Ākalpa*, which is in the plural, means *alaṅkāra* (ornament).

Viśvanātha Cakravartī—The term *gopyaḥ* (cowherd ladies) includes the wives of Nanda's brothers.

Sanātana Gosvāmī—The word *ca* has the sense of *tu* (specification) to make a distinction from the previous verse. He illustrates it: “Right after hearing (*ākarnya* = *ākarnya eva*) about the birth of the son (*sutodbhavam* = *sutasya udbhavam* = *sutasya utpattim*) of Yaśodā (*yaśodāyāḥ*)—who gives Vraja fame, who was childless, and who is the First Lady of Vraja (*vrajeśvarī*)—, the cowherd ladies became delighted (*muditāḥ*)—because of their eternal and natural love for Him, and therefore—they adorned (*bhūsayāñcakāra* = *abhūsayan*) themselves (*ātmānam*) (or their bodies) with garments and so on.” The word *ādi* (and so on) refers to garlands, ointments, etc.

The word *ātman* (oneself; body) is used with the intent to communicate a nondifference between themselves and their bodies, given that those ladies are transcendental bodies (*sat-cid-ānanda-vigraha*) (‘real, conscious and blissful bodies’).

Jīva Gosvāmī—The term *gopyāḥ* (cowherd women) includes the wives of Nanda’s brothers. The word *ca* has the sense of *ukta-samuccaya* (adding something stated): This means “The cowherd ladies too, upon hearing..., (arrived there).”

With *muditāḥ* (delighted), Śukadeva shows that the women’s joy was greater than the men’s. “Right after hearing (*ākarnya* = *ākarnya eva*) about the birth of the son of Yaśodā—who gives Vraja fame, who was childless, and who is the First Lady of Vraja—, the cowherd ladies became delighted (*muditāḥ*)—because of their eternal and natural love for Him, and therefore—they adorned (*bhūsayāñcakāra* = *abhūsayan*) themselves (*ātmānam*) with garments and so on.”

Baladeva Vidyābhūṣaṇa—The cowherd ladies were equal to Śrī Vrajeśvarī and were comprised of the wives of Nanda’s brothers. Those *gopīs* decorated themselves with clothes and so on. The sense is they wore jewels, earrings, necklaces, bracelets, ankle bells, and silk clothes. The tips of their noses were splendid due to the dazzle of a large pearl. Their eyes were colored with lines of mascara. Their verbal expressions were endowed with humility and splendor.

10.5.10

nava-kuṅkuma-kiñjalka-mukha-paṅkaja-bhūṭayaḥ |
balibhis tvaritam jagmuḥ prthu-śroṇyaś calat-kucāḥ ||

nava-kuṅkuma-kiṇṇjalka—with fresh saffron filaments; *mukha-pankaja-bhūṭayaḥ*—the resplendence of whose lotus faces; *balibhiḥ*—with presentations; *tvaritam*—quickly; *jagmuḥ*—went; *prthu*—[were] large; *śronyaḥ*—whose hips; *calat*—[were] moving; *kucāḥ*—whose breasts.

(*gopyaḥ*) *nava-kuṅkuma-kiṇṇjalka-mukha-pankaja-bhūṭayaḥ calat-kucāḥ* (*satyaḥ*) *prthu-śronyaḥ* (*api*) *balibhiḥ* (*yuktāḥ nanda-grhaṇ*) *tvaritaṁ jagmuḥ*.

Their breasts jiggling, they carried gifts and went swiftly although they had large hips. Their lotus faces were resplendent with fresh saffron threads.

Śrīdhara Svāmī—The cowherd ladies had splendor (*bhūti* = *śrī*) in their lotus faces because of the fresh saffron filaments (*nava-kuṅkuma-kiṇṇjalka-mukha-pankaja-bhūṭayaḥ* = *nava-kuṅkuma-kiṇṇjalkaiḥ mukha-pankajeṣu bhūtiḥ śrīḥ yāsām tāḥ*).

Viśvanātha Cakravartī—The splendor in their lotus faces was even greater than that of fresh saffron threads (*nava-kuṅkuma-kiṇṇjalka-mukha-pankaja-bhūṭayaḥ* = *nava-kuṅkuma-kiṇṇjalkād api mukha-pankaje bhūtiḥ śobhā yāsām tāḥ*).

Their were quickly moving with gifts (*balibhiḥ*), that is, with jewels, necklaces, golden rings, invaluable clothes, fruits, coconuts, unbroken *dūrvā* grass, sandalwood, flower garlands, and so on, which were in golden containers, covered by cloths colored with gold and held in their left hands.

“Although their hips were large (*prthu-śronyaḥ* = *prthu-śronyaḥ api*), they went (*jagmuḥ*) quickly (*tvaritam*)” by the force of their eagerness, excitement and rapture.

Sanātana Gosvāmī—The verse was explained by Śrīdhara Svāmī. In his commentary, the sense is that their lotus faces were ‘decorated’ by fresh saffron threads. Or, “the splendor (*bhūti* = *śobhā*) of their lotus faces was like that of fresh saffron threads (*nava-kuṅkuma-kiṇṇjalka*

= *nava-kuṅkuma-kiṅjalkasya iva*).” A stupendous resplendence is thus indicated by the rise of the redness (*rāga*) of the lotus faces induced by the golden-bodied ladies’ absorption in *anurāga*.

Moreover, the ladies were going with their assistants, their retinue, who are strong (*balibhiḥ* = *balavadbhiḥ*). This was the means of going fast. Or the sense of *balibhiḥ* is: *bali-trayeṇa viśiṣṭāḥ* (they had three kinds of offerings). Alternatively, “They were going along with gifts (*balibhiḥ* = *upahāraiḥ saha*) such as china.

They went speedily although their hips were large. And their breasts were shaking (*calat-kucāḥ*): This is a characteristic of going speedily.

Jiva Gosvāmī—The splendor in their lotus faces was even greater than that of fresh saffron threads (*nava-kuṅkuma-kiṅjalkād api mukha-pankajānārī bhūtiḥ śobhā yāsām*), because of high merriment. The stupendous resplendence of their faces is thus indicated by the ladies’ absorption in *anurāga* at that time.

Moreover: *balibhiḥ*, “along with presents (*balibhiḥ* = *upahāraiḥ saha*),” such as unbroken vessels, made with big gems and so on.

With *tvaritam* and so on he only talks about the special type of joy: “They went speedily although their hips were large.” *Calat-kucāḥ* (whose breasts were moving) is a sign of that eminence. All this hints at their great longing.

Baladeva Vidyābhūṣaṇa—*Jagmuḥ* signifies *ājagmuḥ* (they came).

Anvitārtha-prakāśikā—*Kiṅjalka* means *kesara* (stem, filament). The absence of the suffix *ka[p]* in *prthu-śroṇyaḥ* is poetic license.⁶⁵ “They went to Nanda’s house” (*jagmuḥ* = *nanda-grhaṁ jagmuḥ*).

10.5.11

*gopyaḥ su-mṛṣṭa-maṇi-kuṇḍala-niṣka-kaṇṭhyaś
citrāmbarāḥ pathi śikhā-cyuta-mālya-varṣāḥ |*

65 The rule is: *nadī-rtaś ca*, “[In a *bahuvrihi* compound, the suffix *ka[p]* is] also applied after feminine words ending in *ī* or *ū* and after words ending in *r*” (*Aṣṭādhyāyī* 5.4.153) (HNV 1078). Thus, *prthu-śroṇyaḥ* should read *prthu-śroṇikāḥ*.

nandālayaṁ sa-valayā vrajatīṛ virejur
vyālola-kunḍala-payodhara-hāra-śobhāḥ ||
(vasanta-tilakā)

gopyaḥ—the cowherd ladies; *su-mṛṣṭa*—bright (“very clean”); *maṇi*—[are studded with] jewels; *kunḍala*—whose earrings; *niṣka*—[there are] *niṣkas* (golden ornaments for the neck or the chest); *kaṇṭhyaḥ*—on whose necks; *citra-ambarāḥ*—whose garments are amazing (or colorful); *pathi*—on the path; *śikhā*—from the tips (of the braids); *cyuta*—fallen; *mālya*—of flowers; *varṣāḥ*—on whom there are showers (or because of whom there are showers) (or who showers); *nanda-ālayam*—to Nanda’s abode; *sa-valayāḥ*—who have bangles; *vrajatīḥ*—while going (*vrajaṭyaḥ*); *virejuḥ*—were especially resplendent; *vyālola*—dangling; *kunḍala*—[is due to] earrings; *payāḥ-dhara*—on the breasts; *hāra*—[and is due to] necklaces; *śobhāḥ*—whose resplendence.

gopyaḥ su-mṛṣṭa-maṇi-kunḍala-niṣka-kaṇṭhyaḥ citrāambarāḥ śikhā-cyuta-mālya-varṣāḥ sa-valayāḥ vyālola-kunḍala-payodhara-hāra-śobhāḥ nandālayaṁ vrajatīḥ pathi virejuḥ.

The cowherd ladies looked especially glamorous while going to Nanda’s house. Their gem-studded earrings were polished, they wore golden pendants, they engendered showers of flowers, falling from the tips of their braids, they had colorful clothes, they wore bangles, and their splendor was enhanced by the necklaces on their breasts and by dangling earrings.

Śrīdhara Svāmī—“The cowherd ladies were gorgeous on the way (*pathi*), while going (*vrajatīḥ* = *vrajaṭyaḥ*) to Nanda’s residence.”

The ladies had earrings that shone (*su-mṛṣṭa* = *ujjvalita*) and that were made of jewels (*maṇi* = *maṇi-maya*), had pendants on their necks (*niṣka-kaṇṭhyaḥ* = *padakāṇi kaṇṭheṣu yāsāṁ tāḥ ca*), had showers of flowers falling from their *śikhās* (*śikhā-cyuta-mālya-varṣāḥ* = *śikhābhyaḥ cyutāṇi mālya-varṣāṇi yāsāṁ tāḥ*), were adorned with bangles (*sa-valayāḥ* = *kaṅkaṇa-bhūṣitāḥ*), and had resplendence (*śobhā*) due to dangling earrings, and so on.

Viśvanātha Cakravartī—Nonsatiated, on account of an abundance of *bhakti*, Śukadeva describes them again although they had been described. *Śikhā*, in the plural, means: *dhammilāgrāṇi* (tips of the braids). *Vrajaṭiḥ* stands for *vrajanṭyaḥ* (while going).

Sanātana Gosvāmī—He describes them again because of a special *bhakti*. *Śikhā* is in the plural and means *dhammilāgrāṇi*. The rest was explained by Śrīdhara Svāmī. Alternatively, “the showers of their flowers were falling from the tips of their braids (*śikhās*) onto the path (*paṭhi*),” by going quickly.

Moreover: “They had glamor due to dangling earrings and due to necklaces on the breasts (*vyālola-kuṇḍala-payodhara-hāra-śobhāḥ* = *vyālolaiḥ kuṇḍalaiḥ payodhara-vartibhiḥ hāraiḥ ca śobhā yāsām*).”

“They shone, that is, they were resplendent, in a special way (*virejuḥ* = *viśeṣataḥ rejuḥ* = *viśeṣataḥ aśobhanta*) just by going (*vrajaṭiḥ* = *vrajanṭyaḥ eva*) to Nanda’s house.” The drift is: Their bodies and ornaments magnificent, the ladies were especially magnificent with their love for Nanda’s son.

Jīva Gosvāmī—He describes them again because of a special *bhakti*. *Śikhā* is in the plural and means *dhammilāgrāṇi*.

“They were resplendent in a special way (*virejuḥ* = *viśeṣataḥ rejuḥ*) just by going (*vrajaṭiḥ* = *vrajanṭyaḥ eva*) to Nanda’s house.” The gist is: Their bodies, ornaments and so on were sublime in hundreds of ways, plus the ladies were especially sublime because their love for Nanda’s son.

Baladeva Vidyābhūṣaṇa—Their chests were splendid because of jewel-studded pendants (*niṣka-kaṇṭhyaḥ* = *ratna-padaka-śobhita-vakṣasaḥ*).

“The cowherd ladies rained flowers, which were falling from the tips of their braids (*śikhā-cyuta-mālya-varṣāḥ* = *dhammilāgrebhyaḥ cyutāni mālyāni varṣanti iti tāḥ*).” The scene is fancifully imagined (*utprekṣyate*) as follows: The tips of the braids, joyful because of the motion, offered flowers to the feet. (This is an implied *utprekṣā* ornament (fanciful assumption).)

The residence is Nanda's (*nandālayam* = *nandasya ālayam*): Its pillars are made with *vaidūrya* gems and other jewels—by the etymological derivation: *ālīyate mano 'smin*, “*Ālaya* means: The mind is embraced in this”—, it has a multitude of golden eaves, it has lattices studded with diamonds and other precious stones, its rooftop glitters because of crystals, it is resplendent with many large open arbors, its enclosure is beautiful because of many copings, it is a quadrangular place that touches the halo of the moon on account of many stories, it has many waving colorful flags, it has a beautiful recreational grove, it is a place crowded with charming people so that it is like a well of jewels, it is located on the Yamunā's bank, and it sustains the splendor of the homes of the foremost cowherds. That is the real meaning, because it is the king's residence, because it is the Lord's domicile, and because of Brahmā's statement: *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu, surabhīr abhipālayantam*, “[I worship Govinda,] who is tending Surabhī cows in *cintāmaṇi*-filled abodes that are screened by hundreds of thousands of wish-fulfilling trees” (*Brahma-saṃhitā* 5.29).⁶⁶

Anvitārtha-prakāśikā—The ladies' earrings were studded with jewels and were rendered stain-free (*su-mṛṣṭa-maṇi-kunḍala* = *nirmalī-kṛtāni maṇi-mayāni kuṇḍalāni yāsām*).

10.5.12

tā āśiṣaḥ prayuñjānāś ciraṃ pāhīti bālake |
haridrā-cūrṇa-tailādbhiḥ siñcantyo janam ujjaḡuḥ ||

tāḥ—those ladies; *āśiṣaḥ*—wishes (or blessings); *prayuñjānāḥ*—while setting forth (or in order to set forth); *ciraṃ*—a long time; *pāhi*—may You protect; *iti*—thus; *bālake*—as regards the babe; *haridrā-cūrṇa*—turmeric powder; *taila-adbhiḥ*—with water [mixed with] oil; *siñcantyaḥ*—while sprinkling; *janam*—people (or *ajanam*—to the birthless one); *ujjaḡuḥ*—sang intensely (or loudly).

(*tvaṃ*) *ciraṃ pāhi iti tāḥ* (*gopyaḥ sūtikāntar-grhe praviśya*) *bālake āśiṣaḥ prayuñjānāḥ* (*babhūvuḥ. tataḥ bahir niḥsṛtya*) *haridrā-cūrṇa-*

⁶⁶ There is another grandiose description of Nanda's palace in Gokula in *Brahma-vaivarta Purāṇa* (4.10.15-20).

tailādbhiḥ (mithaḥ) janam siñcantiyaḥ ujjaguḥ.

{*athavā: (tvam) ciram pāhi iti(-ādi-)āśiṣaḥ bālake tāḥ (gopyaḥ) prayuñjānāḥ haridrā-cūrṇa-tailādbhiḥ (mithaḥ) siñcantiyaḥ (maṅgalārtham) ajanam (harim) ujjaguḥ.*}

Baladeva Vidyābhūṣaṇa—

tāḥ (sūtikā-grhaṁ praviśya rāja-putratvāt yuva-rājāḥ bhūtvā naḥ) ciram pāhi iti āśiṣaḥ prayuñjānāḥ (tataḥ bahir nirgamya) haridrā-cūrṇa-tailādbhiḥ (mithaḥ) janam siñcantiyaḥ ujjaguḥ.

Those ladies sang intensely while declaring their wishes concerning the boy: “Protect for a long time,” while sprinkling water mixed with oil and turmeric on one another.

Alternatively: **They sang loudly while uttering blessings to the boy: “Protect Him for a long time,” and sprinkled turmeric liquids on one another.**

Śrīdhara Svāmī—“While they sprinkled people (*janam siñjantiyaḥ*).” Or else: “They sang loudly to the Lord, the birthless one (*ajanam ujjaguḥ*).”

Viśvanātha Cakravartī—Upon entering the maternity room, they said: “Protect for a long time (*ciram pāhi iti*).” The idea is: “... once You become king.” In the reading *jīva* (*ciram jīva*, “May You live long”), there is a rise of *vātsalya-bhāva*. Therefore, after going outside, “while reciprocally sprinkling (*siñcantiyaḥ = parasparam siñcantiyaḥ*) people (*janam*) with turmeric and so on, they loudly sang (*ujjaguḥ = uccaiḥ jaguḥ*).”

Sanātana Gosvāmī—“Protect for a long time (*ciram pāhi*).” Through the ingeniousness of this statement, they wish Him a long life and request His compassion and so on with respect to themselves.⁶⁷

67 Nonetheless, the verse has a double meaning, as Śrīdhara Svāmī pointed out: The cowherds are addressing Viṣṇu. This is made clear in verses 10.5.15-16. Thus, as a pun, the words “Protect for a long time” are

The suffix *ka* (in *bālake*) has the sense of *alpa* (small). *Atyanta-bālyād iti bālakaḥ*, “A little boy is so called because of utter boyishness.” That was appropriately said to Him then. Alternatively: “although He was an infant,” and so they spoke only because of their friendly nature. In truth, however, *bālaka* is derived as: *bālaḥ kaḥ brahmā api yasya*, “He in relation to whom Brahmā (*ka* = *brahmā*) is a kid (*bāla*),” given that Kṛṣṇa is Parameśvara.

“Always protect us. Never leave us.” In this way “They sang (*ujjaguḥ*) to the Lord (*ajanam* = *bhagavantam*),” which means either “they glorified His names loudly by combining songs,” or “they sang songs about Bhagavān.” Concerning *ajanam*: Even though there is no material birth, the reason for those ladies’ profuse love for singing loudly is intimated because of His taking birth with reference to Śrī Yaśodā.

In the reading *jīva*, some paternal aunts and elder ladies uttered blessings (*āśiṣaḥ prayuñjānāḥ* = *āśiṣaḥ prayuñjānāḥ babhūvuḥ*): *ciraṁ jīva*, “May You live long.” It is understood that other ladies too sang loudly.

Jīva Gosvāmī—“Protect for a long time (*ciraṁ pāhi*).” This is a statement expressive of their complete happiness, and so it’s understood that they wanted Him to show affection to them and to endow them with all types of excellence.

The suffix *ka* (in *bālake*) has the sense of *alpa* (small). *Atyanta-bālyād iti bālakaḥ*, “A little boy is so called because of utter boyishness.” That was appropriately said to Him then. Alternatively: “although He was an infant,” hence they spoke simply by the nature of love.

“They sang (*ujjaguḥ*) to the Lord (*ajanam* = *bhagavantam*),” which means either “They loudly glorified Him for the sake of the boy’s auspiciousness, or “They glorified Him in such a way that there was an uninterrupted series of auspicious songs for the sake of the boy’s auspiciousness.”

However, the reading *jīva* is a statement of their full-blown compassion. And this sheds light on their state of mind.

Krama-sandarbha—*Ajanam* denotes Viṣṇu. They sang... for auspiciousness.

Baladeva Vidyābhūṣaṇa—“They sang auspicious words (*ujjaguḥ* = *maṅgalāni jaguḥ*) while they set forth their wishes upon entering the maternity room: “Protect us for a long time... once You become a crown prince, due to being the son of the king,” and also after going outside while they sprinkled people (*janam*) with water mixed with oil that had the fragrance of turmeric (*haridrā-cūrṇa-tailādbhiḥ* = *haridrā-cūrṇa-sugandhi-taila-samprkṭābhiḥ adbhiḥ*).” Others interpret the text as: “They sang to Hari, the birthless one (*ajanam*).”

Anvitārtha-prakāśikā—In regard to *adbhiḥ*, the absence of ‘a’ at the end of the compound is poetic license.⁶⁸

10.5.13

avādyanta vicitrāṇi vāditrāṇi mahotsave |
kṛṣṇe viśveśvare ’nante nandasya vrajam āgate ||

avādyanta—were played; *vicitrāṇi*—various (or wonderful); *vāditrāṇi*—musical instruments (“by means of which there is playing [music]”); *mahā-utsave*—during a great festival (or *maha-utsave*—during a festival during a festival); *kṛṣṇe*—when Kṛṣṇa; *viśva-iśvare*—the master of the world; *anante*—who is unlimited; *nandasya vrajam*—to Vraja, which belongs to Nanda (or to Nanda’s cowherd village); *āgate*—who had arrived.

kṛṣṇe viśveśvare anante nandasya vrajam āgate (sati) vāditrāṇi vicitrāṇi mahotsave (vādakaiḥ) avādyanta.

68 The rule is: *rk-pathi-pur-apah*, “The letter *a* is applied [at the end of a compound] after the words *ṛc* (verse of praise to a deity), *pathin* (path, road), *pur* (city), and *ap* (water)” (HNV 1062) (*rk-pūr-ab-dhūh-pathām ānakṣe, Aṣṭādhyāyī* 5.4.74). Thus *haridrā-cūrṇa-tailādbhiḥ* should read: *haridrā-cūrṇa-tailāpaiḥ*. The word *adbhiḥ* would be proper if it were by itself: *ap* changes to *ad* when *bh* follows (*apo do bhe*, HNV 212).

When the master of the universe, Kṛṣṇa, who is unlimited, came down to Nanda's Vraja, wonderful instruments were played during a great festival.

Viśvanātha Cakravartī—They were played (*avādyanta*) in the three worlds because Kṛṣṇa is the master of the universe (*viśveśvare* = *viśvasya īśvare*). An infinite number of those instruments were played because He is unlimited (*ananta*).

Sanātana Gosvāmī—“The musical instruments (*vāditrāṇi*) were played (*avādyanta*)...” by musicians. There were many kinds (*vicitrāṇi*) of instruments. It is said:

*tataṁ vīṇādikam vādyam ānaddharṁ murajādikam |
vaṁśādikam tu śuśiram kāmśyam tālādikam ghanam ||*

“Lutes and other musical instruments are expansive, *murajas* and other drums are tied, flutes are hollow, and cymbals, made of brass, are thick.”

Thus, there were four kinds. Or, since each instrument was wonderful, in terms of sound, they were *vicitrāṇi* (amazing).

Alternatively, “They resounded by themselves.” The reason for that is *mahotsave* (during a big festival). And the reason for that is Kṛṣṇa is unlimited (*anante* = *aparicchine*).

Jīva Gosvāmī—“They were played (*avādyanta*) by musicians”: *vādakaiḥ* needs to be added. The instruments were manifold (*vicitrāṇi*): *tataṁ vīṇādikam*... (see above). Thus they were fourfold. They were wonderful (*vicitrāṇi*) because every instrument was wonderfully played and because all the instruments were wonderfully in sync. Or the sense of *avādyanta* is: When the musical instruments in Vraja were being played, all the instruments in the world played by themselves and were played by people. The reason for that is *mahotsave* (during a big festival), meaning it was a festival (*utsava*) on top of another festival (*maha*).

And the reasons for that are *kṛṣṇe viśveśvare* and so on: “when

Kṛṣṇa, the Lord, who has descended in person as one whose glories attract everyone, who is the master of everything (*viśveśvare* = *sarva-prabhau*), who is unlimited (*anante* = *aparicchinne*)—because of the might of and the sweetness of His nature—, and who had attained (*īyusi*) Nanda’s Vraja,” the topmost place suitable for Him since it is a nectar ocean of the highest bliss of love (*premāmanda*)... The sense is: He makes one go there. Sometimes the reading is *agate* instead of *īyusi*.

Krama-sandarbha—They were played in the three worlds. The reason for that is *kṛṣṇe* and so on. *Nandasya vrajam* (Nanda’s Vraja) signifies that it is suitable for His cherished pastimes on account of *prema*, which has attained a high level.

Baladeva Vidyābhūṣaṇa—They were played in the universe because Kṛṣṇa is the master of the universe (*viśveśvare*); they were infinite because He is unlimited (*ananta*); and they were wonderful (*vicitrāṇi*).

10.5.14

gopāḥ parasparam hr̥ṣṭā dadhi-kṣīra-ghṛtāmbubhiḥ |
āsiṅcantaḥ vilimpanto navanītaiś ca cikṣipuh ||

gopāḥ—the cowherds; *parasparam*—one another; *hr̥ṣṭāḥ*—who were rapturous; *dadhi*—yogurt; *kṣīra*—cream; *ghṛta*—ghee; *ambubhiḥ*—with water; *āsiṅcantaḥ*—while sprinkling; *vilimpantaḥ*—while smearing; *navanītaiḥ*—with fresh butter; *ca*—and; *cikṣipuh*—they threw.

Sanātana Gosvāmī / Jīva Gosvāmī—

gopāḥ hr̥ṣṭāḥ (santaḥ) dadhi-kṣīra-ghṛtāmbubhiḥ parasparam āsiṅcantaḥ navanītaiḥ ca (parasparam) vilimpantaḥ (parasparam) cikṣipuh.

Bhaktisiddhānta Sarasvatī—

hr̥ṣṭāḥ gopāḥ dadhi-kṣīra-ghṛtāmbubhiḥ navanītaiḥ ca parasparam āsiṅcantaḥ vilimpantaḥ cikṣipuh.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

hr̥ṣṭāḥ gopāḥ dadhi-kṣīra-ghṛtāmbubhiḥ parasparam āsiñcantah navanītaiḥ (mukhaṁ) vilimpantah ca cikṣipuh.

The cowherds were overjoyed: They thoroughly sprinkled each other with water, yogurt, cream, and ghee, besmeared one another in special ways with fresh butter, and made each other slip.

Viśvanātha Cakravartī—They made one another fall (*cikṣipuh* = *skhalayāmāsuḥ*) on slippery soil by force so that they would be covered with goo.

Sanātana Gosvāmī—Being overjoyed (*hr̥ṣṭāḥ* = *hr̥ṣṭāḥ santaḥ*), they hurled yogurt and so on. Or they hurled each other (*cikṣipuh* = *anyonyam eva prakṣiptavantah*) here and there by force while sprinkling one another (*parasparam*) fully (*āsiñcantah* = *samyak siñcantah*) with yogurt and so on and while smearing one another in special ways (*vilimpantah* = *viśeṣetaḥ limpantah*) with fresh butter.

Jīva Gosvāmī—(Additions are underlined.) “Being overjoyed (*hr̥ṣṭāḥ* = *hr̥ṣṭāḥ santaḥ*), they made one another slip (*cikṣipuh* = *parasparam skhalayāmāsuḥ*) on slippery soil—either by force or in such a way that they were fully covered—while sprinkling one another (*parasparam*) fully (*āsiñcantah* = *samyak siñcantah*) with yogurt and so on and smearing one another in a special way (*vilimpantah* = *viśeṣetaḥ limpantah*) with fresh butter.”

Baladeva Vidyābhūṣaṇa—They threw (*cikṣipuh*) each other on the ground for fun. The drift is they could not get up anymore because the ground was covered with yogurt and fresh butter.

Anvitārtha-prakāśikā—“Smearing each other’s faces (*vilimpantah* = *mukhaṁ vilimpantah*) with fresh butter, they made one another fall (*cikṣipuh* = *pātayāmāsuḥ*).”

10.5.15-16

nando mahā-manās tebhyo vāso 'lañkāra-go-dhanam |

sūta-māgadha-vandibhyo ye 'nye vidyopajīvinah ||
tais taiḥ kāmair adinātmā yathocitam apūjayat |
viṣṇor ārāadhanārthāya sva-putrasyodayāya ca ||

nandah—Nanda; *mahā-manāḥ*—whose mind is exalted (or big-hearted); *tebhyah*—to them (i.e. to the cowherds); *vāsaḥ*—garments; *alaṅkāra*—ornaments; *go*—cows; *dhanam*—wealth; *sūta-māgadha-vandibhyah*—to the *sūtas*, the *māgadhas*, and the *vandins* (for the definitions, see *Bhāvārtha-dīpikā* 10.5.5); *ye anye*—which others; *vidyā-upajīvinah*—whose means of living is education;

taiḥ taiḥ kāmair—by means of those various desired things; *adinātmā*—noble-minded Nanda (“who has a noble heart”) (or “whose nature is noble”); *yathā-ucitam*—as is suitable; *apūjayat*—worshiped (i.e. honored); *viṣṇoḥ ārādhana-arthāya*—for the sake of the goal of worshipping Viṣṇu (i.e. for the sake of satisfying Viṣṇu); *sva-putrasya*—of his son; *udayāya*—for the prosperity; *ca*—and.

nandah mahā-manāḥ adinātmā viṣṇoḥ ārāadhanārthāya sva-putrasya udayāya ca tebhyah (gopebhyah gopibhyah ca) sūta-māgadha-vandibhyah (ca) vāsaḥ alaṅkāra-go-dhanam (prādāt). ye anye vidyopajīvinah (bhavanti, te yān yān kāmān ayācanta,) taiḥ taiḥ kāmair (tān anyān api) yathocitam apūjayat.

{*kimvā: nandah mahā-manāḥ viṣṇoḥ ārāadhanārthāya sva-putrasya udayāya ca tebhyah (gopebhyah ca) sūta-māgadha-vandibhyah (ca) ye anye vidyopajīvinah (bhavanti, tebhyah ca yaiḥ yāni yācitāni tebhyah ca) taiḥ taiḥ kāmair (saha) vāsaḥ alaṅkāra-go-dhanam yathocitam (prādāt. evaṁ saḥ) adinātmā (tān sarvān) apūjayat.*}

Jīva Gosvāmī—

nandah adinātmā mahā-manāḥ tebhyah (gopebhyah gopibhyah ca tathā) sūta-māgadha-vandibhyah (ca) ye (ca) anye vidyopajīvinah (tebhyah api) viṣṇoḥ ārāadhanārthāya sva-putrasyodayāya ca vāsaḥ alaṅkāra-go-dhanam (prādāt). taiḥ taiḥ kāmair (saha punaḥ ca ye ye svairam prārthitāḥ tat-tat-kāma-dāna-pūrvakam sarvān tān) yathocitam apūjayat.

To satisfy Viṣṇu and to promote his son's prosperity, noble-minded and big-hearted Nanda gave clothing, ornaments, cows and wealth to the cowherds and to the *sūtas*, *māgadhas*, *vandins*, professional singers, musicians, and others. He suitably honored them all and provided them with whatever they asked for.

Śrīdhara Svāmī—"They gave them (*tebhyah* = *tebhyah prādāt*) garments and so on." "He worshiped others too (*apūjayat* = *anyān api apūjayat*), in accordance with the suitability (*yathocitam*)."

Viśvanātha Cakravartī—"Nanda, whose heart is very magnanimous (*mahā-manāḥ* = *mahodāra-manāḥ*), gave." He also gave to those whose means of living (*vidyopajivinaḥ*) are either dancing, singing, playing music, weaponry, the scriptures, and so on (*vidyā* = *vidyāḥ* = *nṛtya-gīta-vādyā-śāstra-śāstrādyāḥ*).

He gave them whatever they asked for (*taiḥ taiḥ* = *yān yān ayācanta*, *taiḥ taiḥ kāmāiḥ*). The sense of *yathocitam* is: "without transgressing etiquette, the status in terms of education, and so on."

With the words *viṣṇor ārāadhanārthāya sva-putrasyodayāya*, Śukadeva talks about the benefit of giving: The goal of worshiping Viṣṇu is to obtain Viṣṇu's satisfaction (*viṣṇoḥ ārāadhanārthāya* = *viṣṇoḥ ārāadhanasya arthaḥ viṣṇu-santoṣaḥ tasmai*). He also mentions the benefit of that: for prosperity (*udaya* = *abhyudaya*) of his son (*sva-putrasya*).

The gist is that Nanda had this resolve: "By giving, Viṣṇu will be pleased. By pleasing Viṣṇu, my son will be prosperous." Because of *ca* (and), the sense is: "also to make the protectors of the directions and of the nine planets pleased with my son."⁶⁹

Sanātana Gosvāmī—The connection is understood as follows: *tebhyah gopebhyah gopī-janabhyah ca tathā sūta-māgadha-vandibhyah ca*, "Nanda gave garments and so on to those *gopas* and *gopīs*, and to the *sūtas*, *māgadhas*, *vandins*, and so on," not to

69 In Vedic culture, the nine planets are: Mercury, Venus, Mars, Jupiter, Saturn, the sun, the moon, Rahu, and Ketu (*Monier-Williams*). But *ca* is already connected with *sva-putrasyodayāya*, unless *sva-putrasyodayāya* is taken as a *bahuvrīhi* adjective of *ārāadhanārthāya*.

mention the singers, musicians, and so on (*ye anye vidyopajivināḥ* = *ye anye gāyaka-vādakādayaḥ, tebhyaḥ api*).” Wealth (*dhanam*) denotes gold, silver, and so on.

Concerning *mahā-manāḥ* (big-hearted), the repetition (*mahā-manāḥ* is also seen in text 10.5.1) is made to convey the ideas that Nanda is most magnanimous and knows what people want. The rest was explained by Śrīdhara Svāmī.

Or, with *taiḥ* and so on Śukadeva says Nanda gave to the *vidyopajivin* and to others (*anye*), the wretched and so on. However, he did not only give those various things, he also honored these persons in many ways, and also worshiped (*apūjayat*) everyone, including the Brāhmaṇas. In addition: *yathocitam* (properly), that is, by fulfilling their various desires in accordance with *jāti* (class within a caste), *vidyā* (education), and so on,” since Nanda has a magnanimous nature on account of being noble-minded (*adīnātmā* = *adīnatvād udāra-svabhāvaḥ*).

Alternatively: “He honored them with incredible things (*taiḥ taiḥ* = *anirvacaniyaiḥ*), which are out of the reach of *ātmārāmas* and so on.” The sense is he made Bhagavān submissive through his son, his wife, and others. “He honored them because of desires (*kāmaiḥ* = *kāmaiḥ hetubhiḥ*)” with a view to to make the Lord submissive, but not to portray desirelessness, as in the case of those dedicated to *jñāna*, because such desires are worthy of being put on the heads of those desireless individuals. The word *kāmaiḥ* is in the plural either because there is a bunch of them or because he has high regard for them. With *viṣṇoḥ* and so on, Śukadeva mentions those desires of his: “for the sake of Śrī Viṣṇu’s satisfaction (*viṣṇor ārāadhanārthāya* = *śrī-viṣṇu-santoṣārtham*) and (*ca*) for the prosperity of his son (*sva-putrasya udayāya*).” The sense is: “for the sake of auspiciousness in this world and in the next.”

Another explanation is: Nanda gave for the sake of the goal of life (*artha* = *puruṣārtha*) which is the worship of Viṣṇu, and for the sake of his son’s eminence (*udaya* = *utkarṣa*), because he was totally dedicated.

In truth, however, Nanda gave for the sake of his son’s eminence, which is the result (*artha* = *phala*) of worshiping Viṣṇu. (Here *ārāadhanāya* is an adjective of *udayāya*.)

Jīva Gosvāmī—The words starting from *nandah* form one set of two verses. The syntactical connection is: *tebhyah gopebhyah gopibhyah ca tathā sūta-māgadha-vandibhyah ca ye ca anye vidyopajīvinah tebhyah api vāsaḥ alaṅkāra-go-dhanam prādāt*, “He eminently gave garments, ornaments, cows, and wealth to those *gopas* and *gopīs*, to the *sūtas*, *māgadhas* and *vandins*, and to others, such as singers and musicians (*vidyopajīvinah* = *gāyaka-vādakādayah*).” *Prādāt* (he eminently gave) needs to be added. *Dhanam* (wealth) means gold, silver, and so on.

His heart is inherently magnanimous (*adīnātmā* = *svataḥ eva udāra-cittah*), but at this time he was *mahā-manāḥ*. Thus there is a repetition (on two counts)⁷⁰ with an intense desire to express his qualities of *audārya* (magnanimity) and *viññatvam* (being wise), as one who is *śrī-kṛṣṇa-manāḥ*, just like it was said.⁷¹ He was not satisfied just by giving; he gave whatever they wanted.

The next syntactical connection is: *taiḥ taiḥ kāmair saha punaḥ ca ye ye svairam prārthitāḥ tat-tat-kāma-dāna-pūrvakam sarvān tān yathocitam apūjayat*, “Whatever they spontaneously requested, along with various desired things, Nanda worshiped all these persons appropriately—that is, in accordance with position in society (*jāti*), age, and learning—by providing those various desired things,” and honored them by prompting them to accept garlands, sandalwood paste, and betel nut.

The words *viṣṇor ārādhanaṁ rthāya sva-putrasyodayāya ca* modify the giving (and not the sentence with the verb *apūjayat*). “Nanda gave to satisfy Viṣṇu, which is the goal, the result (*artha* = *phala*), of worshiping Him (*yo ’rthah phalam, tat-santoṣas tad-artham*), and for the sake of his son’s prosperity (*udayāya ca* = *abhyudayāya ca*).” The gist is Nanda had this resolve: “By this act of giving, let Viṣṇu be pleased, and thereby the best will happen to my son.”

Baladeva Vidyābhūṣaṇa—Situated on a divine seat in his house, a big assembly studded with jewels, Nanda, whose sides were adorned by his relatives and by his friends, who was resplendent like the king

70 Śrīdhara Svāmī glossed *mahā-manāḥ*, in verse 10.5.1, as *udāra-cittah*.

71 In *Laghu-vaiṣṇava-toṣaṇī* (10.5.1-2), Jīva Gosvāmī analyzed the word *mahā-manāḥ* as: (1) *mahān śrī-kṛṣṇa eva mano yasya*, “whose heart is the great one, Śrī Kṛṣṇa,” and (2) *mahat mano yasya*, “whose heart is grand.”

of gods, and who is big-hearted (*mahā-manāḥ*), gave to those *gopas*, to the *sūtas*, and to others.

The sense of *yathocitam* is: “without transgressing the level of education, etc.” Or *yathocitam* means he gave things with his hands to those worthy of honor, and to others through the servants.

The verb *apūjayat* (he worshiped) means *satkṛtavān* (he honored).

10.5.17

*rohiṇī ca mahā-bhāgā nanda-gopābhinanditā |
vyacarad divya-vāsaḥ-srak-kaṇṭhābharāṇa-bhūṣitā ||*

rohiṇī—Rohiṇī; *ca*—and; *mahā-bhāgā*—whose good fortune is huge (or who has a big *aṁśa*, i.e. *Saṅkarṣaṇa*); *nanda-gopa*—by Nanda the cowherd (or by Nanda and the cowherds); *abhinanditā*—who greeted; *vyacarad*—wandered; *divya*—divine; *vāsaḥ*—with garments; *sraja*—garlands; *kaṇṭha-ābharāṇa*—and neck ornaments; *bhūṣitā*—adorned.

rohiṇī mahā-bhāgā nanda-gopābhinanditā divya-vāsaḥ-srak-kaṇṭhābharāṇa-bhūṣitā ca (satī) (mahotsava-karmārthaṁ samāja-tantrī-jana-sammānanāya vā) vyacarad.

Rohiṇī, who is very fortunate, was greeted by Nanda and other cowherds. Adorned with divine garments, garlands and neck ornaments, she wandered through the crowd.

Viśvanātha Cakravartī—She is very fortunate (*mahā-bhāgā*), that is, she is more fortunate than all other wives of Vasudeva because she participated in the festival of Śrī Kṛṣṇa’s childhood pastimes.

She was greeted by King Nanda (*nanda-gopa* = *nanda-gopena* = *nanda-rājena*): *Amara-koṣa* states: *gopo bhūpe ’pi*, “*Gopa* also means king.”⁷² [For example, Nanda might have said to her:] “This son of mine came into existence only because of the auspiciousness

72 This quotation is not in modern editions of *Amara-koṣa*. Nevertheless, in *Viśva-koṣa*, *gopa* is given the sense of *nṛpa* (king).

of your arrival.”

“She wandered” (*vyacarat*)... to greet other women who had come. Moreover: She was adorned (*bhūṣitā*) with divine garments and so on; they were given by Yaśodā and Nanda.

The gist is: On account of the bliss surrounding the festivity of Kṛṣṇa’s birth, she had already forgotten her husband’s sorrow, related to his confinement, and her own sorrow too, the feeling of separation from him.

Sanātana Gosvāmī—Here Śukadeva says Rohiṇī was treated with additional respect because of her sorrow arising from her feelings of separation from Vasudeva. She is very fortunate (*mahā-bhāgā*) because she is experiencing the *āvirbhāva* of the Lord; because she is never separated from Kṛṣṇa; and because she resides in Nanda’s cowherd village. Therefore she was greeted, that is, either she was treated very respectfully or she was gladdened (*abhinanditā* = *sammānitā*, *abhitāḥ harṣitā vā*), by Nanda, who is a *mahā-rāja*, by the derivation of *gopa* as: *gām pṛthivīm pāti iti go-paḥ* (he protects the Earth). Or *nanda-gopābhinanditā* means she was delighted by Nanda and by the *gopas*.

Although she was unwilling because of the sorrow of separation from her husband, she was adorned (*bhūṣitā*) with divine garments, garlands and neck ornaments. Other items, of secondary importance, are also understood. The word *divya* (divine) is used because Yaśodā and others gave her the best clothes and so on, which were even better than their own.

The sense of *vyacarat* is: *itaḥ tataḥ babhrāma*, “she wandered here and there,” because out of love she was busy in various ways during that big party. Only for this reason, there is no mention of the young toddler, who was put to sleep inside the home.

Jiva Gosvāmī—The name Rohiṇī is derived as: *rohayati janayati vraja-sukhaṁ tac-chilā iti rohiṇī*, “She has the habit of increasing the happiness of Vraja, therefore she is called Rohiṇī.”⁷³ The idea

73 The causative form is used here. The verbal root is *ruh janmani prādurbhāve ca* (to manifest; to appear). The suffix [*n*]/[*in*]/[*i*], in the name Rohiṇī, is used in the sense of habit. The rule is: *ajātāv anupendropapade ṇinis tācchilye* (*Hari-nāmāmṛta-vyākaraṇa* 854).

is: Just now she has achieved the topmost eminence by making the etymology of her name come true.

“She too (*ca*) was very fortunate” (*mahā-bhāgā*): She had a special kind of good fortune because of the birth of her own son, who is like Him; because of the birth of Yaśodā’s son, in the sense that Yaśodā and Rohiṇī are best friends; because she attained the sweetness of His childhood pastimes; and because her good fortune is superior to that of Devakī and of other wives of Vasudeva.

“Being delighted (*abhinanditā* = *abhinanditā satī*) by Śrīmān Nanda and by the cowherds...” or by the king of Golula, known as Śrīmān Nanda,” since *Amara-koṣa* states: *gopo bhūpe ’pi*, “*Gopa* also has the sense of *bhūpa* (king).” Nanda might have said to her: “This son of mine has taken birth only because of auspiciousness, which has taken place simply because of your arrival.”

“... and being adorned (*bhūṣitā* = *maṇḍitā satī*) with divine garments and so on...,” while forgetting all sorrow upon experiencing the merriness with which they gave her those gifts. All those things were divine, meaning they can hardly be obtained by mortals.

“... she moved around (*vyacarat*).” The sense is: *itaḥ tataḥ babhrāma*, “she wandered here and there.” She was busy in various ways during that big party, out of love. Only due to this, there is no mention of the very young little boy, who belongs to them and who was made to sleep inside their home.

10.5.18

tata ārabhya nandasya vrajaḥ sarva-saṁrddhimān |
harer nivāsātma-guṇaiḥ ramākṛḍam abhūn nṛpa ||

tataḥ ārabhya—beginning from that; *nandasya vrajaḥ*—Nanda’s Vraja; *sarva-saṁrddhimān*—which is endowed with all opulences; *hareḥ nivāsa*—on account of His residing [there]; *ātma-guṇaiḥ*—because of the qualities of His own; *ramā*—of Lakṣmī (Rādhā); *ākṛḍam*—a place of the pastimes; *abhūt*—became; *nṛpa*—O king (Parikṣit).

Viśvanātha Cakravartī—

nṛpa! hareḥ nivāsātma-guṇaiḥ nandasya vrajaḥ sarva-saṁrddhimān (sadā) tataḥ ārabhya (tu) ramākṛḍam abhūt.

Sanātana Gosvāmī—

nrpa! (prāk svataḥ eva) sarva-saṁṛddhimān tataḥ (śrī-bhagavaj-janmanaḥ) ārabhya nandasya vrajaḥ hareḥ nivāsātma-guṇaiḥ ramākrīḍam abhūt.

Jīva Gosvāmī—

nrpa! hareḥ nivāsātma-guṇaiḥ (prāk svataḥ eva) sarva-saṁṛddhimān nandasya vrajaḥ tataḥ ārabhya (tu) ramākrīḍam abhūt.

Baladeva Vidyābhūṣaṇa—

nrpa! hareḥ nivāsātma-guṇaiḥ nandasya vrajaḥ sarva-saṁṛddhimān (sarvadā eva) tataḥ (śrī-kṛṣṇa-janmanaḥ) ārabhya ramākrīḍam abhūt.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

nrpa! tataḥ (bhagavad-prādurbhāvād) ārabhya nandasya vrajaḥ sarva-saṁṛddhimān (jātaḥ, yataḥ) hareḥ nivāsātma-guṇaiḥ ramākrīḍam abhūt.

Since then, O king, Nanda's Vraja, endowed with all types of excellence due to qualities of its own in terms of being Hari's abode, became a place for Ramā's pastimes.

Śrīdhara Svāmī—"Vraja became a place for Ramā's pastimes (*ramākrīḍam* = *ramā-ākṛīḍam* = *ramāyāḥ vihāra-sthānam*) owing to qualities in Vraja which manifest because of Hari's presence, such as being a place that everyone likes (*harer nivāsātma-guṇaiḥ* = *hareḥ nivāsena ye ātmani vraje guṇāḥ sarva-priyatvādayaḥ taiḥ*)."

Viśvanātha Cakravartī—Someone might think: "Kuvera, of all people, cannot fulfil people's desires, so how could King Nanda do it?" Śukadeva responds to that here.

"Owing to qualities of its own, Vraja, Hari's abode (*harer nivāsātma-guṇaiḥ* = *hareḥ nivāsa-bhūtasya ātmanaḥ guṇaiḥ*), always endowed with all opulence (*sarva-saṁṛddhimān* = *sadā sarva-saṁṛddhimān*), became, right from that time (*tata ārabhyaḥ* = *tata ārabhyaḥ tu*), a place of pastimes of all types of excellence

(*ramākrīḍam* = *ramā-ākṛīḍam* = *sarva-sampatteḥ kṛīḍāspadam*).”

The import is: Given that every opulence had begun to sport in Nanda’s mansion, what desirable thing does not exist there?

Sanātana Gosvāmī—“How could fully decorating two hundred thousand cows at once, getting seven mountains of sesame seeds, adorning Vraja with innumerable cows, bulls, and so on, and giving numerous clothes, ornaments, and the rest be accomplished?” Śukadeva responds to that here.

Inherently fully endowed with all types of affluence (*sarva-saṁṛddimān*), all the cowherd villages (*vrajaḥ* = *sarva-ghoṣaḥ*) became, specifically from the time of the Lord’s birth (*tataḥ ārabhya* = *śrī-bhagavaj-janmanaḥ ārabhya*), superior to Vaikuṇṭha as places for the superior pastimes of Mahā-Lakṣmī.

Why? *harer nivāsātma-guṇaiḥ*, “because of its own qualities, given that Hari constantly resides there (*nivāsa* = *nivāsena* = *nitarāṁ vāsena*).” Thus, it can be conceived that Vraja contains wish-fulfilling trees and cows, abodes made of *cintāmaṇi* gems, and so forth.

As regards *nrpa* (O king), the gist is: “That is very difficult to obtain, even for emperors like you.” Or the vocative is said out of amazement.

Jīva Gosvāmī—(The first paragraph is the same.) “How could fully decorating two hundred thousand cows at once, getting seven mountains of sesame seeds, adorning Vraja with innumerable cows, bulls, and so on, and giving numerous clothes, ornaments, and the rest be accomplished?” Śukadeva responds to that here.

“At first, Vraja is inherently fully endowed with all opulence (*sarva-saṁṛddimān*) because of its own qualities, itself being Hari’s abode” (*harer nivāsātma-guṇaiḥ* = *hareḥ nivāsa-bhūtaḥ yaḥ ātmā tasya svasya eva ye guṇāḥ taiḥ*). The reasons for that are:

► The logic behind: *mathurā bhagavān yatra nityaṁ sannihito hariḥ*, “Mathurā, where Lord Hari is forever present” (10.1.28),

► The *śruti* called *Gopāla-tāpanī*: *yo ’sau gopeṣu tiṣṭhati*, “that same one who remains among the cowherds” (*Gopāla-tāpanī Upaniṣad* 2.23),

► *jayati janānivāsaḥ*, “Janānivāsa is supereminent” (10.90.48),

► *prīyān na indro gavām*, “May the Lord of cows be pleased with us” (10.26.25), and

► Śuka’s statement: *bhagavān gokuleśvaraḥ*, “the Lord, the master of Gokula” (10.10.39).

“But beginning from that birth of His (*tata ārabhyaḥ* = *tat tasya janmārabhya tu*), Vraja became the place of Ramā’s pastimes,” in terms of being worthy of being served by the Lord’s eternal beloveds, in accordance with *Brahma-saṁhitā*:

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam |
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||*

“I worship Govinda, who is tending Surabhī cows in *cintāmaṇi*-filled abodes that are screened by hundreds of thousands of wish-fulfilling trees and who is served with high regard by hundreds of thousands of Lakṣmīs.” (*Brahma-saṁhitā* 5.29)

On account of defeating, in reference to the verse beginning *nāyaṁ śriyaḥ*,⁷⁴ the Śrī of Vaikuṇṭha and on account of excluding all other women, including the women of Svarga, the real meaning is: “Vraja became a place of pastimes also because of the *āvirbhāva* at that time of the *devīs* of Vraja, who are the form of the topmost Ramās, and also of Śrī Rādhā who, among them too, is counted as the topmost Ramā.”

Moreover, if this simple syntactical connection is made: *tataḥ ārabhya nandasya vrajaḥ sarva-saṁṛddhimān (san) hareḥ nivāsātma-guṇaiḥ ramākṛiḍam abhūt*, where *ramākṛiḍam* is considered as an adverb (“Vraja existed in such a way that it was a place of pastimes for Ramā”), the real meaning is still applicable: *tad ārabhya tasya vrajaḥ sarva-saṁṛddhimān āsīt*, “Since then, His Vraja became

74 “While dancing in the Rāsa festival, the cowherd girls got their wish when their throats were held by His pole-like arms. This favor was never bestowed upon Lakṣmī, though she is exceedingly fond of Him, nor on the women of heaven, whose radiance has the scent of lotuses, and so how could it possibly be bestowed on other women?” (*Bhāgavatam* 10.47.60)

endowed with all opulence.” But should the statement be made just like that?

What is as if impossible in a place where even *cintāmaṇi* houses and so on are connected to a secret pastime? We shall elaborate upon that pastime in the twenty-eighth chapter.

While we are on the topic: The births of the *devīs* of Vraja too, which are like those of Bhagavān, are implied (by the word *ramā*). Other meanings of the text are rejected. For instance, in light of the words *ramākṛiḍa* and *sarva-saṁṛddhi*, the text would have the fault of *paunaruktyam* (useless repetition) if *ramā* were given the sense of *saṁṛddhi* (opulence). If being a place of the pastimes of another Ramā were meant, that would be the fault called *prasiddhi-vicyuti* (contrary to the convention),⁷⁵ and the word *ātman* in *harer nivāsātma-guṇaiḥ* would be the fault called *vaīyārthyam* (useless) (or *vyartham*).

Baladeva Vidyābhūṣaṇa—The birth of Lord Kṛṣṇa in Vraja from King Śrī Nanda has been told in a secret way. The birth of His beloveds such as Śrī Rādhā also took place there from Vṛṣabhānu and others. In this verse, Śukadeva mentions it in the same way.

“Nanda’s Vraja became, since the time of Śrī Kṛṣṇa’s birth (*tataḥ ārabhya = śrī-kṛṣṇa-janmanaḥ ārabhya*), a place of the pastimes (*ākṛiḍam = vihārāspadam*) of Śrī Rādhā and others (*ramā = ramāṇām = śrī-rādhādinām*).”

The drift is: “The birth of these *gopīs* occurred after His.” Śukadeva will mention later on, with *śriya ekānta-vallabham* (10.33.15) (10.33.14 in the BBT edition), that these ladies are Ramās. In the commentary on the Pañcādhyāyī, we will assert that they are *mahā-ramās*.⁷⁶ These *gopīs* are foremost insofar as Śrī Rādhā Devī

75 What Jīva Gosvāmī calls *prasiddhi-vicyuti* is called *prasiddhi-tyāga* in *Bhakti-rasāmṛta-śeṣa* (5th chapter), *prasiddhi-hata* in *Sāhitya-darpaṇa* (7.75), and *prasiddhi-dhūta* in *Alaṅkāra-kaustubha* (10.72; 10.95-96).

76 In *Sārārtha-darśinī* (10.29.3) Viśvanātha Cakravartī says the *gopīs* are Ramās and Rādhā is the topmost Ramā. Moreover, since ‘Viṣṇu’ can signify ‘Kṛṣṇa’ (*Vaiṣṇava-toṣaṇis* 10.1.2), it follows that ‘Ramā’ can denote ‘Rādhā’. Incidentally, in *Gopala-campū*, Jīva Gosvāmī writes: *sā khalu śrī-kṛṣṇa-janma-varṣānantara-varṣe sarva-sukha-satre rādhā-nāmni nakṣatre jāteti rādhābhidyate*, “During the year following the year of Śrī Kṛṣṇa’s birth, She was born during the constellation named Rādhā, which is a session of

is among them and because of the statement in *Brahma-saṁhitā*: *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa* (see *Laghu-vaiṣṇava-toṣaṇī* above).

Hence, why would the gifts of seven mountains of sesame seeds and two million fully decorated cows, the adornment of innumerable cows and bulls, and fulfilling people's wishes not be accomplished by King Nanda? The doubt is rejected thus. In like manner, the doubt: "How could millions of cows coexist in a small place?" is refuted by *harer nivāsātma-guṇaiḥ*, because Vraja, which is like a form of the Lord, is an inconceivable, real entity.

Bhaktisiddhānta Sarasvatī—The *āvirbhāva* of Śrīmatī Rādhikā, who is imbued with all the Lakṣmīs, after Śrī Kṛṣṇa's *āvirbhāva* is implied in: "It became Lakṣmī's place of amusement."

Anvitārtha-prakāśikā—The antecedent of the word *ātman* (own) is Vraja (*harer nivāsātma-guṇaiḥ* = *hareḥ nivāsena hetunā ye ātmanah vrajasya guṇāḥ sarva-priyatvādayaḥ taiḥ*).

10.5.19

gopān gokula-rakṣāyām nirūpya mathurām gataḥ |
nandaḥ kāmśasya vārṣikyaṁ karaṁ dātum kurūdvaha ||

gopān—the cowherds; *gokula-rakṣāyām*—in the matter of protecting Gokula; *nirūpya*—after appointing (i.e. after entrusting, commanding); *mathurām*—to Mathurā; *gataḥ*—went; *nandaḥ*—Nanda; *kāmśasya*—to Kāṁsa; *vārṣikyaṁ*—yearly; *karaṁ*—tax (or tribute); *dātum*—in order to give; *kuru-udvaha*—O descendant of Kuru (Parikṣit).

kurūdvaha! nandaḥ gokula-rakṣāyām gopān nirūpya kāmśasya vārṣikyaṁ karaṁ dātum mathurām gataḥ.

happiness for all, therefore She is called Rādhā" (*Gopāla-campū* 1.15.18). However, in *Brahma-vaivarta Purāṇa* it is said that Rādhā is older than Kṛṣṇa (*sā vayasādhikā*, 4.13.99). This is confirmed in *Garga-saṁhitā* (1.8), where a description of Her descent is narrated even before the narration of the marriage of Vasudeva and Devakī.

Afterward, O descendant of Kuru, Nanda entrusted the protection of Gokula to the cowherds and went to Mathurā to give the yearly tax to Kāṁsa.

Śrīdhara Svāmī—*Vārṣikyam* (yearly) means: *prati-varṣam deyam* (what should be given every year).

Viśvanātha Cakravartī—The sense is this: On account of the birth of a son that charms everyone, King Śrī Nanda was like someone who has gained a big jewel. Reflecting on the saying: “The best things are fraught with many obstacles,” he did not procrastinate: He went to Kāṁsa, even under the pretext of giving the annual tax, to please that wicked king, the boss of the land, with offerings of cloths, gemstones and golden coins, just as he had pleased the gods, the forefathers, the planets and the protectors of the directions by means of worshipping.

Jīva Gosvāmī—(Additions are underlined.) Previously, Śrī Nanda, like one who is *akiñcana*, was not possessive of his belongings, especially since he had no child, and so he did not fear Kāṁsa. But now, after obtaining a son that is a big jewel, he felt uneasy about protecting Him, due to constantly worrying about the future, hence he went in person to Mathurā, the capital, to deal with the fear of that wicked fellow.

Nirūpya means *niyuḥya* (‘after ordering’ the *gopas* to protect Gokula). Since Śrāvaṇa is the beginning of the rainy season, *vārṣikyam* literally means: “what should be given in the rainy season.”

The kernel of the vocative *kurūdvaḥ* (O descendant of Kuru) is: “That happened just like when Yudhiṣṭhira and others were anxious about safeguarding you, the sole cause of the progeny of the Kuru dynasty.”

Krama-sandarbhā—Given that a son was born to him, he quickly went to give a tribute out of fear of Kāṁsa, who has a group of villains, including Pūtanā, on call.

10.5.20

vasudeva upaśrūtya bhrātaram nandam āgatam |
jñātvā datta-karam rājñe yayau tad-avamocanam ||

vasudevaḥ—Vasudeva; *upaśrūtya*—after hearing; *bhrātaram*—the brother (cousin); *nandam*—Nanda; *āgatam*—had come; *jñātvā*—after knowing; *datta-karam*—he by whom a tribute was given; *rājñe*—to the king; *yayau*—went; *tad-avamocanam*—[to the place] where unharnessing was done by him (i.e. to the place where Nanda's bullocks, carts, and so on were unharnessed).

vasudevaḥ nandam bhrātaram āgatam upaśrūtya rājñe datta-karam (tam) jñātvā (ca) tad-avamocanam yayau.

Vasudeva heard that his brother Nanda had come. Later, knowing that he had paid tribute, he went to Nanda's place, where Nanda's carts were unharnessed.

Śrīdhara Svāmī—*Bhrātaram* (brother) signifies *sakhāyam* (friend). *Tad-avamocanam* denotes: *tasya nandasya vasati-sthānam* (Nanda's residential place).⁷⁷

Viśvanātha Cakravartī—The word *bhrātaram* (brother) is used because the brother of Śūra was born from a different mother, a Vaiśya woman. This is in *Bhārata-tātparya* (Madhvācārya's commentary on *Mahābhārata*): Brahmā's statement is mentioned by the venerable Śrīmān Madhvācārya:

tasmai mayā sa varah sannisṛṣṭaḥ
sa cāsa nandākhya utāsya bhāryā |
nāmnā yaśodā sa ca śūra-tāta-
sutasya vaiśyā-prabhavo 'tha gopaḥ ||

⁷⁷ Gaṅgā Sahāya: *Tad-avamocanam* is a *bahuvrīhi* compound: *tasya nandasya avamocanam avamucyate śakaṭādi yatra tat sthānam*, “the place where Nanda's carts were unharnessed.” (*Anvītārtha-prakāśikā*)

“I offered him that boon and he was known as Nanda, and his wife was Yaśodā by name. He took birth from a Vaiśya woman. He was the cowherd of the son of Śūra’s father.”

As regards *vaiśyā-prabhavaḥ* (taking birth from a Vaiśya woman), it’s because the paternal grandmother was in his *jāti* (caste of Vaiśya).⁷⁸ For this reason, in *Skanda Purāṇa*, there is a statement of the Lord: *yādavānām hitārthāya dhṛto giri-varo mayā*, “I held the best of mountains for the sake of the Yādavas’ benefit.” In *Hari-varṇaśa*, there is a statement of Balarāma to the elder cowherds: *yādaveṣv api sarveṣu bhavanto mama vallabhāḥ*, “Of all the Yādavas, all of you are dear to Me” (*Hari-varṇaśa* 2.46.17).

Tad-avamocanam is understood as: *tasya vasati-sthānam* (his place of residence).

Sanātana Gosvāmī—*Tad-avamocanam* means: *tasya nandasya śakaṭottāra-sthānam*, “Nanda’s place, where the carts had been transported.” Out of fear of Kāṁsa, Nanda did not go where Vasudeva lived. A happy meeting would have been impossible, given that Nanda was preoccupied.

That is why it is said here that Vasudeva went there after knowing (*jñātvā*) that Nanda had given the tax (*datta-karam*) to King Kāṁsa (*rājñe = kāmśāya*), by hearing nearby (*upaśrutya = samīpa eva śrutya*), inasmuch as the news of the king of cowherds’ arrival had spread everywhere. Or the reason Vasudeva heard about it is that Nanda paid tax to Kāṁsa, which occurred by means of giving a tribute such as an abundance of dairy goods.

Jīva Gosvāmī—“Hearing from word of mouth (*upaśrutya = jana-paramparayā śrutvā*)—since the king of the cowherds is respected by everyone—and then knowing (*jñātvā*) from an informer that he had paid the tax to King Kāṁsa...”

Bhrātaram (brother) stands for *pitr̥vya-jam* (the son of the paternal uncle). The word *bhrātaram* is used because the brother

78 One of Devamīdha’s wives was a Vaiśya, through whom he begot Parjanya, Nanda’s father. Through a Kṣatriya wife, Devamīdha procreated Śūra, Vasudeva’s father. Thus, “the son of Śūra’s father” is Parjanya.

of Śūra was born from a different mother, in a Vaiśya woman—so says Madhvācārya. It is mentioned like that in Brahmā's statement: *tasmai mayā sa varah sannirṣṭah...* (see above). Therefore the vocative *bhrātar* will be used repeatedly by Vasudeva while speaking to Nanda (10.5.23 & 27). (In Vedic culture, the word brother can have the sense of cousin.)

Tad-avamocanam means: *tasya avamocanam śakaṭādikam ava samantān mucyate yatra tat kṛtāvāsa-sthānam*, “the place made into a dwelling, where his carts and so on were set aside all around.”

His initial trip was due to both his longing for his livelihood and his son. Nanda wanted to leave at once to ensure the safety.

10.5.21

*taṁ dṛṣṭvā sahasotthāya dehaḥ prāṇam ivāgatam |
prītaḥ priyatamaṁ dorbhyāṁ sasvaje prema-vihvalaḥ ||*

taṁ—him (Vasudeva); *dṛṣṭvā*—after seeing; *sahasā*—at once; *utthāya*—after rising; *dehaḥ*—the body; *prāṇam*—the life airs; *iva*—just like; *āgatam*—that have come [together]; *prītaḥ*—delighted; *priyatamam*—who is the dearest; *dorbhyāṁ*—with two arms; *sasvaje*—[Nanda] embraced; *prema-vihvalaḥ*—overwhelmed by love.

(nandaḥ) taṁ (vasudevam) priyatamam (āgatam) dṛṣṭvā prītaḥ prema-vihvalaḥ (ca san,) dehaḥ iva prāṇam āgatam (anubhūya śighram uttiṣṭhet) sahasā utthāya dorbhyāṁ (taṁ) sasvaje.

{athavā: (nandaḥ) taṁ priyatamam (āgatam) dṛṣṭvā prītaḥ (san) dehaḥ (mūrchitaḥ) iva prāṇam āgatam (anubhūya tejo-viśeṣam prāpnoti) sahasā utthāya dorbhyāṁ (taṁ) sasvaje. (nandaḥ) prema-vihvalaḥ (jātaḥ).}

Elated upon seeing his dearest friend Vasudeva show up, Nanda rose at once, like the body rises when the life force is reactivated. He embraced Vasudeva with both arms and was overwhelmed by love.

Viśvanātha Cakravartī—Nanda embraced Vasudeva, but did not

bow to him because Nanda was senior to him in terms of age.

Sanātana Gosvāmī—“Upon suddenly (*sahasā* = *akasmād eva*) seeing (*dr̥ṣṭvā*) Śrī Vasudeva (*tam* = *śrī-vasudevam*)...” Or else: “after rising (*utthāya*) on the spot (*sahasā* = *sapadi eva*).” The clause *dehaḥ prāṇam ivāgatam* (like the body rises when the life force returns) is an example of that.

“Being overwhelmed by love (*prema-vihvalaḥ* = *premnā vihvalaḥ san*)—that is, overcome by transformations such as trembling—only because of being delighted (*prītaḥ* = *prītatvād eva*)... (he embraced Vasudeva),” given that Vasudeva is most dear (*priyatamam*), and so the word *prītaḥ* suggests that Vasudeva is more important to Nanda than his own life force.

Jiva Gosvāmī—*Nandaḥ* should be added at the beginning of *tarī dr̥ṣṭvā*, and moreover: *sahasā eva āgatam tarī dr̥ṣṭvā*, “after seeing him who had arrived quickly,” although his arrival was improbable due to fear of Kāṁsa. Or else: “after rising (*utthāya*) on the spot (*sahasā* = *sapadi eva*).”

“Being delighted (*prītaḥ* = *prītaḥ san*)...,” that is, Nanda reached the highest joy (*prītaḥ* = *labdha-paramānandaḥ*), “and being overwhelmed by love (*prema-vihvalaḥ* = *premnā vihvalaḥ*)...,” meaning Nanda was overcome by transformations such as trembling, because Vasudeva is *priyatamam*, most dear, “Nanda embraced him.” Or the sense is Nanda became mesmerized by love (*prema-vihvalaḥ* = *prema-vivaśaḥ*) after embracing him.

The clause *dehaḥ prāṇam iva* is an example of only the portion: *nandaḥ tam āgatam* (Nanda, [upon seeing] him arriving), but not of the portion *dr̥ṣṭvā* (upon seeing) and so on.

That Nanda did not bow to Vasudeva, although the latter is senior in terms of caste, indicates that Vasudeva is younger than Nanda. This will become clear later on: *diṣṭyā bhrātāḥ pravayasah*, “[Vasudeva said to Nanda:] Brother, it is due to Providence that you, who are at an advanced age” (10.5.23). Alternatively, being overwhelmed by love is the reason Nanda did not bow to Vasudeva.

Vallabhācārya—“Nanda rose at once like a body that has fainted rises quickly when the life airs reassemble (*dehaḥ prāṇam iva* =

yathā mūrchito dehaḥ prāṇe samāgate śīghram uttiṣṭhati tejo-viśeṣam ca prāpnoti, tathā)."

10.5.22

*pūjitaḥ sukham āsinaḥ prṣṭvānāmayaṁ ādṛtaḥ |
prasakta-dhīḥ svātmajayoḥ idam āha viśāṁ pate ||*

pūjitaḥ—who was honored; *sukham*—happily (comfortably); *āsinaḥ*—being seated (or while sitting); *prṣṭvā*—having asked; *anāmayaṁ*—about the well-being (“disease-free”); *ādṛtaḥ*—[being] very respected; *prasakta*—is eminently attached; *dhīḥ*—whose mind; *sva-ātmajayoḥ*—to his two sons; *idam*—this (i.e. what is about to be said); *āha*—says (i.e. said); *viśāṁ pate*—O master of people (i.e. O king).

viśāṁ pate! (tataḥ ca vasudevaḥ nandena) pūjitaḥ anāmayaṁ prṣṭvā ādṛtaḥ sukham āsinaḥ svātmajayoḥ prasakta-dhīḥ (ca san) idam āha (sma).

O master of citizens, Vasudeva was honored by Nanda. He inquired about the latter’s well-being and was shown great respect. While sitting comfortably, Vasudeva spoke as follows, his mind fixed on his two sons.

Viśvanātha Cakravartī—Vasudeva spoke (*āha* = *āha vasudevaḥ*).

Sanātana Gosvāmī—After that, Vasudeva was honored (*pūjitaḥ*) by Nanda. After inquiring (*prṣṭvā*) about Nanda’s health (*anāmayaṁ* = *ārogyam*), he said (*āha*) this, which is about to be said (*idam* = *idam vakṣyamāṇam*).

The words *svātmajayoḥ prasakta-dhīḥ* are said because everything that will be narrated regards the two sons. The concept of Their godhood is refuted by the word *sva* (own). Or *svātmajayoḥ* is separated as *sv-ātmajayoḥ*, where *su* has the sense of *śobhana* (splendid): *śobhanayoḥ ātmajayoḥ* (to the two superb sons), therefore Vasudeva was *prasakta-dhīḥ* (his mind is attached), due to profuse affection.

Viśāṁ pate means: *prajā-nātha* (O master of citizens).

Jiva Gosvāmī—“Vasudeva inquired about Nanda’s well-being (*anāmayam* = *kuśalam*). Being respected (*ādr̥taḥ* = *ādr̥taḥ san*) by means of humble words and so on, he spoke (*āha*) this, which is about to be said (*idam* = *vakṣyamāṇam*).”

The words *svātmajayoḥ prasakta-dhīḥ* are said because everything that will be narrated regards the two sons. Owing to the word *sva* (own), the drift is: Only *vātsalya* took place, although his mind dwells on the concept of Their godhood.

ANNOTATION

in *Viṣṇu Purāṇa*, the meeting between Vasudeva and Nanda is related as follows: *vimukto vasudevo ’pi nandasya śakaṭaṁ gataḥ, prahr̥ṣtaṁ dṛṣṭavān nandaṁ putro jāto mameti vai*, “Vasudeva too was set free. He went to Nanda’s cart. He saw Nanda, who was overjoyed and was exclaiming “I have a son!”” (5.5.1).

10.5.23

diṣṭyā bhr̥taḥ pravayasa idānīm aprajasya te |
prajāśāyā nivṛttasya prajā yat samapadyata ||

diṣṭyā—because of Providence; *bhr̥taḥ*—O brother; *pravayasah*—who are old; *idānīm*—now; *aprajasya*—who do not have an offspring; *te*—your; *prajā*—progeny; *āśāyāḥ*—from hoping; *nivṛttasya*—who had desisted; *prajā*—offspring; *yat*—which; *samapadyata*—was obtained.

bhr̥taḥ! pravayasah (ca) aprajasya (ca) prajāśāyāḥ nivṛttasya (api ca) te idānīm prajā samapadyata (iti) yat (bhavati, etad bhadraṁ) diṣṭyā (jātam).

“Brother! That an offspring is born to you at this time, who are old and were childless, is due to Providence, given that you had ceased to desire offspring.

Viśvanātha Cakravartī—“A child was born to you, who are old”

(*pravayasah* = *vrddhasya*). If Vasudeva had said “a son was born,” that would be a lie. And if he had said “a daughter was born,” that would have made Nanda understand what had happened. Hence Vasudeva only used the word *prajā* (offspring). Vasudeva had the doubt: “Somehow, Nanda knows that I placed my son and that I stole his daughter. Or maybe he does not.”

Sanātana Gosvāmī—“...even though you had desisted from desiring offspring (*prajāśāyāḥ nivṛttasya* = *prajāyāḥ nivṛttasya api*),” Nanda had tried to have a child, even by undertaking many *yajñas*.

The syntactical connection is: *prajā idānīm yat samapadyata, etad diṣṭyā bhadram abhūt*, “That a son (*prajā* = *putraḥ*) was obtained (*samapadyata* = *sampannā*) [by you] now, in old age (*idānīm* = *vārdhake*): This is auspiciousness that took place due to Providence.”

Jiva Gosvāmī—The word *diṣṭyā* (due to good fortune) implies that spies had been sent to Vraja.

The syntactical connection is: *prajāśāyāḥ nivṛttasya api idānīm yat prajā samapadyata, etad diṣṭyā*, “That an offspring was born in terms of being gotten as the topmost son (*samapadyata* = *paramottama-putratvena sampannatayā jātā*), although you had desisted from the desire of having any offspring (*prajāśāyāḥ* = *prajā-mātrasya āśāyāḥ*), is due to Providence.” Nanda had tried to have children, even by undertaking many fire sacrifices.

Nanda had this son by good fortune. That is the conclusion, which is the talk of Sarasvatī, but in his mind Vasudeva says this as a deceit. The sense is only that there is a complete absence of attainment. The word *prajā* itself is a deceitful statement since the meaning is only *santati* (offspring).

The proper discernment is this: Vasudeva does not know that Nanda wanted to have a child. Nanda previously had a strong desire for such a son: A cause should be inferred from the result. But there was a delay in having the child. The purpose of the delay was to make Nanda understand that obtaining such a son is rare. This understanding created great affection for the Lord who appeared as his son. In the world, it is seen that when an elderly person without a son gives up hope to have one, even after many attempts, and

then suddenly obtains a son replete with great qualities, the man develops great affection for him.

Krama-sandarbhā—In that regard, his desires for offspring were not ordinary. Rather they were just like his, otherwise he would not have had Him as a child.

Anvitārtha-prakāśikā—*Aprajasya* signifies *santāna-rahitasya* (who has no progeny). The absence of the suffix *as[ic]* is poetic license.⁷⁹

10.5.24

diṣṭyā saṁsāra-cakre 'smin vartamānaḥ punar-bhavaḥ |
upalabdho bhavān adya durlabham priya-darśanam ||

diṣṭyā—due to providence; *saṁsāra-cakre asmin*—in this wheel of repeated birth and death (i.e. of of material existence); *vartamānaḥ*—abiding; *punaḥ-bhavaḥ*—rebirth; *upalabdhaḥ*—[you] have been perceived (or obtained); *bhavān*—you; *adya*—today; *durlabham*—difficult to obtain; *priya-darśanam*—seeing a dear one.

saṁsāra-cakre asmin vartamānaḥ bhavān adya punar-bhavaḥ
(*iva mayā*) *upalabdhaḥ* (*iti yat, tad*) *diṣṭyā* (*bhavati, yataḥ*) *priya-*
darśanam durlabham (*asti*).

based on Viśvanātha Cakravartī and Jīva Gosvāmī—

{*kinvā*: (*mama*) *punaḥ-bhavaḥ vartamānaḥ adya* (*abhūt, yataḥ*)
bhavān diṣṭyā (*mayā*) *upalabdhaḥ. saṁsāra-cakre asmin priya-*
darśanam durlabham (*asti*).}

“Because seeing a dear person does not happen often, it is due to good fortune that I behold you. You are in the cycle of repeated birth and death and are as if reborn, in your old age.

Alternatively: **“My rebirth has occurred today because, due to**

⁷⁹ The rule is: *nityam asic prajā-medhayoḥ*, “The suffix *as[ic]* is always applied for *prajā* and *medhā* [when they are preceded by either *na/ñ*], *su*, or *dur*, in a *bahuvrīhi* compound]” (*Aṣṭādhyāyī* 5.4.122). Thus *aprajasya* should read *aprajasaḥ*.

Providence, I am seeing you. In the carousel of material life, to see a loved one is rare.

Śrīdhara Svāmī—“You are as if born again” (*punar-bhavaḥ = punar-jāta iva*). The modifier *saṁsāra-cakre vartamānaḥ* (You abide in the cycle of material life) contains a reason in that regard.

Viśvanātha Cakravartī—The sense is: “This current rebirth (*punar-bhavaḥ vartamānaḥ = ayaṁ punar-janma eva*)—of mine, who was afflicted by confinement and so on—took place today because I see you.” The drift is: “For all this time I was as if dead due to not seeing you.”

Sanātana Gosvāmī—The phrase *saṁsāra-cakre vartamānaḥ* indicates that everyone is almost always devoured by death. And that indication comes to mind here because of maxims such as: *aniṣṭāśaṅkini bandhu-hṛdayāni bhavanti*, “The heart of a true friend suspects that some mishap will befall a friend.” The rest was explained by Śrīdhara Svāmī.

Alternatively: “Although (*api* is added) You abide in this cycle of material existence (*saṁsāra-cakre 'smin*)—the word *asmin* (‘in this’, i.e. ‘in this well-known’ cycle) signifies that it involves much trouble and many sorrows, such as suddenly losing a righteous son, etc.—, you are perceived (*upalabdhaḥ*) by me (*mayā* is added) as though you are reborn, because now you have a son. That I perceive you is due to good luck (*diṣṭyā = mahā-bhāgyena*), since seeing a loved one is rare.”

Another explanation: “Although I am abiding in the wheel of *saṁsāra*, due to good fortune I am as if born again, since you, who are dearest to me, are perceived in such a way that seeing the son (*priya-darśanam = putra-darśanam*) cannot be obtained.” (Here *priya-darśanam* is an adverb.)

Jīva Gosvāmī—“You are perceived now because of good fortune since seeing a dear one is rare.” Nanda might reply: “How can you say that? I listen to you, hence you can see me whenever you want.” He responds: *punar-jātaḥ iva bhavān*, “You are as if reborn.” The

phrase *saṃsāra-cakre vartamānaḥ* is connected to this and signifies that death can occur at any moment. And therefore it has been said: *aniṣṭāśaṅkīni bandhu-hṛdayāni*, “The heart of a true friend suspects that some mishap will befall a friend.” That is what Śrīdhara Svāmī meant.

There is another interpretation: “Abiding in the wheel of *saṃsāra*, you are perceived due to good fortune, since it is very rare to see a loved one—let alone a loved one who is so joyful—, as though you have a new life (*asmin = asmin eva janmani*) (“as if you are reborn in this very birth”), because you have a son.”

Alternatively: “How could auspiciousness, [occurring] due to good fortune, [take place] in this whirligig of *saṃsāra*? Today my rebirth (*punar-bhavaḥ = punar-janma eva mama*) is taking place (*vartamānaḥ*) under these circumstances, since you are seen (*upalabdhah = drṣṭaḥ*) today.” The reason for that is *durlabham* (hard to obtain; very rare).

Krama-sandarbha—The word *mama* (my) needs to be added: “My rebirth (*punar-bhavaḥ = janma*) has occurred (*vartamānaḥ = abhūt*).” The reason for that is *upalabdhah* (lit. you are obtained close-by).

“In this wheel of *saṃsāra*, seeing a dear one is rare.”

10.5.25

naikatra priya saṃvāsaḥ suhṛdām citra-karmaṇām |
oghenā vyūhyamānānām plavānām srotaso yathā ||

na—not; *ekatra*—in one place; *priya*—O dear [friend]; *saṃvāsaḥ*—cohabitation; *suhṛdām*—of friends; *citra-karmaṇām*—whose activities (or whose karma) are various; *oghenā*—by the flow; *vyūhyamānānām*—which are being transported variously; *plavānām*—of floating objects; *srotasaḥ*—of a river; *yathā*—just like.

yathā srotasaḥ oghenā vyūhyamānānām plavānām ekatra (sthitih) na (asti, tathā) citra-karmaṇām suhṛdām priya-saṃvāsaḥ (na asti durlabhaḥ asti vā).

{*yadvā*: *priya! yathā srotasaḥ oghenā vyūhyamānānām plavānām*

(*kṣaṇa-mātra-militānām api*) *ekatra* (*sthitih*) *na* (*asti, tadvat*) *citra-karmaṇām suhrdām saṁvāsaḥ* (*durlabhaḥ asti*).}

“The meeting of friends is pleasing yet hard to come by, on account of their diverse activities, like objects floating in a river are led in various ways by the current.

Alternatively: **“Dear friend, as objects floating in a river are conveyed variously by the flow, so cronies, whose karmas are diverse, do not permanently stay together.**

Śrīdhara Svāmī—In this verse, he elaborates on what is difficult to obtain. *Priya-saṁvāsaḥ* is a *karma-dhāraya* compound: *priyaś cāsau saṁvāsaś ca* (pleasant cohabitation) (lit. it is dear and it is cohabitation). Or *priya* is a separate word, as a vocative.

The word *plava* denotes things that float, by the derivation: *plavanti iti plavāḥ*, such as blades of grass and pieces of timber. “As (*yathā*) the occurrence (*saṁvāsaḥ* = *sthitih*) in one place (*ekatra*) of blades of grass and pieces of timber (*plavānām*) that are being led (*vyūhyamānānām* = *nīyamānānām*) by the flow (*oghena*) of a river (*srotasaḥ*) does not exist (*na* = *na asti*), so the occurrence...” *Tadvat* (so) needs to be added as the correlative of *yathā*.

Viśvanātha Cakravartī—Nanda might say: “But how can you say it’s rare? Both of us reside in the same place.” He responds: “Dear friend (*priya*), as the occurrence of blades of grass and pieces of timber (*plavānām* = *plavanti iti plavāḥ tṛṇa-kāṣṭhādayaḥ teṣām*) that are being led in various ways (*vyūhyamānānām* = *vividhaṁ nīyamānānām*) by the flow (*oghena srotasaḥ* = *vegena*)...”

Jīva Gosvāmī—(Additions are underlined.) “A permanent condition (*saṁvāsaḥ* = *sadā sthitih*) in one place (*ekatra*) does not take place (*na* = *na syāt*).” The reason for that is *citra-karmaṇām* (whose activities are diverse).

Vyūhyamānānām means: *vividhaṁ nīyamānānām* (which are being led in various ways). The verbal root is *vah prāpaṇe* (to convey, carry).

10.5.26

*kaccit paśavyaṁ nirujam bhūry-ambu-tṛṇa-vīrudham |
br̥had-vanaṁ tad adhunā yatrāsse tvam suhṛd-vṛtaḥ ||*

kaccit—whether; *paśavyam*—which is beneficial for cows; *nirujam*—which is disease-free; *bhūri*—are abundant; *ambu*—water; *tṛṇa*—grass; *vīrudham*—in which the plants (or creepers); *br̥hat-vanam*—Bṛhadvana (or *br̥had vanam*—the great forest); *tat*—that; *adhunā*—now; *yatra*—where; *āsse tvam*—you are living; *suhṛd-vṛtaḥ*—surrounded by friends.

yatra suhṛd-vṛtaḥ tvam adhunā āsse, tad br̥had vanam paśavyam nirujam bhūry-ambu-tṛṇa-vīrudham kaccit (bhavati)?

“Nowadays do you still live in Bṛhadvana, surrounded by friends? Is the forest beneficial for cows? Is it devoid of disease? How abundant are the water, the grass, and the creepers?”

Alternatively: **“Where you live nowadays, surrounded by friends, is the forest big, beneficial for cows, and disease-free? Is there much water? How is the grass? And are there many creepers?”**

Śrīdhara Svāmī—In reference to the text: *prasakta-dhīḥ svātmajayoḥ* (Vasudeva’s mind was fixed on his two sons, 10.5.22), Vasudeva asks for the sake of inquiring about the sons’ welfare in that forest, which is *paśavya* and so on, with regard to the milk of faultless cows, etc.

Viśvanātha Cakravartī—*Paśavyam* means: *paśubhyo hitam* (beneficial for cows). *Nirujam* is short in conformity with the meter. The word *rujā* in *nirujam* is made with the suffix [t]ā[p].

Jīva Gosvāmī—(Additions are underlined.) *Nirujam* stands for *nīrujam*. The short syllable is due to the meter. The word *rujā* ends with the suffix *tāp*. Vasudeva says *adhunā yatrāsse* (in which you are nowadays) because sometimes the cows go in some other forest in Śrī Mathurā-maṇḍala, looking for happiness.

Alternatively, the word *adhunā* (now) is connected to each

word in the first half of the verse, given that the abundance of those various things was especially needed at that time.

The gist of *suhṛdbhir vṛtaḥ* (surrounded by friends) is: On top of that, what is needed is that the good qualities of the people pervade many areas of the land.

Krama-sandarbha—*Rujā* means *roga*. Moreover, the word *adhunā* informs that Nanda was living elsewhere previously.

Baladeva Vidyābhūṣaṇa—*Paśavyam* means: *paśubhyo hitam* (beneficial for cows). The rule is: *u-gav-ādibhyo yat*, “The suffix *ya[t]* is applied after *go* and after a word ending in *u*” (*Aṣṭādhyāyī* 5.1.2) (HNV 1187). The suffix has the sense of *tasmai hitam* (beneficial for that). The base word is *rujā*. The short syllable in *nirujam* is poetic license.

Anvitārtha-prakāśikā—*Nirujam* means *nīrogam* (disease-free). *Bhūry-ambu-tṛṇa-vīrudham* means: *bhūrīṇi ambūni tṛṇāni vīrudhaḥ ca yasmin tat*, “[the forest,] in which the water, the grass, and the creepers (*vīrudh* = *latā*) are abundant.”

10.5.27

bhrātar mama sutaḥ kaccin mātṛā saha bhavad-vraje |
tātaṁ bhavantam manvāno bhavadbhyām upalālitaḥ ||

bhrātaḥ—O brother; *mama*—my; *sutaḥ*—son; *kaccit*—whether; *mātṛā saha*—with the mother; *bhavat-vraje*—in your cowherd village; *tātaṁ*—father; *bhavantam*—you; *manvānaḥ*—is understanding; *bhavadbhyām*—by both of you (Nanda and Yaśodā); *upalālitaḥ*—reared.

bhrātaḥ! mātṛā saha mama sutaḥ bhavantam tātaṁ manvānaḥ
bhavadbhyām upalālitaḥ (saṁ) bhavad-vraje kaccit (sukham asti)?

“Raised by both of you, my son, who is with His mother, thinks that you are His father. Brother, is He happy in your village?

Śrīdhara Svāmī—“Being raised (*upalālitaḥ* = *upalālitaḥ san*) by both of you (*bhavadbhyām*), is He okay?” *Kaccit* is the question marker, but the verb *varṭate* needs to be added.

Viśvanātha Cakravartī—“Does he fare well?” The words *sukham varṭate* need to be added. The sense of *manvānaḥ* (who is thinking) is *maṁsyamānaḥ* (who will be thinking). The present tense is used in the sense of nearness to the present.

Sanātana Gosvāmī—“Accompanied (*saha* = *sahitaḥ*) by Rohiṇī, the mother (*mātrā*), He is taken care of” (*upalālitaḥ* = *anulālitaḥ*).⁸⁰ This is an expression of humility. The rest was explained by Śrīdhara Svāmī.

Alternatively: *kim bhavantam tātam manyamāno bhavati*, “Is He thinking that you are the father?” In this way he generates affection. There is another interpretation [of *kaccit*]: *bhavad-vraje kim āste*, “Does He remain in your cowherd village?” The underlying idea is: “Since Kāṁsa is making everyone afraid of him, why did He not go elsewhere?”

He says ‘*mama sutaḥ*’ (my son) because Vasudeva had already heard about His birth. For example, in *Śrī Hari-varṇa*:

*prāg eva vasudevas tu vraje śuśrāva rohiṇīm |
prajātām putram evāgre candrāt kāntatarānanam ||*

“Previously, Vasudeva heard that Rohiṇī gave birth to one son, whose face is more effulgent than the moon in its climax.” (*Hari-varṇa* 2.5.1)

The meaning of this verse is “Vasudeva heard that Rohiṇī gave birth (*prajātām* = *janitavatīm*) to a son before Śrī Nanda-nandana was born (*agre*).” Thus it is understood that Their birth took place almost at the same time. For example, Vasudeva said:

80 In this context, Parāśara said: *mamāpi bālakas tatra rohiṇī-prabhavo hi yah, sa rakṣaṇīyo bhavatā yathāyaṁ tanayo nijah*, “[Vasudeva continued:] I also have a son there (in Gokula). He took birth from Rohiṇī. Protect Him as if He were your own” (*Viṣṇu Purāṇa* 5.5.5).

*vardhamānāv ubhāv etāu samāna-vayasau yathā |
śobhetām go-vraje tasmin nanda-gopa tathā kuru ||*

“Nanda, dear cowherd friend, please arrange things in that cowherd village, where there are cows, so that both of Them, who have the same age, be resplendent while They grow up.” (*Hari-varṇa* 2.5.9)

For this reason, their pastime of crawling together will be mentioned.

Jīva Gosvāmī—The gist is: “He is pampered as if He were your own son (*upalālitaḥ* = *nija-putra-vat lālitaḥ*). Does He fare well (*kuśali vartate* is added)?” The rest was explained by Śrīdhara Svāmī.

Alternatively: *kim bhavantaṁ tātāṁ manyamāno bhavati*, “Is He thinking that you are the father?” In this way he increases affection. In truth, however, a newborn cannot possibly think so much. There is another interpretation [of *kaccit*]: *bhavad-vraje kim āste...* (The rest is the same as *Brhad-vaiṣṇava-toṣaṇī*.)

Baladeva Vidyābhūṣaṇa—It is well known that Bala was born during the full moon in the month of Śrāvaṇa and Kṛṣṇa on the eighth lunar day of the waning phase in the month of Bhādra.

ANNOTATION

In regard to Balarāma’s birth, Jīva Gosvāmī writes: *śrāvaṇataḥ prāk śrāvaṇa-rkṣe samasta-sukha-rohiṇī rohiṇī guṇa-gaṇanayā suśamaṁ śita-suśamaṁ sutaṁ susrāva*, “At the beginning of the month of Śrāvaṇa, during the time of the Śrāvaṇa constellation, Rohiṇī, who was rising to new heights of joy, gave birth to a very beautiful boy in consideration of His virtues” (*Gopāla-campū* 1.3.86).

10.5.28

*puṁsas tri-vargo vihitāḥ suhr̥do hy anubhāvitaḥ |
na teṣu kliṣyamāneṣu tri-vargo ’rthāya kalpate ||*

puṁsaḥ—for a man; *tri-vargaḥ*—the group of three (*dharma*, moral ethics, *artha*, financial prosperity, and *kāma*, sense gratification); *vihitāḥ*—enjoined; *suhr̥daḥ*—[toward] near and dear ones; *hi*—indeed (or because) (or only); *anubhāvitaḥ*—made to be experienced

(or *anu*—toward; *bhāvitaḥ*—made to exist, to be felt); *na*—not; *teṣu kliśyamāneṣu*—when they are being afflicted; *tri-vargaḥ*—the group of three; *arthāya*—for a purpose; *kalpate*—becomes fit.

Śrīdhara Svāmī—

suhṛdaḥ (prati) anubhāvitaḥ (yaḥ) tri-vargaḥ, (saḥ) hi puṁsaḥ vihitāḥ. (ataḥ) teṣu kliśyamāneṣu tri-vargaḥ arthāya na kalpate.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—

puṁsaḥ suhṛdaḥ anu tri-vargaḥ (śāstreṇa) vihitāḥ (sva-karmabhiḥ) bhāvitaḥ. teṣu (suhṛtsu) kliśyamāneṣu tri-vargaḥ arthāya na kalpate.

Sanātana Gosvāmī's additional explanation—

tri-vargaḥ puṁsaḥ vihitāḥ (api) suhṛdaḥ (prati) anubhāvitaḥ hi (san) arthāya kalpate, na (ca) teṣu kliśyamāneṣu tri-vargaḥ (arthāya kalpate).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

hi (hi = yasmāt) puṁsaḥ tri-vargaḥ suhṛdaḥ (prati) anubhāvitaḥ (eva) vihitāḥ, (ataḥ) teṣu (suhṛtsu) kliśyamāneṣu (satsu) tri-vargaḥ arthāya na kalpate.

“The first three goals of life are prescribed for everyone and should be implemented with regard to friends. But if they are having a hard time, those three goals serve no purpose.”

Śrīdhara Svāmī—Here Vasudeva talks about the misery of not seeing his son: “The triad of goals effected (*anubhāvitaḥ = sampāditāḥ*) toward friends (*suhṛdaḥ = bandhūn prati*) is fitting (*vihitāḥ = yuktaḥ*) for men (*puṁsaḥ*),” or is ordained by the scriptures (*vihitāḥ = śāstreṇa vā proktaḥ*). That triad should not be a selfish aim. “Hence, when friends are in distress, the triad is not conducive to happiness (*arthāya na kalpate = sukhāya na bhavati*).”

Viśvanātha Cakravartī—Vasudeva says: “My life as a family man is useless.” “The group of three, which is enjoined (*vihitāḥ*) for men (*puṁsaḥ*) by the scriptures and which focuses on (*anu = lakṣī-kṛtya*)

women, children, and so on (*suhṛdaḥ* = *strī-putrādīn*), is effected by one's activities (*bhāvitāḥ* = *sva-karmabhiḥ niṣpādītāḥ*)."

"When they, the friends or dear relatives (*teṣu* = *suhṛtsu*), are in distress, the triad serves no purpose (*na arthāya* = *na prayojanāya*) given that I cannot obtain the happiness of caressing my child, since my wife and child are separated from me."

Jīva Gosvāmī—(Additions are underlined.) Vasudeva means to say: "By maintaining friends and sons, you are completely successful, whereas I, though I am rich, am unsuccessful because of the distress of my sons, wives, and friends."

"When they are afflicted (*kliṣyamāneṣu* = *kleśaṁ prāptavatsu satsu*), the group of three is not conducive to happiness (*arthāya* = *sukhāya*). The sense is: "Rather, it only brings about misery because when they suffer, *dharma*, let alone the two other goals, should not be a priority." The Smṛti states:

vṛddhau ca mātā pitarau sādhvī bhāryā sutāḥ śiśuḥ |
apy akārya-śataṁ kṛtvā bhartavyā manur abravīt ||

Manu said: "Although they might have done wrong hundreds of times, the mother, old parents, a moral female servant and a young child should be supported."

10.5.29

śrī-nanda uvāca

aho te devakī-putrāḥ kaṁsena bahavo hatāḥ |
ekāvaśiṣṭāvarajā kanyā sāpi divaṁ gatā ||

śrī-nandaḥ uvāca—Nanda said; *aho*—alas; *te*—your; *devakī-putrāḥ*—sons of Devakī; *kaṁsena*—by Kāṁsa; *bahavaḥ*—many; *hatāḥ*—were killed; *ekā*—one (or only); *avaśiṣṭā*—remaining; *avarajā*—younger child; *kanyā*—daughter; *sā*—she; *api*—also; *divaṁ*—to heaven; *gatā*—went.

śrī-nandaḥ uvāca—*aho te devakī-putrāḥ bahavaḥ kaṁsena hatāḥ*. (*yā*) *kanyā ekā avaśiṣṭā avarajā (āsīt), sā api divaṁ gatā*.

Śrī Nanda said: “Alas, Devakī’s sons, which were numerous, were killed by Kamsa. Your daughter too, the youngest, the only one who remained, went to heaven.

Śrīdhara Svāmī—With *aho* and so on Nanda speaks to console Vasudeva.

Viśvanātha Cakravartī—“You asked about the security in my village, but what should I tell you, since I’m very unhappy because you are unhappy?” This is what he means to say here. The following is understood: Vasudeva lost his fear and became covertly joyful when he realized: “He doesn’t know that I substituted the child.”

Sanātana Gosvāmī—Beholding Vasudeva engrossed in such unhappiness and grief, he consoled him by omitting to describe, out of humility, the condition of his own well-being although Vasudeva had inquired about it. *Aho* (alas) has the sense of *kheda* (low spirits).

Jīva Gosvāmī—(The commentary is the same.)

Vallabhācārya—Although Vasudeva had many wives and although they had many well-off children, only Devakī’s sons, which were many, six to be precise, were killed by Kamsa. For this reason, *aho* has the sense of *āścarya* (how amazing): Only one was left to be killed, a girl, who was born after everyone, yet she survived. This is the work of the Lord.

10.5.30

*nūnam hy adṛṣṭa-niṣṭho ’yam adṛṣṭa-paramo janah |
adṛṣṭam ātmanas tattvaṁ yo veda na sa muhyati ||*

nūnam—certainly (i.e. it is ascertained); *hi*—indeed (or because); *adṛṣṭa-niṣṭhaḥ*—whose end rests in fate (or whose condition is pervaded by fate); *ayam*—this (any particular); *adṛṣṭa-paramaḥ*—for whom fate is supreme; *janah*—person; *adṛṣṭam*—destiny; *ātmanah*—of oneself; *tattvam*—truth (or reality) (fact of life); *yaḥ*—who; *veda*—knows; *na*—not; *saḥ*—he; *muhyati*—is bewildered.

nūnam ayam janah adrṣṭa-niṣṭhaḥ hi adrṣṭa-paramaḥ (bhavati. evam) adrṣṭam ātmanaḥ tattvaṁ (bhavati iti) yaḥ (pumān) veda, saḥ na muhyati (iti).

{*kiṁvā*: *nūnam janah adrṣṭa-niṣṭhaḥ (bhavati) hi (hi = yataḥ) ayam adrṣṭa-paramaḥ (bhavati. evam) adrṣṭam ātmanaḥ tattvaṁ (bhavati iti) yaḥ (pumān) veda, saḥ na muhyati (iti).*}

“Surely, a person’s end rests in fate, since everyone is subject to destiny. Those who know that fate is a fact of life are not bewildered.”

Śrīdhara Svāmī—*Adrṣṭa-niṣṭhaḥ* means: *adrṣṭe eva niṣṭhā samāptih yasya saḥ*, “he whose end rests only in fate.”⁸¹ The sense is: “When *adrṣṭam* (fate, i.e. one’s accumulation of merit and demerit), which provides happiness by means of sons and so on, perishes, right then your sons et al. cease to exist.”

Adrṣṭa-paramaḥ is similar: *adrṣṭam eva paramaṁ yasya saḥ* (he whose highest thing is fate). The drift is: “Although sons et al. have been separated, only fate causes them to reunite.”

“He who knows that fate is an invariable cause of one’s (*ātmanaḥ*) happiness and unhappiness (*tattvaṁ = avyabhicāri-kāraṇaṁ sukha-duḥkhaḥ*) is not bewildered (*saḥ na muhyati*).”

“Therefore, at this time you should not suffer unhappiness, because it is possible that at some point in time they, who have been separated, might be seen and reunited, although they passed away.” Thus, this divine speech of Nanda’s hints at future events.⁸²

Viśvanātha Cakravartī—Nanda means to say: “Dear brother, although this ocean of misfortune is difficult to overcome it must be crossed, yet with the boat of discernment.” (The rest is similar to *Bhāvārtha-dīpikā*.) The idea is: “Don’t be bewildered.”

81 Gaṅgā Sahāya: Fate means the karma of previous merit and the karma of previous sins (*adrṣṭe eva = prāktana-punya-pāpa-karmaṇi eva*). *Adrṣṭa-niṣṭhaḥ* means *adrṣṭādhinaḥ* (he who is subject to fate). *Ātmanaḥ* means *svasya* (of oneself) (*Anvitārtha-prakāśikā*).

82 For instance, Devakī will see her first six sons again (*Bhāgavatam* 10.85.52).

Jiva Gosvāmī—(Additions are underlined.) Nanda consoles him. *Nūnam* means *niścaya* (surely). *Hi* means *eva*: *adrṣṭa-niṣṭhaḥ eva* (he is already subject to fate). The sense of *na muhyati* (is not bewildered) is he does not grieve. The rest was explained by Śrīdhara Svāmī.

In Śrīdhara Svāmī's commentary, the clause “your sons et al. cease to exist” means “they don't obtain sight of their father.” The phrase “although they passed away” refers to Jamadagni, Satyavat, and others. The words beginning from “therefore” are in accordance with his own opinion, not according to Nanda's: In this way there is no break in the *rasa*.

Alternatively: *adrṣṭād eva niṣṭhā maraṇam yasya*, “whose death is only due to fate.” The meaning is: “Your sons died because your fate was such and their fate was such.” Vasudeva might reply: “Then it's better to not take birth.” He responds to that with *adrṣṭa-paramaḥ*, which means: *adrṣṭam eva paramam janma-kāraṇam yasya*, “he for whom fate is the topmost thing, that is, the cause of birth.”

Moreover, it is understood that such mutual conversation takes place only as a human pastime.

Baladeva Vidyābhūṣaṇa—The gist is: “Through discernment, conquer bewilderment.”

Vallabhācārya—*Adrṣṭa-paramaḥ* means: *adrṣṭam eva paramam niyāmakam pravartakam yasya*, “whose controller, i.e. impeller, is fate.” One is impelled only because of fate. It is said that one attains a result only in accordance with destiny. The reason in this regard is *janah* (a person, one who is born). Everyone is born only due to the control of karma. The philosophical conclusion of the Karma-vādīs is the same. Consequently, one who knows that everything is under the control of karma has no grief. That is what he says with *adrṣṭam ātmanah tattvam*.

Vīra-Rāghava—*Ayam janah* (this person) signifies: *paridrṣyamānaḥ janah*, “any person who is being considered.” *Adrṣṭa-paramaḥ* is understood as: *adrṣṭam eva paramam prabhuḥ vaśi yasya saḥ*, “he for whom fate is supreme, that is, for whom fate is the master, the controller.” The sense is *adrṣṭāyattaḥ* (dependent on destiny). *Tattvam* means *yāthātmyam* (reality, truth).

10.5.31

śrī-vasudeva uvāca ⁸³

*karo vai vārṣiko datto rājñe dṛṣṭā vayan ca vaḥ |
neha stheyam bahu-titham santy utpātāś ca gokule ||*

śrī-vasudevaḥ uvāca—Śrī Vasudeva said; *karaḥ*—the tribute; *vai*—indeed (or a word used to fill the meter); *vārṣikaḥ*—yearly; *dattaḥ*—was given; *rājñe*—to the king; *dṛṣṭāḥ*—have been seen; *vayaṃ*—we; *ca*—and; *vaḥ*—by you; *na*—not; *iha*—here; *stheyam*—the act of staying; *bahu-titham*—for much [time]; *santi*—are; *utpātāḥ*—disturbances; *ca*—also (or an expletive word); *gokule*—in Gokula.

śrī-vasudevaḥ uvāca—*vaḥ karaḥ vārṣikaḥ rājñe dattaḥ, (tvayā) vayan ca dṛṣṭāḥ. (ataḥ) iha (tvayā) bahu-titham na stheyam, (yataḥ) gokule ca utpātāḥ santi (iti).*

Śrī Vasudeva said: “You have given the yearly tax to the king and have seen us. Do not stay here for long. There are disturbances in Gokula too.”

Śrīdhara Svāmī—Upon grasping the essence of Nanda’s speech, Vasudeva gave up sorrow and spoke to him. *Vaḥ* means *yusmābhiḥ* (by you).

Viśvanātha Cakravartī—Vasudeva, by whom that *tattva* was understood, speaks what he had come to say. *Vai* means *nīścitam* (certainly). *Vaḥ* denotes *yusmābhiḥ* (by you). *Bahu-titham* means *cira-kālam* (for a long time).

Jīva Gosvāmī—Realizing, from Nanda’s remark: *aho te devakī-putrāḥ* and so on (10.5.29), that no one knew about the exchange of babies, Vasudeva became overjoyed and explained to him the main reason he wanted to see him.

Vaḥ is in the plural either because of high regard or because of including the cowherds who were with him. The plural in *vayaṃ*

83 *vasudeva uvāca* (Vallabhācārya’s edition).

(we) is because Vasudeva thought highly of himself upon beholding him.

Sometimes the reading is *karo vai*. In the reading *karo vah*,⁸⁴ the word *vah* (by you) is seen twice, but the repetition is not faulty because each belongs to its own sentence (and the first *vah* is used twice): “The tax has already been given (*dattah* = *dattah eva*) by you (*vah* = *yusmābhiḥ*). And we (*vayaṁ ca*) have already been seen (*dr̥ṣṭāḥ* = *dr̥ṣṭāḥ eva*) by you. Therefore (*tasmāt* is added), your (*vah* = *yusmābhiḥ*) residing (*stheyam*) here—near the one who is greedy for the wealth that everyone knows you have—for a long time (*bahu-titham* = *cira-kālam*) should not be done (*na*).” Or “Do not stay here, in the capital.” For example, in *Śrī Viṣṇu Purāṇa*:

datto hi vārṣikaḥ sarvo bhavadbhir nṛpateḥ karaḥ |
yad artham āgatās tasmān nātra stheyam mahā-dhanaiḥ ||

“You gave a complete, yearly tribute to the king. Rich people should not stay here for long after fulfilling the purpose for which they come.” (*Viṣṇu Purāṇa* 5.5.3)

The word *bahu-titham* is formed by the rule: *bahu-pūga-gaṇa-saṅghasya tithuk*, “*Tith[uk]* is the suffix of *bahu*, *pūga*, *gaṇa*, and *saṅgha*” (*Aṣṭādhyāyī* 5.2.52) (HNV *Bṛhat* 2958). The affix *tith[uk]* is applied when it is followed by *[d]a[t]*, a *pūraṇa* suffix.⁸⁵ Therefore *bahu-titham* is an adverb of *na stheyam*.

Nonetheless, perceiving that Nanda as if did not want to leave quickly because he felt pleasure in his company, with *santi* and so on Vasudeva makes him afraid.

Sanātana Gosvāmī—All this amounts to Vasudeva’s comment that his mind is fixed on his two sons (10.5.22), because Nanda, not suspecting a calamity, opposed leaving for Gokula to watch over his son and because of increasing Nanda’s attachment to Him, through various efforts.

84 That variant reading is only seen in Rāma-Nārāyaṇa’s edition of *Bhāgavatam*.

85 For more details, see *Aṣṭādhyāyī* (5.2.48) and *Hari-nāmāmṛta-vyākaraṇa* (1217).

Although there is an absence of unlimited calamities due to a mere connection with the Lord somehow or other—how could there be any possibility of a calamity in Nanda’s Gokula, the best of His personal residences?—still, they occurred, only due to the Lord’s desire to increase the affection the Gokula residents feel for Him through the fear of those calamities. In that way, those special pastimes which constitute the glory of the Lord, who enraptures everyone, would become successful. This should be understood, and that will become clear in various places ahead.

Krama-sandarbha—*Bahu-titham* ends with a *pūraṇa* suffix. The meaning is: *bahu-kāla-paryantaṁ vyāpya* (having pervaded until the end of a long time).⁸⁶

Baladeva Vidyābhūṣaṇa—Vasudeva speaks while desiring benefit for himself as well.

Vallabhācārya—This proves that Vasudeva had received news from Gokula.

Vīra-Rāghava—The word *tvayā* needs to be added twice: one is connected with *dṛṣṭāḥ*, the other with *stheyam*. *Ca* has the sense of *hetu* (reason) and means *yataḥ* (because of that)⁸⁷: “Because there are many calamities in Gokula, don’t stay here for long.”

Anvitārtha-prakāśikā—*Vaḥ*, which signifies *yusmākam*, stands for *yusmābhiḥ*. It is a loose *ṣaṣṭhī* (*śeṣe ṣaṣṭhī*).

10.5.32

śrī-śuka uvāca

86 In this interpretation, *bahu-titham* is not an adverb. Rather, it expresses a duration of time as regards intransitive verbs. For more details, consult the rule beginning: *kālādhva-bhāva-deśānām* (*Hari-nāmāmṛta-vyākaraṇa* 641 *vṛtti*).

87 This interpretation of *ca* is sourced as follows: *ca pāda-pūraṇe pakṣāntare hetau viniścaye*, “*Ca* is used as an expletive word, and in the senses of *pakṣāntara* (the other side of a hypothesis), *hetu* (reason, cause), and *viniścaya* (ascertainment)” (*Trikāṇḍa-śeṣa* 3.3.465).

*iti nandādayo gopāḥ proktās te śauriṇā yayuḥ |
anobhir anaḍud-yuktais tam anujñāpya gokulam ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *iti*—thus; *nanda-ādayaḥ*—beginning with Nanda; *gopāḥ*—the cowherds; *proktāḥ*—who were told; *te*—they; *śauriṇā*—by Vasudeva (“the son of Śūra”); *yayuḥ*—went; *anobhiḥ*—by means of carts; *anaḍud-yuktaiḥ*—that were yoked with bulls; *tam anu jñāpya*—after making known to him (or after asking him permission (*anujñāpya*)); *gokulam*—to Gokula.

śrī-śukaḥ uvāca—*te gopāḥ nandādayaḥ śauriṇā iti proktāḥ tam anujñāpya anobhiḥ anaḍud-yuktaiḥ gokulam yayuḥ (iti).*

Śrī Śuka resumed: Thus addressed in this way by Śauri, Nanda and the other cowherds took permission from him and set out for Gokula on carts yoked with bulls.

Jīva Gosvāmī—(Additions are underlined.) “Nanda and the other cowherds were told eminently, by putting forth logical arguments and so forth (*proktāḥ* = *prakarṣeṇa nyāya-pradarśanādinā uktāḥ*).”

Concerning *anaḍud-yuktaiḥ*: The plural of *anaḍuh* is *anuḍvāhaḥ*, which denotes big bulls fit for carrying carts. Those carts were yoked to them for the sake of going very quickly.

“After taking his permission (*tam anujñāpya* = *tad-anujñām ādāya*), they set out for Gokula (*yayuḥ* = *pratasthire*).”

ANNOTATION

The word *anaḍuh* (ox, ‘it pulls a cart’) is formed by the rule: *anovaher anaḍuh sādhuḥ*, “*Anaḍ-uh* is the replacement of *anas* + *vah* + *kvip*” (*Hari-nāmāmṛta-vyākaraṇa* 847).

The final letter of *anaḍuh* changes to *d* here by the rule: *dhvaṁsu-sraṁsu-vasv-anaḍuhām do viṣṇupadānte* (HNV 208).

Appendix of Chapter Five

Vedic saṁskāras and Vaiṣṇava saṁskāras

There are twelve basic *saṁskāras*, also called purificatory rites, for the upper three castes. Nanda had the *saṁskāra* called *jāta-karma* performed for Kṛṣṇa (*Bhāgavatam* 10.5.2). Later, Nanda asked Garga Muni to perform the *saṁskāras* for Balarāma and Kṛṣṇa (10.8.6). Thereafter Garga Muni performed the *nāma-karaṇam*, also called *nāma-karma* (name-giving rite).

The word *saṁskāra* is made by inserting the affix *s[ut]* between the prefix *saṁ* and the verbal root *[ḍu]kr[ñ]* *karaṇe* (to do, make) and by adding the suffix *[gh]a[ñ]*. But the meaning of the word *saṁskāra* as ‘Vedic purificatory rite’ is only conventional. It is not derived from the above etymology. Jīva Gosvāmī writes: *śāstriya-bhāṣārthaḥ saṁskṛta-śabdaḥ, kārya-paryāyas tac-chabdaḥ, saṁskāra-śabdaś cāvyutpannaḥ*, “The word *saṁskṛta* that has the meaning of ‘the language of the scriptures’, the word *saṁskṛta* which is a synonym of *kārya* (‘prepared’, in relation to food) and the word *saṁskāra* are not explained etymologically” (HNV *vṛtti* 559). That is because the affix *s[ut]* is applied between *saṁ* and *kr* either in the meaning of *bhūṣaṇa* (embellishment) or *saṁavāya* (to assemble). *Saṁskāra* literally means “that because of which there is an embellishment,” and so on.

Saṁskṛta, as applied to persons, is used in the sense of someone who has received a *saṁskāra* (*Bhāgavatam* 10.8.7; *Manu-saṁhitā* 2.39).

The twelve Vedic *saṁskāras*, for twice-born males, are as follows:

(1) *garbhādhānam* (‘impregnating the womb’) is performed before

conception,

(2) *puṁ-savanam* ('procreating a male') is performed by a woman when she perceives that she is pregnant, for the purpose of begetting a male child,⁸⁸

(3) *śimantonnayanam* ('parting the hair') is a husband's parting the head hair of his wife, in the fourth, sixth, or eighth month of pregnancy,

(4) *jāta-karma* ('activity for the newborn') consists of touching the tongue of the newborn thrice with ghee while chanting prayers; it is best done in the maternity room,

(5) *nāma-karma* ('the act for the name') is the name-giving ceremony,

(6) *niṣkramanam* ('going out') consists of taking the child out of the house for the first time to see the sun,

(7) *anna-prāśanam* ('feeding boiled rice') is putting rice in a child's mouth for the first time; this should occur between the fifth month and the twelfth month after birth,

(8) *cūḍā-karma* ('the act at the top') is shaving the head of a child, in his first or third year (*Manu-smṛti* 2.35),⁸⁹

(9) *upanayanam* ('bringing near') is when a guru gives a mantra to the boy and adorns him with a sacred thread; this takes place between eight and sixteen years of age, according to caste,

(10) *keśānta* ('the end of the hair') is a tonsure that takes place at the age of 16 for Brāhmaṇas, 22 for Kṣatriyas, and 24 for Vaiśyas,

(11) *samāvartanam* ('the return') occurs when the student has finished his studies and departs from the *gurukula*,

(12) *vivāha* (marriage, 'leading in a specific way'), so called because the bridegroom leads the bride out of her father's house.⁹⁰

88 There are various interpretations of the procedure of *puṁ-savanam*. It can be an offering of *yajña* to be eaten by the wife sometime before intercourse for the purpose of begetting a son (*Bhāgavatam* 4.13.35-39). For more details, consult *Bhāgavatam* 6.18.54 and 6.19.1-2.

89 Between *cūḍā-karma* and the next *saṁskāra*, *upanayanam*, there is an important event, around five years of age, called *vidyārambha* (the beginning of education), when a boy starts learning the Sanskrit alphabet. In Bengali it is termed *hāte khaḍi* (chalk in hand) (*Caitanya-bhāgavata*, *ādi* 6.1). Concerning Śrī Caitanya Mahāprabhu, this pastime marks the end of His *bālyā-līlā* and the beginning of His *paugāṇḍa-līlā* (*Caitanya-caritāmṛta*, *ādi* 13.26).

90 Most of the information in the list is from Monier-Williams' *Sanskrit-*

Moreover, Śrīla Bhakti-siddhānta Sarasvatī Ṭhākura states:

“If one desires to worship Lord Viṣṇu, he must undergo the five *saṁskāras* pertaining to initiation. Generally a twice-born undergoes ten kinds of *saṁskāras*. Those who are lower than the twice-born undergo fifteen types of *saṁskāras* to become Vaiṣṇavas.”⁹¹

The five *saṁskāras* are the Vaiṣṇava *saṁskāras*:

- (A) *tāpa*, branding the upper arm with the *cakra*, the conch, and so forth, or marking the body with *tilaka* in twelve places,
- (B) *puṇḍra*, that is, *ūrdhva-puṇḍra* (‘upward lines’), the specific *tilaka* on the forehead, according to one’s *paramparā*,
- (C) *nāma*, receiving a name, which should consist of a name of the Lord with the addition of the word *dāsa*. In the case of ladies, the name ends in *dāsī*.
- (D) mantra, and
- (E) *yāga*, ‘sacrifice’ for Viṣṇu.⁹²

Regarding the fourth item, there are two mantras: *mantra-dvaya* (*Padma Purāṇa* 5.82.14) (*Sanat-kumāra-saṁhitā* 101). The *Gopāla-mantra* is elaborated upon in *Padma Purāṇa* (5.81). In this context, Sadāśiva divulged two mantras to Nārada Muni (*Sanat-kumāra-saṁhitā* 33-35).

Moreover, *yāga* is defined as follows: *guru-vaiṣṇavayoḥ pūjā yāga ity abhidhīyate*, “*Yāga* is worshipping the guru and the Vaiṣṇavas” (*Padma Purāṇa* 5.82.21) (*Sanat-kumāra-saṁhitā* 108). The worship of *śālagrāma-śilā*, service to Vaiṣṇavas, and so on, are included. Arguably, *japa* is part of this category, based on: *yajñānām japa-yajño ’smi*, “Among sacrifices, I am the sacrifice of chanting *japa*” (*Bhagavad-gītā* 10.25).

The ten *saṁskāras* are the twelve Vedic rites mentioned above minus the two that pertain only to women. Traditionally, specific mantras are connected with each Vedic *saṁskāra*. In *Sat-kriyā-*

English Dictionary.

91 Translation of Bhaktisiddhānta Sarasvatī’s *Gauḍīya-bhāṣya* on *Caitanya-bhāgavata* (ādi 15.8) by Bhumipati Dāsa.

92 Sources: *Padma Purāṇa* 5.82.14-19 and *Sanat-kumāra-saṁhitā* 101-106.

sāra-dīpikā, Gopāla Bhaṭṭa Gosvāmī describes the *saṁskāras* for Vaiṣṇava householders; he promulgates Vaiṣṇava mantras for all the *saṁskāras*, whereas other Indians might prefer to worship other deities while undergoing those rites.

Gopāla Bhaṭṭa Gosvāmī lists *vivāha* (marriage) before *garbhādhānam* (impregnation). He specifies that *nāma-karma*, the name-giving rite, should occur on the tenth, twelfth, or one hundred and first day, or else one full year after birth; *niṣkramaṇam* (taking the child outside for the first time) should take place on the third lunar day of the third waxing moon after the child's birth, not to mention that there are regulations concerning how long a mother should stay in a maternity room after parturition, depending on her caste, but she and the child should remain indoors until the *niṣkramaṇam*.

Gopāla Bhaṭṭa Gosvāmī adds a *saṁskāra* after *niṣkramaṇam* and before *anna-prāśanam* (feeding rice), called *pauṣṭika-karma*, “the rite concerning growth.” He does not list the *saṁskāra* called *keśānta* (cutting the hair), but implements Vaiṣṇava fire sacrifices. He, too, does not mention *saṁskāras* pertaining to death, such as cremation and *śrāddha*.

In *Saṁskāra-dīpikā*, a supplement to *Sat-kriyā-sāra-dīpikā*, Gopāla Bhaṭṭa Gosvāmī mentions a *saṁskāra* called *śālagrāmārcanam* (the worship of *śālagrāma-śilā*), which he had indicated previously in the *Vāsudevārcanam* section of *Sat-kriyā-sāra-dīpikā*.

Further, in *Saṁskāra-dīpikā* he enunciates five *saṁskāras* for Vaiṣṇavas who are going to be initiated as Sannyāsīs. They are:

- ▶ *muṇḍanam* (tonsure);
- ▶ *tīrtha-snānam* (bathing in a holy place);
- ▶ *kaupīna-suddhi* (purification of the cloth on the privates);
- ▶ *kaupīna-prāṇa-pratiṣṭhā* (establishing life force in the *kaupīna*);
- ▶ *acyuta-gotra-grahaṇam* (accepting the lineage of Acyuta).

Additionally, forty *saṁskāras* are mentioned in the *Gṛhya-sūtras*.



Chapter Six

Śrī Kṛṣṇa Sucks the Life Out of Pūtana

10.6.1

śrī-śuka uvāca

*nandaḥ pathi vacaḥ śaurer na mṛṣeti vicintayan |
harim jagāma śaraṇam utpātāgama-śaṅkitaḥ ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *nandaḥ*—Nanda; *pathi*—on the way; *vacaḥ*—words; *śaureḥ*—Vasudeva’s; *na mṛṣā*—[are] not false; *iti*—thus; *vicintayan*—while pondering; *harim*—unto Hari; *jagāma śaraṇam*—took shelter; *utpāta*—of a disturbance; *āgama*—the arrival; *śaṅkitaḥ*—who feared.

śrī-śukaḥ uvāca—“*śaureḥ vacaḥ mṛṣā na (bhavati)*” *iti pathi vicintayan nandaḥ utpātāgama-śaṅkitaḥ (san) harim (bhagavantam) śaraṇam jagāma.*

Sanātana Gosvāmī’s and Jīva Gosvāmī’s other explanation—
śrī-śukaḥ uvāca—*śaureḥ vacaḥ na mṛṣā iti pathi harim (sva-sutam) vicintayan nandaḥ utpātāgama-śaṅkitaḥ (nija-grhaṁ) śaraṇam jagāma.*

Śrī Śuka said: While pondering on the way as follows: “Vasudeva did not lie,” and fearing the arrival of disturbances, Nanda took shelter of Hari.

Alternatively: **On the way, while thinking about Hari as follows: “Vasudeva’s words were not false,” and fearing the downfall of a calamity, Nanda went home.**

Śrīdhara Svāmī—

*śaṣṭhe sakhyur girā nando vrajaṁ gacchan mṛtām pathi |
dṛṣṭvā tu rākṣasīm tasyā mṛtyuṁ śrutvātha vismitaḥ ||*

“In the sixth chapter, Nanda, while going to the cowherd village because of what a friend had said, saw a dead female demon on the way. Later, he heard about her death and became astonished.”

Viśvanātha Cakravartī—

*śaṣṭhe saurūpya-kaurūpye jīvan-mṛta-tanor iha |
nirvarṇyoktaḥ pūtanāyā dāho nandasya cāgamaḥ ||*

“In the sixth, after a description of the beauty of her living body and the ugliness of her dead body, the burning of Pūtanā is mentioned, followed by Nanda’s arrival.”

Sanātana Gosvāmī—“While pondering on the path, he took shelter of Lord Hari (*harim* = *bhagavantam harim*),” who takes away all fear (*harim* = *sarva-bhaya-haram*). With pain he exclaimed: “O Lord! Protect, protect!”—or he prayed in his heart—as one who is continuously imbued with Śrī Kṛṣṇa due to always being dear to Him. Although he is forever imbued with Him, he took shelter of Him, since he is the best devotee of the Lord, specifically at that time for His sake. To eliminate disturbances, the Vaiṣṇavas should take recourse only to the Lord, and they should not do anything else. In this way, it’s as if this were for the sake of instructing the *sādhus*, but in truth it’s only because of his nature: he has profuse affection.

There is another interpretation: “While specifically thinking (*vicintayan* = *viśeṣataḥ cintayan*) on the way (*pathi*) about Hari—his own son, who is charming (*mano-haram*)—as follows: “I don’t know what is happening there,” and so on—in other words, he was anxious for His sake—because (*iti* = *ato hetoḥ*) what Vasudeva said is no lie, he went home (*śaraṇaṁ jagāma* = *nija-grhaṁ gacchan abhūt*).”

Jīva Gosvāmī—“While pondering on the path, he mentally (*manasā* is added) took shelter of Hari” —who takes away all fear— since He is his cherished Deity. Although Hari is the shelter of everyone,

Nanda did so specifically for the sake of his son's well-being. (The rest is the same as the last paragraph in *Bṛhad-vaiṣṇava-toṣaṇī*.)

Baladeva Vidyābhūṣaṇa—

om namaḥ

*ṣaṣṭhe śaurer girā nando vrajaṁ gacchan mṛtām pathi |
vilokya pūtanām tasyā mṛtyum śrutvā ca vismitaḥ ||*

“In the sixth chapter, Nanda, going to Vraja because of a friend's words, saw Pūtanā dead on the road. Hearing about her death, he became astonished.”

10.6.1

Vasudeva's words are no lie... because he is a Rāja-Rṣi (philosopher king). Moreover, 'Hari' signifies 'Nārāyaṇa'.

10.6.2

*kaṁsena prahitā ghorā pūtanā bāla-ghātinī |
śīśūṁś cacāra nighnantī pura-grāma-vrajādiṣu ||*

kaṁsena—by Kāṁsa; *prahitā*—urged; *ghorā*—terrifying; *pūtanā*—Pūtanā; *bāla-ghātinī*—killer of children; *śīśūn*—infants (or baby Kṛṣṇa⁹³); *cacāra*—went; *nighnantī*—while killing (or in order to kill⁹⁴); *pura-grāma-vraja-ādiṣu*—in towns, villages, cowherd settlements, and so on.

*pūtanā ghorā bāla-ghātinī kaṁsena prahitā (ca) śīśūn nighnantī
pura-grāma-vrajādiṣu cacāra.*

Sanātana Gosvāmī / Jīva Gosvāmī—

*pūtanā (prāg eva) kaṁsena prahitā (yataḥ) ghorā bāla-ghātinī (ca)
pura-grāma-vrajādiṣu śīśūn nighnantī cacāra.*

Ordered by Kāṁsa, Pūtanā, a terrifying murderess of children,

93 In this sense, the plural is used with high regard (*pūjya-vācibhyas tv ādarādhikye, Hari-nāmāmṛta-vyākaraṇa* 622).

94 This is confirmed by Sanātana Gosvāmī in his commentary on the next verse.

roamed in towns, villages, cowherd settlements, and so on, to kill infants.

Sanātana Gosvāmī—She had already been ordered (*prahitā = prāg eva niyuktā*), since she is frightful (*ghorā*) and a killer of children (*bāla-ghātini*). Therefore she was killing continually (*nighnantī = nitarām ghnantī = nitarām ghnatī*). That is, she was causing death at once by offering her breasts, which contained poison. For example, in *Śrī Viṣṇu Purāṇa*:

*yasmai yasmai stanam rātrau pūtanā samprayacchati |
tasya tasya kṣaṇenāṅgam bālakasyopahanyate ||*

“The body of whichever infant unto whom Pūtanā offers her breasts at night is killed instantly.” (*Viṣṇu Purāṇa* 5.5.8)

[Sanātana Gosvāmī’s reading is *pura-grāmākarādiṣu* instead of *pura-grāma-vrajādiṣu*.] *Ākara* (mine) is a place where gems and so on originate. Because of the word *ādi* (etc.), communities and so on are included. The words beginning from *pura* (town) are sequentially less important in point of being a place where there are habitations. In the other reading, the idea is the same.

Jiva Gosvāmī—Now Śukadeva talks about what happened in Vraja. With *kāmsena* (by Kāṁsa), he intends to say this: “Although at first his advisors had decided to hurt only the Rṣis (10.4.42), Kāṁsa, utterly afraid, decided this means as a one-two punch: At first, hurting the Rṣis should be delayed: Only the killing of babies should take place.

She had already been ordered (*prahitā = prāg eva niyuktā*), since she is frightful (*ghorā*) and a killer of children (*bāla-ghātini*). Therefore she was killing continually (*nighnantī = nitarām ghnantī = nitarām ghnatī*). That is, she was causing death at once by offering breasts containing poison. For example, in *Śrī Viṣṇu Purāṇa*: *yasmai yasmai stanam rātrau...* (see above).

Ākara (mine) is a place where gems and so on originate. Or the reading is *pura-grāma-vrajādiṣu* instead of *pura-grāmākarādiṣu*.

Because of the word *ādi* (etc.), there were also communities and so on.

Śrīnātha Cakravartī—As regards *śiśūn nighnantī*, the suffix *[ś/at/r]* has the sense of *tācchīya* (habit): *śiśu-hanana-śilā*, “She has the habit of murdering children.” She roamed in towns, villages, and mines (*pura-grāmākaraḍiṣu cacāra*)... to look for infants.” Otherwise, the killing of infants that are offense-free, on account of the Lord, would be without a purpose and would not be suggestive of the Lord’s compassion.⁹⁵

Or: “She, who was about to kill (*nighnantī* = *nihaniṣyati*) infants, roamed in towns, villages, and so on.”

Bṛhat-krama-sandarbha—He introduces the Rākṣasī named Pūtanā, who was impelled by Kamsa to kill newborns when he heard this from Yogamāyā:

kiṁ mayā hatayā manda jātaḥ khalu tavānta-kṛt |
yatra kva vā pūrva-śatrur mā himsīḥ kṛpaṇān vṛthā ||

“Hey dullard, what is the use of slaying me? In truth, your killer, your foe in a previous life, has already taken birth somewhere or other, so don’t uselessly murder helpless children.” (10.4.12)

The word *bāla-ghātini* (she kills children) is made with the suffix *[n]in[i]* in the sense of *tācchīya* (habit). As regards *śiśūn nighnantī*: The suffix *[ś/at/r]* has the sense of *tum* (infinitive). The meaning is: *śiśūn hantum* (to kill babies).⁹⁶

95 The present participle *śatr* is not ordained in the grammar books in the sense of *tācchīya*, but that sense fits here if the intended meaning is that she didn’t kill anyone. Only the present participle *cānaś* can have the sense of *tācchīya*, by the rule: *tācchīya-vayo-vacana-śaktiṣu cānaś* (*Aṣṭādhyāyī* 3.2.129); *parapadīnaś ca śānaś tācchīya-vayaḥ-śaktiṣu* (HNV *Bṛhat* 1199).

96 The point is that according to the narrations in *Viṣṇu Purāṇa* (5.5.7-8) and in *Hari-vamśa* (2.6.22-26), Pūtanā didn’t kill anyone. In *Brahma-vaivarta Purāṇa*, Kamsa orders Pūtanā: *pūtane gokulaṁ gaccha kāryārthaṁ nanda-mandire, viṣāktarṁ ca stanarṁ kṛtvā śiśave dehi sa-tvaram*, “Pūtanā, go to Nanda’s house in Gokula for some business. Smear your breasts with poison and quickly give them to the child” (4.10.9). It seems that the plural

Concerning: *pura-grāmādiṣu cacāra* (she went to towns, villages, and so on): It's for the sake of looking for infants that are like that, but she never killed infants, otherwise the killing of infants that are offense-free, on account of the Lord, would be suggestive that the Lord is merciless. It cannot be made to happen like that by Him, who is the *antaryamī* in everyone. In truth, at that time, when Śrī Kṛṣṇa appeared, auspiciousness, which was the form of the descent of Śrī Kṛṣṇa, was occurring everywhere.

Anvitārtha-prakāśikā—The affix *n[um]* in *nighnantī* is valid by considering the usage of poetic license.⁹⁷

10.6.3

*na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu |
kurvanti sātvatām bhartur yātudhānyaś ca tatra hi ||*

na—[do] not; *yatra*—in which place; *śravaṇa-ādīni*—[the acts of] hearing and so on; *rakṣaḥ-ghnāni*—which destroy evil being (*rakṣas* = *rākṣasa*)⁹⁸; *sva-karmasu*—in one's activities; *kurvanti*—perform; *sātvatām*—of the devotees; *bhartuḥ*—about the maintainer (i.e. the protector); *yātudhānyaś*—female demons (or witches) (*yātudhānī* is the feminine form of the word *yātu-dhāna*: “a receptacle (*dhāna*) of a demon (*yātu*)”); *ca*—and [other demons] (or a particle used to fill the meter); *tatra hi*—in that very place.

*yatra (purādiṣu) sva-karmasu (api vartamānāḥ janāḥ) sātvatām
bhartuḥ śravaṇādīni rakṣo-ghnāni na kurvanti, tatra hi yātudhānyaś
(prabhavanti).*

in the word *śisūn* in the verse under discussion refers to Śrī Kṛṣṇa out of great respect. The rule is: *jāty-ākhyāyām eka-vacane bahu-vacanāḥ vā* (HNV 624).

97 The proper form is *nighnantī*, because the verbal root *han* is a second-class root. The rule is: *śap-śyābhyām śatur num i-pratyaye, śeṣā-dvayāt tu vā* (HNV 742).

98 The words *rakṣas* and *rākṣasa* are synonymous, according to the rule: *prajñādeḥ keśava-naḥ*, “The suffix *keśava* [*n*]/a is applied after *prajñā* and so on [without changing the meaning]” (HNV 1272; *Aṣṭādhyāyī* 5.4.38).

Devilish women appear wherever people, although they might be engaged in their own occupations, do not perform activities centered on Him who maintains the devotees. By means of *śravaṇa* and other such activities, evil beings are exterminated.

Śrīdhara Svāmī—While talking to the king (Parīkṣit), who is fearful for Kṛṣṇa’s safety, Śukadeva hints at his: “She will die.”

Wherever hearing about Kṛṣṇa, and so on, do not occur, those females have power. The gist is: When He is personally present, there is no reason to fear.

Viśvanātha Cakravartī—While talking to the king (Parīkṣit), who is fearful for Kṛṣṇa’s safety, Śukadeva hints at his: “She will die.”

“In which town and so on people, while abiding in their own activities (*yatra sva-karmasu = yatra purādiṣu sva-karmasu api vartamānāḥ janāḥ*)—that is, activities to achieve material gains in this life and in the next—, do not engage in hearing about the maintainer of the devotees, etc., there (*tatra hi = tatra eva*) female demons (*yātudhānyah*) appear.” The verb *prabhavanti* (appear) needs to be added.

Hence what need be said about a place where people predominantly engage in such spiritual activities? Demons don’t appear there, much less in a place where people only do such activities, let alone in a place where He abides in person.

Sanātana Gosvāmī—It was said: *śiśūn nighnantī purādiṣu cacāra*, “She roamed in towns and so on to kill babies.” [Someone might think:] “Alas, what happened to the children of Nanda’s Vraja?” Śukadeva speaks with that in mind. Owing to the word *ādi* (etc.), *kīrtana*, *śravaṇa*, and so on are understood, because they should also take place in one’s activities (*sva-karmasu = sva-karmasu api*) for the sake of virtuous excellence.

The Lord is the master of devotees (*sātvatām bhartuḥ = bhaktānām patyuh*). In this regard: His protecting those who are dedicated to *śravaṇa* and so on has certainly been done. Or, the sense of *sātvatām bhartuḥ* is He is the master of the Yādavas: He descended in Yadu’s dynasty to reveal His unlimited *aīśvarya*. The

gist is: No evil can enter a place where *śravaṇa* is occurring, and so on.

The word *ca* (and) has the sense of *tu* (only).⁹⁹ Or *ca* has the sense of *anukta-samuccaya* (combining something that has not been mentioned): “and other villains.” Further, *hi* means *eva*: *tatra eva*. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. [Someone might think:] “Gosh, did she kill all the babies?” Śukadeva responds to that here. The drift is: “All the children who abide in a place where there is *śravaṇa* and so on are just fine.” The sense is: Because He is *sātvatām bhartr*, because children could not possibly have been killed around that time due to the origination of *bhakti* consisting of *śravaṇa*, etc., everywhere on account of the descent of Śrī Bhagavān at that time for the sake of *bhakti*, and so *nighnantī* (i.e. *nighnatī*) signifies *nihantum* (to kill).

Alternatively: *yatra bhagavataḥ śravaṇādīni vartante, tatrāpi rākṣasyaḥ na santi*, “Female demons do not exist where hearing about the Lord and so on take place.” The gist is: Pūtanā’s arrival in Nanda’s Gokula while He is personally staying there is due to the rise of some particular good fortune that was only effected by the force of the special glories of the Lord (or ‘good fortune effected as a special glory of the Lord’). For this reason it will be said ahead: *yadṛcchayā* (10.6.7).¹⁰⁰

Jiva Gosvāmī—It was said: *śiśūn nighnantī purāḍiṣu cacāra*, “She roamed in towns and so on to kill babies.” [Someone might think:] “Alas, what happened to the children of Nanda’s Vraja?” Śukadeva speaks with that in mind. “Where people do not perform *śravaṇa* and so on during their own activities, that is, in *yajñas* and so on, which activities of hearing and so on are also for the purpose of the virtuous excellence of those, female demons do not exist there,” much less in a place where *śravaṇa* and so on are predominant.

⁹⁹ The word *ca*, as well as *tu*, can have the sense of *avadhāraṇa* (restriction, ascertainment): *cānvācaye samāhāre ’py anyonyārthe samuccaye, pakṣāntare tathā pāda-pūraṇe ’py avadhāraṇe* (*Medinī-kośa*).

¹⁰⁰ In *Brhad-vaiṣṇava-toṣaṇī* 10.6.7, Sanātana Gosvāmī explains *yadṛcchayā* (by chance) as: “because of the arising of some good fortune on account of the glory of the Lord.”

He is the master of devotees (*sātvatām = bhaktānām*). The gist is: Those females perish by one's performance of hearing about them too, so what need be said of hearing about Him!

The word *ca* has the sense of *tu*. Or *ca* has the sense of *anukta-samuccaya*: “and other villains.” Further, *hi* means *eva*: *tatra eva*. The verb *prabhavanti* (appear) needs to be added.

There is another interpretation. [Someone might think:] “Gosh, did she kill all the babies?” Śukadeva responds to that here. The sense is the same as before. The idea is: “And others, those who are averse to the Lord and who take the side of Kāṁsa, were killed precisely around that time by the Lord.” Kāṁsa's stupidity is thus shown.

Hence, even though it is directly supervised, the arrival of such scoundrels is for the sake of accomplishing specific pastimes of the Lord, who enthuses everyone. The gist is: Calamities too occur for that reason, but also to heighten the special love His mother and others feel for Him and are only effected by the *līlā-śakti*, which is in conformity with His own personal Rasa (mojo). *Śakti* (power) is named *līlā*. It is well-known, in the light of the *uttara-khaṇḍa* of *Padma Purāṇa*, and so on, that it occurs in Śrī Vaikuṇṭha, which has the three principle *śaktis*: Śrī, Bhū, and Līlā. It is the same Līlā, which is described in the *kārttika-māhātmya* section of *Padma Purāṇa* and so on as *tulasī* and as Vṛndā. In Kṛṣṇa's pastimes she is known as Vṛndā: She has jurisdiction over Vṛndāvana.

Krama-sandarbhā—She was killing the children of persons who have the nature of demons and who are somehow or other devoid of a connection with the Lord.

Śrīnātha Cakravartī—The sense of *na yatra śravaṇādīni* is: *yatra pura-grāmādiṣu śravaṇādīni na santi, tatra vicacāra*, “She roved in towns and so on where the activities of *śravaṇa* and so on do not occur.”

Vallabhācārya—Female demons, or those who are like them, do not exist (*bhavanti* is added) wherever (*yatra = kutrapi*) people do not perform *śravaṇa* and so on—either the ninefold *bhakti* or the sixfold *bhakti*.

Anvitārtha-prakāśikā—“Female demons (*yātudhānyaḥ* = *rākṣasyaḥ*) and other troublemakers (*ca* = *anye api*), appear (*prabhavanti* is added) in those places (*tatra*)... and create disturbances.”

10.6.4

sā khe-carī ekadotpatya pūtanā nanda-gokulam |
yoṣitvā māyayātmānam prāviśat kāma-cāriṇī ||

sā—she; *khe-carī*—who moves in the sky; *ekadā*—once upon a time; *utpatya*—after flying (or while flying); *pūtanā*—Pūtanā; *nanda-gokulam*—to (or in) Nanda’s Gokula; *yoṣitvā*—after making [herself] a woman; *māyayā*—by means of sorcery; *ātmānam*—herself; *prāviśat*—entered; *kāma-cāriṇī*—who moves at will.

ekadā sā pūtanā kāma-cāriṇī khe-carī nanda-gokulam (prati) utpatya māyayā ātmānam yoṣitvā (tatra) prāviśat.

Baladeva Vidyābhūṣaṇa—

sā pūtanā ekadā (rātrau) kāma-cāriṇī khe-carī (kham) utpatya nanda-gokulam (upetya) māyayā ātmānam yoṣitvā (bhavana-madhyam) prāviśat.

Pūtanā moved at will. She would travel in the sky. On one occasion, she turned herself into a beautiful woman while flying to Nanda’s Gokula and entered his village.

Śrīdhara Svāmī—She made herself look like an eminent woman, because of her dress (*yoṣitvā* = *veṣataḥ varām nārīm iva ātmānam vidhāya*).

Someone might wonder: “Being shameless and fearless, how could she enter the topmost abode?” He responds to that with *kāma-cāriṇī* (who moves at will). The idea is: What this kind of witch can do is not surprising.

Viśvanātha Cakravartī—Here he means to say: “Summoned by death, only by the force of the *līlā-śakti*, since the pastime of killing

Pūtanā must necessarily take place, Pūtanā went to Gokula to die.”

“One time (*ekadā*), at night (*rātrau* is added), after flying in the sky (*utpatya* = *ākāśam utpatya*), and then entering the village (*gokulam* = *gokulaṁ praviśya*), and then making herself (*ātmānam*) a woman (*yoṣitvā* = *yoṣitaṁ kṛtvā*) by magic (*māyayā*)—the deletion of the affix [*ṇ*]/[*c*], in *yoṣitvā*, is poetic license—...” She did that to enter at once in the inner rooms of the house by bewildering everyone there with her beauty.”

Although even the Lord’s *Māyā*, which bewilders the world, is not able to bewilder those perfect devotees, still the *māyā* (magical powers) of Pūtanā and others bewilders them too, like the *māyā* (magic) of a magician bewilders people. And that was for the sake of accomplishing the resplendence of Kṛṣṇa’s pastimes. The bewilderment of the inhabitants of Gokula was sanctioned by the Lord’s will.

Baladeva Vidyābhūṣaṇa—Although she has no power in Vraja, still, because the pastime of killing her should take place, Pūtanā, impelled by the *līlā-śakti* and thus summoned by death, went there to die.

“One time (*ekadā*), at night [...], and after making herself (*ātmānam*) a woman (*yoṣitvā* = *varāṁ striyaṁ vidhāya*) by magic, Pūtanā entered the interior of a house (*prāviśat* = *bhavana-madhyam prāviśat*).”

“But how could she do that?” The answer is given: *kāma-cāriṇī*. The sense is her magical powers are over-the-top.

Sanātana Gosvāmī—This happened on a Saturday, since it is universally well-known [that Saturdays are inauspicious]. And, by looking at the words of Śrī Parāśara and Śrī Vaiṣampāyana (the main narrators in *Viṣṇu Purāṇa* and in *Hari-varṇśa* respectively), it was nighttime.

Utpatya (after flying) signifies: “after arriving through the path of the sky,” and that’s because she is *khe-carī* (she moves in the sky). Sometimes the reading is *upetya* (after arriving near) instead of *utpatya*. She turned herself into a woman just because she is naturally ugly and terrifying.

Jīva Gosvāmī—“One time, at night (*rātrau* is added).” This is in reference to Śrī Parāśara and Śrī Vaiśampāyana. *Utpatya* signifies: “after arriving through the path of the sky.” And that is because she is *khe-carī*. Sometimes the reading is *upetya*. She turned herself into a woman just because she is naturally ugly and terrifying.

The intended meaning of *yoṣitvā* is *yoṣitaṁ karoti* (he / she / it makes a woman). The deletion of the affix *[ṇi/c]* is poetic license given the fact that there is *[ṇi/c]*, a deletion of *ṭi*, and the suffix *[k]tvā*. The proper form is *yoṣayitvā*.¹⁰¹

Krama-sandarbhā—She became able to enter Śrī Gokula only because of the desire of such *līlā* of the Lord, and therefore there was the arrival. Afterward, she became a woman with a ravishing smile, lovely sidelong glances, and so on. The word *yoṣitvā* has the sense of *tatkaroti*.

Anvitārtha-prakāśikā—*Yoṣitvā*, which is made either from the word *yoṣit* (woman) or from the word *yoṣā* (woman), is *[k]tvā* that comes at the end of *tatkaroti* *[ṇi/c]*. The deletion of *[ṇi/c]*, when there is *i[t]*, is poetic license.

ANNOTATION

Durvāsā Muni had bestowed a boon on Pūtanā: *durvāsaso mahā-mantraṁ prāpya sarvatra-gāminī, sarva-rūpaṁ vidhātuṁ tvaṁ śaktāsi su-pratiṣṭhite*, “O notorious one! Having obtained a great mantra from Durvāsā, you can go anywhere and are able to create any form” (*Brahma-vaivarta Purāṇa* 4.10.11).

Concerning *yoṣitvā*, the understanding is this: When *tatkaroti* *[ṇi/c]*, which is called *tat karoti* *[ṇi]* in *Hari-nāmāmṛta-vyākaraṇa* 615-617 and is always used in the active voice, is applied after a noun, the letters after and including the last vowel of that noun are deleted. Thus, when *[ṇi/c]* is added after either *yoṣit* or *yoṣā*, the new verbal root *yoṣi* is formed. At this point, *yoṣi* takes *i[t]*, according to a general rule (*iṭ rāma-dhātuke*, HNV 316). Then *guṇa* is done,

101 The term *ṭi* is a code word in Pāṇini’s system (*Aṣṭādhyāyī* 1.1.64) that Jīva Gosvāmī calls ‘*saṁsāra*’ in *Hari-nāmāmṛta-vyākaraṇa*. This denotes the letters after and including the last vowel of a noun.

that is, *yoṣi* becomes *yoṣe*, and then *sandhi* is done: *yoṣe + i[t] + [k]tvā = yoṣayitvā*. If *[ṇ]i[c]* is deleted, as an instance of poetic license, then: *yoṣ + i[t] + [k]tvā = yoṣitvā*. It is poetic license in consideration of the rule: *ṇer haro 'niḍ-āḍau rāma-dhātuke*, “There is a deletion of *[ṇ]i* when a *rāma-dhātuka* (the suffix *[k]tvā* here), which is not preceded by *i[t]*, follows” (HNV 449) (*ṇer aniṭi, Aṣṭādhyāyī* 6.4.51). In Pāṇini’s system, a *rāma-dhātuka* is called an *ārdha-dhātuka*.

10.6.5-6

tām keśa-bandha-vyatiṣakta-mallikām
brhan-nitamba-stana-kṛcchra-madhyamām |
su-vāsasam kalpita-karṇa-bhūṣaṇa-
tviṣollasat-kuntala-maṇḍitānanām ||
valgu-smitāpāṅga-visarga-vikṣitair
mano harantīm vanitām vrajaukasām |
amanṣatāmbhoja-kareṇa rūpiṇīm
gopyaḥ śriyaṁ draṣṭum ivāgatām patim ||
upajāti (12)
(indra-varṁśā, varṁśa-stha-bilam)

tām—her; *keśa-bandha-vyatiṣakta-mallikām*—who has jasmine flowers, intertwined with her braid; *brhat-nitamba-stana-kṛcchra-madhyamām*—whose waist is in trouble (i.e. is thin) because of big buttocks and breasts; *su-vāsasam*—whose clothes are superb; *kalpita-karṇa-bhūṣaṇa-tviṣā-ullasat-kuntala-maṇḍita-ānanām*—whose face is adorned with locks of hair that are shining due to the splendor of well-arranged ear ornaments; *valgu-smita-apāṅga-visarga-vikṣitaiḥ*—by glances in which there are emissions of sidelong glances in regard to which the smiling is charming; *manaḥ harantīm*—who steals the mind; *vanitām*—a woman (or a passionate woman); *vraja-okasām*—of they whose residence is Vraja; *amanṣata*—they thought; *ambhoja-kareṇa*—on account of a hand endowed with a lotus; *rūpiṇīm*—beautiful (or who has a form); *gopyaḥ*—the cowherd ladies; *śriyaṁ*—Lakṣmī; *draṣṭum*—to see; *iva*—like; *āgatām*—who had come; *patim*—[her] master.

Viśvanātha Cakravartī—

*gopyaḥ tām keśa-bandha-vyatiṣakta-mallikām bṛhan-nitamba-stana-
kṛcchra-madhyamām su-vāsasāṁ kalpita-karṇa-bhūṣaṇa-tviṣollasat-
kuntala-maṇḍitānanām valgu-smitāpāṅga-visarga-vikṣitaiḥ
vrajaukasām manaḥ harantīm vanitām, śriyam rūpiṇīm ambhoja-
kareṇa (upalakṣitām) patīm draṣṭum iva āgatām amāṁsata.*

Her braid was intertwined with jasmine flowers. Her waist was having a hard time because of her big buttocks and big breasts. Her garments were charming, and her face was adorned with locks of hair glistening due to the splendor of swinging earrings. This passionate woman was stealing the minds of the residents of the village by her sidelong glances and by her gracious smile. The cowherd ladies thought she was Lakṣmī, who is ravishing by holding a lotus, who had arrived as if to look for her husband.

Śrīdhara Svāmī—“The cowherd ladies thought that the woman (*tām vanitām*), who was extremely beautiful (*rūpiṇī = atirūpa-vatīm*), was like Lakṣmī (*śriyam iva*) who had come (*āgatām*) to see (*draṣṭum*) her husband (*patīm*).” The two verses are thus syntactically connected.

The purpose of the adjectival compounds is to show that Pūtanā was equal to Lakṣmī:

☆ *keśa-bandha-vyatiṣakta-mallikām* means: *dhammilla-saṁsakta-mallikā-kusumām*, “she has jasmine flowers which adhere to her braid.”

☆ *bṛhan-nitamba-stana-kṛcchra-madhyamām* (her waist was having a hard time because of her big buttocks and big breasts) means: *bṛhatā nitambena stanābhyām ca ubhayataḥ ākrāntam iva kṛcchram kṛsāṁ madhyamam udaram yasyāḥ tām*, “her waist is thin and is as if overcome in two ways: by her big buttocks and by her two breasts.”

☆ *su-vāsasam* means: *sobhane ramaṇīye vāsasī yasyāḥ tām*, “her two garments (upper and lower) are superb, that is, charming.”

☆ *kalpita-karṇa-bhūṣaṇa-tviṣollasat-kuntala-maṇḍitānanām* means: *kampitayoḥ karṇa-bhūṣaṇayoḥ tviṣā ullasadbhiḥ kuntalaiḥ maṇḍitam ānanam yasyāḥ tām*, “her face is adorned with locks of hair that are shining due to the splendor of two ear ornaments, which are swinging.”

☆ *valgu-smitāpāṅga-visarga-vikṣitaiḥ vrajaukasām mano harantīm* means: *ramyam smitam yeṣu te tathā-bhūtāḥ apāṅga-visargāḥ yeṣu*

taiḥ vīkṣitaiḥ vrajaukasām manaḥ harantīm, “she is stealing the minds of those whose residence is Vraja by means of glances in which there are sidelong darts in regard to which the smile is charming.”

The gist is that Pūtānā entered without being hindered by anyone, because the cowherd men were blown away by her looks. The ladies too thought she was a woman, and so they did nothing.

Viśvanātha Cakravartī—“The ladies thought that she is Lakṣmī incarnate (*rūpiṇīm* = *mūrti-matīm*), the Lakṣmī who is distinguished (*upalakṣitām* is added) by a lotus in hand (*ambhoja-kareṇa*), who had come as if to see (*draṣṭum iva āgatām*) Śrī Nārāyaṇa (*patīm* = *śrī-nārāyaṇam*),” the cherished deity of the king of Vraja.

Vanitām signifies: *atyanurāgatīm* (overly passionate). This is from *Amara-koṣa*: *vanitā janitātyarthānūrāgāyām ca yoṣitī*, “*Vanitā* also means a woman by whom excessive passion is generated” (*Amara-koṣa* 3.3.73). The idea is: “Her body is so amazing! Her passion is so astonishing!” “She was charming the minds of those whose residence is Vraja (*vrajaukasām mano harantīm*).” The drift is they did not prevent her from entering the house, even when she unexpectedly went deeper within.

Sanātana Gosvāmī—The expertise of inserting jasmine flowers is made to be understood through the prefixes *vi* and *ati* in *vyatiśakta* (intertwined). The swinging of the ear ornaments was due to her playful gait, and so on, hence: her face was adorned with curls of hair that were highly resplendent due to the splendor of both earrings, a splendor which was emanating everywhere (*kalpita-karṇa-bhūṣaṇa-tviṣollasat-kuntala-maṇḍitānanām* = *sarvataḥ prasarantyā tayoh tviṣā uccair lasadbhiḥ śobhamānaiḥ kuntalaiḥ alakaiḥ maṇḍitānanām*).

Vanitām signifies: *janitātyartha-rāgām striyam*, “a woman by whom excessive passion is generated.” She had an utmost beauty (*rūpiṇīm* = *atyanta-saudarya-vatīm*) because her hand had a lotus (*ambhoja-kareṇa* = *ambhoja-yukta-kareṇa hetunā*). Or that phrase modifies Lakṣmī (*śriyam*), and so it is inferred, for the sake of a special resplendence, that a play lotus was also in Pūtānā’s hand.

Consequently: *gopyaḥ śriyam amamsata tām*, “The cowherd ladies thought: She is Lakṣmī.” Someone might think: “How can a

comparison to Lakṣmī be substantiated in this regard?” He responds: *patim draṣṭum iva āgatām*, “[The cowherd ladies thought that she is Lakṣmī,] who had come as if to see her husband (*patim* = *nija-bhartāram*).” The word *iva* (as if) has the sense of *utprekṣā* (fanciful assumption) because in truth Pūtanā did not enter the house for that purpose.

Alternatively, the connection is: *śriyam iva patim*, “[The cowherd ladies thought that she is] like Lakṣmī, who had come to see their protector (*patim* = *tāsām pālakam*),” inasmuch as Kṛṣṇa is the son of the king of Vraja. Or the drift is: *patim draṣṭum āgatām śriyam iva tām vānitām gopyaḥ amaṁsata*, “the cowherd ladies thought that the woman was like Lakṣmī who had come—from her own planet—to see Śrī Nārāyaṇa (*patim* = *śrī-nārāyaṇam*),” because it made sense to compare her to the goddess due to the supereminence of Pūtanā’s beauty, dress, and grace.

Jiva Gosvāmī—The words beginning with *tām* form one unit of two verses. In point of *vyatī*: A manifold expertise in intertwining the jasmine flowers is made to be understood thus.

The swinging of the ear ornaments was due to her playful gait, and so on, therefore: her face was adorned with curls of hair... (see above).

Manoharantīm signifies: *manohara-vad ācarantīm*, “Pūtanā was behaving as though she was stealing their minds.” The term *vanitā* denotes a woman by whom excessive passion is generated.

In this verse the word Śrī means *jagat-sampatti* (she who owns all the opulence in the world: Jagat-Lakṣmī): *ambhoja-kareṇa rūpiṇīm śriyam eva āgatām amaṁsata*, “The ladies thought that Pūtanā was Śrī in person who had come—the same Śrī who is beautiful on account of a characteristic which is a hand with a lotus (*ambhoja-kareṇa* = *ambhoja-yukta-kareṇa lakṣaṇeṇa*).”

As if to do what? *patim draṣṭum iva*, “as if to look for (*draṣṭum* = *anveṣṭum*) her master (*patim*),” that is, as if to select someone of virtuous character as her guardian. Such a characteristic is only seen in the prince of Vraja. Therefore, by thinking that she had come to select Śrī Kṛṣṇa, they did not prevent her from entering the premises.

Here the word *pati* is not expressive of *dhava* (husband). This is not Śrīdhara Svāmī’s opinion either. The reason is that later

Pūtanā will display a motherly mood. The rest was explained by the venerable one. In his commentary, *ākṛāntam iva* (her waist is thin and is “as if overcome” in two ways) means *ākṛāntatvād iva*, “as if because of being overcome.” As regards his gloss of *kṛcchram* (trouble, hard time) as *kṛśam* (thin): it’s because of the figurative usage of nondifference between an effect and its cause. The sense is: The waist was having a hard time by being so overcome; the waist was thin as if because of that.

Krama-sandarbhā—Śrī is beautiful (*rūpiṇīm*) because of a characteristic, which is a hand endowed with a beautiful lotus. In this regard there is a precept: Given that He is ‘it’, His spouse must have it too.

10.6.7

*bāla-grahas tatra vicinvatī śīśūn
yadṛcchayā nanda-grhe ’sad-antakam |
bālam praticchanna-nijoru-tejasam
dadarśa talpe ’gnim ivāhitam bhasi ||
upajāti (12)*

bāla-grahaḥ—Pūtanā (“a seizer of children”); *tatra*—there; *vicinvatī*—thinking of (i.e. searching for); *śīśūn*—infants; *yadṛcchayā*—by chance (or by her own will); *nanda-grhe*—in Nanda’s house; *asad-antakam*—the killer of the unrighteous; *bālam*—a child; *praticchanna-nija-uru-tejasam*—he by whom his own great effulgence is concealed; *dadarśa*—saw; *talpe*—on the bed; *agnim iva*—like fire; *āhitam*—placed; *bhasi*—within ashes (or in charcoal).

(*sā*) *bāla-grahaḥ nanda-grhe yadṛcchayā (praviśya) tatra śīśūn vicinvatī talpe bālam asad-antakam (bāla-nātyena) praticchanna-nijoru-tejasam bhasi āhitam agnim iva dadarśa.*

Jīva Gosvāmī—

(*sā*) *bāla-grahaḥ tatra (gokule) śīśūn yadṛcchayā vicinvatī (sahasā) nanda-grhe (eva āgatya) asad-antakam (api) bālam talpe āhitam (santam) praticchanna-nijoru-tejasam (kaścid) bhasi (āhitam tādṛśam) agnim iva dadarśa.*

Baladeva Vidyābhūṣaṇa—

bāla-graḥaḥ (pūtanā) tatra (nanda-gokule) śiśūn vicinvatī yadṛcchayā nanda-grhe asad-antakam talpe bālaṁ praticchanna-nijoru-tejasam bhasi āhitam agnim iva dadarśa.

By chance, Pūtanā, a kidnapper of children who was looking for infants there, saw a boy, a killer of evil, on a bed. His profuse effulgence was veiled, and so He resembled a smoldering fire in charcoal.

Śrīdhara Svāmī—“The kidnapper of children (*bāla-graḥaḥ*), Pūtanā, saw the child (*bālaṁ dadarśa*), who is a killer of evil people (*asad-antakam* = = *asatām antakam*).” How could she remain fearless upon seeing such a killer of evil? The answer is: *praticchanna-nijoru-tejasam*, which means: *bāla-nātyena praticchannam tirohitam nijam uru-tejaḥ yena tam*, “He by whom His own great effulgence is withdrawn by means of His childish acting.” What was He like? “He was like fire that is put (*āhitam agnim iva*) in ashes (*bhasi* = *bhasmani*).”

Viśvanātha Cakravartī—He was like fire that is placed in the middle of ashes, meaning fire covered by ashes (*bhasi arpitam* = *bhasmani antar-arpitam* = *bhasmācchāditam*).

Sanātana Gosvāmī—“While looking for (*vicinvatī* = *mṛgayamānā*) children (*śiśūn*) there in Gokula (*tatra* = *tatra gokule*), Pūtanā saw the child (*bālaṁ*)—He was performing the pastimes of a child—, who had been made to rest (*āhitam* = *śāyīnam*) on a child’s bed (*talpe* = *bāla-paryāṅke*), although He is a killer of evil beings (*asad-antakam* = *asad-antakam api*).”

How was the child? *praticchanna-nijoru-tejasam*, “He because of whom Pūtanā’s own power, though extensive, was destroyed” (*praticchannam vinaṣtam nijam pūtanāyāḥ urv api tejaḥ yasmāt*). Being the topmost yielder of power is thus indicated. An example is given: “[The child was] like fire (*agnim iva*) placed in charcoal (*bhasi* = *aṅgāre* = *aṅgāre nihitam*),” because the intense power of

fire manifests there.

“But why didn’t she curl up out of fear? And why did that wicked woman come across a killer of evil?” The reason is *yadṛcchayā* (by chance), which signifies: “because of the rising of some good fortune on account of the glory of the Lord.” This is a reason that should be kept in mind ahead as well, and also as regards both her amazing dress which charmed the cowherds and the fact that the glorious cowherd ladies mistook her for Lakṣmī, otherwise the *gopas* and the *gopīs* would never have prevented her from entering.

Jīva Gosvāmī—Although the pronoun *sā* (she), obtained from the context, is the substantive and *bāla-grahaḥ* is its modifier, the latter is not feminine because it is *ajahal-līṅga* (its grammatical gender does not change) (*bāla-graha* is set in the masculine).

“Looking for (*vicinvatī* = *mrgayamānā*) children there in Gokula (*tatra* = *tatra gokule*), she arrived in Nanda’s house (*nanda-grhe* = *nanda-grhe eva āgatyā*) by the desire of the Lord’s pastime, which is self-willed (*yadṛcchayā* = *svairitayā* = *bhagavataḥ svairā-lilecchayā*¹⁰²).” Amara states: *yadṛcchā svairitā*, “The words *yadṛcchā* and *svairitā* are synonymous [and mean “willing independently”]” (*Amara-koṣa* 3.2.2).

The boy, although a killer of evil beings, was manifesting childish sweetness. He had been put on the bed. In her presence He concealed His great power (*praticchanna-nijoru-tejasam* = *tad-ābhīmukhyena channa-nija-mahā-prabhāvam*). Stealing the minds of the Vrajavāsīs, and so on, was only a show of the *līlā-śakti*.

Śrīnātha Cakravartī—The child had been placed (*āhitam* = *nihitam*) on a bed (*talpe*). What was He like? He was like smoldering fire (*agnim iva* = *dahantam agnim iva*). How was the bed? *bhasi* (shining, resplendent). The verbal root is *bhas bhartsana-dīptyoh* (3P) (to reproach; to shine), and the suffix *kvip* is added: *bhasi babhasti iti bhas tasmin*, “*Bhas* means ‘it shines’. *Bhasi* is the locative case.”

10.6.8

vibudhya tām bālaka-mārikā-graḥam

carācarātmā sa nimīlitekṣaṇaḥ |
anantam āropayat aṅkam antakaṁ
yathoragaṁ suptam abuddhi-rajju-dhīḥ ||
(varṁśa-stha-bilam)

vibudhya—after understanding; *tām*—her; *bālaka-mārikā-graham*—[as] an evil demon (*graha*) that is a killer of children; *cara-acara-ātmā*—the Soul of moving and stationary [entities]; *saḥ*—He; *nimīlita-ikṣaṇaḥ*—he by whom the eyes are closed; *anantam*—the Endless; *āropayat*—she placed; *aṅkam*—[on her] lap; *antakam*—who is the killer [of her]; *yathā*—just as; *uragam*—a snake; *suptam*—which is asleep; *abuddhi-rajju-dhīḥ*—one who has the notion of a rope due to ignorance (or in such a way that there is ignorance).

saḥ carācarātmā tām bālaka-mārikā-grahaṁ vibudhya nimīlitekṣaṇaḥ (*babhūva*). *yathā (janaḥ) rajju-dhīḥ uragaṁ suptam abuddhi* (*grhṇāti, tathā pūtanā taṁ bālaṁ svayam*) *anantam (tādṛśānām duṣṭānām) antakam (svasya) aṅkam (abuddhi) āropayat*.

Viśvanātha Cakravartī—

saḥ carācarātmā tām bālaka-mārikā-grahaṁ vibudhya (bāla-svabhāvena eva) nimīlitekṣaṇaḥ (didīpe. tataḥ ca) yathā suptam uragam abuddhi-rajju-dhīḥ (janaḥ grhṇāti, tadvat sā) anantam (api taṁ svasya) antakam aṅkam āropayat.

Understanding that she was a demon who killed children, He, the inner Soul in moving beings and in stationary entities, closed His eyes. Not knowing who He is, Pūtanā put Him, the infinite God who kills such scoundrels, on her lap, like someone who picks up a motionless snake by mistaking it for a rope.

Śrīdhara Svāmī—He is the killer of scoundrels (*antakam* = *duṣṭānām antakam*). He understood who she is because He is *carācarātmā* (the inner Soul...).

The compound *abuddhi-rajju-dhīḥ* is a *karma-dhāraya*: *abuddhiḥ ca asau rajju-dhīḥ ca* (ignorant notion of a rope) (lit. “It is an absence of intelligence and it is the notion of a rope”). It amounts

to saying: *ajñānataḥ rajju-buddhyā*, “due to perceiving a rope by ignorance.”

Viśvanātha Cakravartī—The word *carācarātmā* signifies that His potency of omniscience (*sarvajñatā-śakti*) took this opportunity to serve.

His eyes were shut only by the nature of childhood. More than that, they were shut to convey the idea that He was prone to be afraid because He was very young; to avoid seeing such incarnate inauspiciousness; to avoid assaulting her with His glance because she is so inauspicious; and to delay the implementation of the defect of killing her, since killing her, who was showing a maternal mood, would be shameful.

Then she placed Him, her killer (*antakam* = *svasya antakam*), on her lap, and so His potency of annihilation (*sarṇhārikā śakti*) had an opportunity to serve.

He is *ananta* in the sense that He is not delimited by time nor by space. Hence a contradiction (*virodha*) (the *virodha* ornament) is apparent: “She put Him on her lap although He is unlimited.” *Adbhuta-rasa* is implied by this. The contradiction is accentuated by the word *antakam* (killer).

“She put Him on her lap like a person who thinks of a rope grabs a sleeping snake because of little intelligence.” (*yathoragam̐ suptam abuddhi-rajju-dhīḥ* = *yathā suptam uragam̐ abuddhyā alpabuddhyā hetunā rajju-dhīr-jano grhnāti, tadvat*)

Sanātana Gosvāmī—*Bālaka-mārikā-graham* means *bālakānāṁ mārikā māri tasyāḥ graham* (evil spirit of the murder of children). The masculine gender is because it is *āviṣṭa-liṅga* (its gender is set).

“He closed His eyes, that is, He sealed the lotuses of His eyes (*nimīlīteḥṣaṇaḥ* = *mudrita-netrābjāḥ babhūva*).” He did that to make her perceive that as a little boy He was prone to be afraid. Or He did it because she was not qualified to look at Him in the eye. Or the reason is that He felt the rise of shame at the thought of killing her, although it had to be done for her benefit and although He is an ocean of virtue.

Jīva Gosvāmī—Pūtanā was a type of evil spirit called *bālaka-mārikā*

(murderess of children) (*bālaka-mārikā-graham* = *bālaka-mārikā-saṁjñam graham*).

“He who is the inner Soul (*ātmā* = *paramātmā*) of moving beings and of stationary entities closed His eyes (*nimīlitekṣaṇaḥ* = *mudrita-netrābhjaḥ babhūva*).” He did that to make her perceive that as a little boy He was prone to be afraid; to avoid seeing such a scoundrel; to avoid assaulting her with His glance given that she is such a scoundrel; to avoid the shame of killing her, although it had to be done for her benefit and although He is an ocean of virtue; and to avoid showing the ghastliness of her death.

He Himself is unlimited (*anantam* = *svayam anantam*), and is the end of such persons (*antakam* = *tādṛśānām antakam*). *Abuddhi* (in a way lacking intelligence) is a separate word meaning *viparīta-jñāna-pūrvakam* (by thinking the wrong way) and is an adverb modifying *āropayat* (she put).

Baladeva Vidyābhūṣaṇa—Kṛṣṇa is the inner controller of everything (*carācarātmā* = *nikhilāntaryāmī*). He closed His eyes in anticipation of the dreadfulness of her death. Plus, He did not want to feel shameful just yet, insofar as she had dressed like a mother.

“She put Him on her lap—thinking that in this way He would want her to caress Him—like a man, thinking of a rope, ignorantly (*abuddhi* = *abuddhi yathā syāt tathā*) grabs a sleeping snake.”

10.6.9

tām tīkṣṇa-cittām atha vāma-ceṣṭitām ¹⁰³
vīkṣyāntarā kośa-paricchadāsi-vat |
vara-striyaṁ tat-prabhayā ca dharṣite ¹⁰⁴
nirikṣyamāṇe janani hy atiṣṭhatām ||
upajāti (12)

tām—her; *tīkṣṇa-cittām*—whose heart is rough; *atha*—entirely; *vāma-ceṣṭitām*—whose actions are charming; *vīkṣya*—after seeing; *antarā*—inside; *kośa-paricchada*—whose covering is a casing; *asi-*

¹⁰³ *ativāma-ceṣṭitām* (BBT reading).

¹⁰⁴ *tat-prabhayāvadhārṣite* (Sanātana Gosvāmī’s and Viśvanātha Cakravartī’s reading).

vat—like a sword; *vara-striyam*—the best woman; *tat-prabhayā*—due to her splendor; *ca*—and; *dharṣite*—[being] overwhelmed; *nirīkṣyamāṇe*—while seeing; *jananī*—the two mothers; *hi*—just; *atiṣṭhatām*—remained.

tām tikṣṇa-cittām (api) atha vāma-ceṣṭitām vara-striyam kośa-paricchadāsi-vat ca antarā vikṣya tat-prabhayā dharṣite (satyau) jananī (jananī = jananyau) nirīkṣyamāṇe hi atiṣṭhatām.

All of Pūtanā's gestures were charming although she was thoroughly rude at heart, hence she looked like a sword in a scabbard that has a smooth covering. Seeing that best of women inside the house, the two mothers, overwhelmed by her splendor, only kept staring at her.

Śrīdhara Svāmī—Why did Yaśodā and Rohiṇī not prevent her? He responds to that here. “After suddenly seeing (*vikṣya* = *sahasā eva vikṣya*) that best of women (*tām vara-striyam*), whose actions were beautiful and were like a mother's (*vāma-ceṣṭitām* = *valgu jananyāḥ iva ceṣṭitam yasyāḥ tām*), inside the house (*antarā* = *grhamadhye*), the two mothers (*jananī* = *jananyau*), overcome, that is, bewildered (*dharṣite* = *abhibhūte* = *mohite satyau*), by her splendor too (*tat-prabhayā ca*)—“Am I His mother, or is she?—just (*hi* = *eva* = *kevalam*) kept staring (*nirīkṣyamāṇe atiṣṭhatām*),” meaning they did not stop her.

The term *kośa-paricchadāsi-vat* is an example of being hard within and soft without: “Pūtanā was like a sword that has a scabbard which is a sheath made of various soft leather.” (*kośa-paricchadāsi-vat* = *mṛdu-citra-carma-mayaḥ kośaḥ paricchadaḥ āvaraṇaṁ yasya aseḥ khaḍgasya tadvat*)

Viśvanātha Cakravartī—(The commentary is the same as *Bhāvārthadīpikā*. In addition:) The two mothers were bewildered (*avadharṣite* = *abhibhūte* = *mohite satyau*) by her splendor (*tat-prabhayā* = *tasyāḥ prabhayā*): “Is she Ambikā, Indrāṇī, or Lakṣmī, the opulence of the three worlds incarnate? She is making my son drink milk from her breasts out of motherly affection for His well-being.”

Jiva Gosvāmī—*Atha* has the sense of *kārtsnya* (entirety).¹⁰⁵ The word *atha* is syntactically connected to both words (*tikṣṇa-cittām* and *vāma-ceṣṭitām*) by the logical reasoning called *kākākṣi* (crow's eye). But Citsukha's reading is *ativāma-ceṣṭitām* instead of *atha vāma-ceṣṭitām*.

“The two mothers were overwhelmed (*avadharṣite*) by her splendor (*tat-prabhayā*),” that is, by a resemblance (*prabhayā* = *pratibhayā*) to a mother's love.

Concerning *jananī*, the *pūrva-sa-varṇa* of the first case dual ending pertains to the Vedas, because of: *supām su-luk-pūrva-sa-varṇa*, and so on, “[In the Vedas,] the deletion of *s[u]* (the singular, first case ending), the *pūrva-sa-varṇa* (a word whose last long vowel is the same as the nominal base)¹⁰⁶ [etc. are replacements] of case endings” (*Aṣṭādhyāyī* 7.1.39).

Sanātana Gosvāmī—As a pun, Pūtanā's deeds were crooked (*vāma* = *vakra*).

Baladeva Vidyābhūṣaṇa—*Jananī* stands for *mātarau* (the two mothers). The deletion of the case ending ‘*au*’ is because of: *supām su-luk*, “[In the Vedas,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39).

Vallabhācārya—“Both of them were overcome by her splendor and by the Lord's will.” (*ca* = *bhagavad-icchayā ca*)

10.6.10

tasmin stanam durjara-vīryam ulbaṇam

105 This is substantiated in *Medinī-kośa*: *athātho samśaye syātām adbhikāre ca maṅgale, vikalpānantara-praśna-kārtsnyārambha-samuccaye*, “*Atha* and *atho* are used in the senses of *samśaya* (doubt), *adbhikāra* (topic), *maṅgala* (auspiciousness), *vikalpa* (possibility), *anantara* (afterward), *praśna* (question), *kārtsnya* (entirety), *ārambha* (beginning), and *samuccaya* (conjunction).”

106 In his commentary on Pāṇini's *sūtra*, Bhaṭṭoji Dikṣita glosses *pūrva-sa-varṇa* as: *pūrva-sa-varṇa-dīrgha* (*Siddhānta-kaumudī* 3561). Commenting on the current verse, Vīra-Rāghava, Vamśīdhara Paṇḍita and Gaṅgā Sahāya say the *pūrva-sa-varṇa-dīrgha* of the word *jananī* here is poetic license. Baladeva Vidyābhūṣaṇa gives the straightforward explanation.

ghorāṅkam ādāya śiśor dadāv atha |
gāḍham karābhyām bhagavān prapīḍya tat
prāṇaiḥ samam roṣa-samanvito 'pibat ||
(indra-vamśā)

tasmin—there; *stanam*—the breast; *durjara-vīryam*—on which there is poison (“on which there is an indigestible potency”); *ulbaṇam*—terrible; *ghorā*—the fierce woman; *aṅkam*—on the lap; *ādāya*—after taking; *śiśoḥ*—to the child; *dadāu*—gave; *atha*—afterward; *gāḍham*—firmly; *karābhyām*—with both hands; *bhagavān*—the Lord; *prapīḍya*—after pressing; *tat*—that [breast]; *prāṇaiḥ samam*—along with the life airs; *roṣa-samanvitaḥ*—[being] fully endowed with anger; *apibat*—drank (sucked).

tasmin (sthāne, pūtanā) ghorā (taṁ bālaṁ svasya) aṅkam ādāya (svasya) stanam durjara-vīryam ulbaṇam śiśoḥ dadāu. atha bhagavān roṣa-samanvitaḥ (san tasyāḥ stanam) karābhyām gāḍham prapīḍya tat (stanam) prāṇaiḥ samam apibat.

There, the fierce woman placed Him on her lap and thrust her terrible breast, smeared with poison, unto the child’s mouth. The Lord got angry and firmly squeezed her breast with His hands, sucked it, and sucked out her life force too.

Śrīdhara Svāmī—“In that place (*tasmin* = *tasmin sthāne*), after taking Śrī Kṛṣṇa (*ādāya* = *śrī-kṛṣṇam ādāya*) on her lap she gave her breast, on which¹⁰⁷ there was indigestible poison (*durjara-vīryam* = *durjaram vīryam viṣam yasmin tam*), to the child (*śiśoḥ* = *tasmai śiśave*). Right after that (*atha* = *anantaram eva*), He squeezed her breasts and—thinking that the poison was simply bitter medicine—sucked her breast and her life airs (*tat-prāṇaiḥ samam* = *tasyāḥ prāṇaiḥ saha*).”

107 The poison was without, not within. Kāmsa ordered Pūtanā: *pūtane gokulaṁ gaccha kāryārtham nanda-mandire, viṣaktaṁ ca stanam kṛtvā śiśave dehi sa-tvaram*, “Pūtanā, go to Nanda’s house in Gokula for some business. Smear your breasts with poison and quickly give them to the child.” (*Brahma-vaivarta Purāṇa* 4.10.9)

Viśvanātha Cakravartī—Pūtana’s breast has potency in the form of poison (*durjara-vīryam* = *durjaram viṣa-rūpaṁ vīryam yasya tat*). She gave her breast to the child (*śiṣoḥ* = *śiṣave*).¹⁰⁸

The sense of *gāḍham prapīḍya* (He firmly squeezed her breast) is that she could not make Him let go of it. Kṛṣṇa was angry (*roṣa-samanvitaḥ*): “She also wants to harm other children of Vraja.” Only the potency that annihilates the wicked (*duṣṭa-saṁhārikā śakti*) got angry and dried up (*apibat* = *aśoṣayat*) the breast and the life airs, which are impure. He didn’t do it. It is like: “A man with an axe chopped down the tree.”

Sanātana Gosvāmī—*Tasmin* stands for either *tasmin sthāne* (in that place) or *tasmin avasare* (on that occasion). Pūtana is fierce (*ghorā*). With *durjara-vīryam* Śukadeva illustrates her fierceness. Hence *ulbaṇam* means *atitikiṣṇam* (terrible): The sense is her breast causes death by contact.

“Intensely pressing (*prapīḍya* = *prakarṣeṇa pīḍayitvā*) (*prakarṣeṇa* = *atiśayena*) her breast toward His body, the Lord became enraged (*roṣa-samanvitaḥ* = *parama-kruddhaḥ san*)...” although He has many virtues, including compassion, because she had murdered many children. In truth, however, with *bhagavān* and so on Śukadeva says He was supremely merciful, and this will become clear later on.

Jīva Gosvāmī—Her audacity is indicated by *tasmin eva sthāne* (in that very place). The sense of *ulbaṇam* is her breast causes death by contact. For this reason, the ‘potency’ (*vīrya*) of her breasts is nothing but poison. Śrīdhara Svāmī explained it that way.

Ādāya stands for *ākṛṣya* (having attracting [Him unto her lap]). This participle functions with two objects, and so the word *tam* (Him) should be added to *aṅkam* (lap).

108 Here Viśvanātha Cakravartī reiterates Śrīdhara Svāmī’s gloss, but it is faulty because, as Baladeva Vidyābhūṣaṇa indicates, the dative case is used in connection with the verbal root *dā dāne* (to give) only when there is a permanent relinquishment of the thing that is given. Jīva Gosvāmī explains: *pradeyābhisambadhyamānaṁ sampradānam*, “The person who is connected to the thing which is given away for good is called the *sampradāna*” (*Hari-nāmāmṛta-vyākaraṇa* 662). Therefore the genitive case in *śiṣoḥ* is proper.

“Being angry (*roṣa-samanvitaḥ* = *roṣa-samanvitaḥ san*)—given that she had arrived to kill many babies—, He sucked the breast (*tat* = *tam* = *taṁ stanam*)¹⁰⁹ and the life airs (*prāṇaiḥ samam*),” because taking away the life force by being deceitful to her, a deceitful woman, is appropriate. His anger only refers to His sucking out the life force.

Only His fiery power (*tejas*), in the form of anger, dried up (*apibat* = *aśoṣayat*), that breast and her life force, which were impure and were connected with her wicked intention. It is like: “A man with an axe chopped down a tree,” but He Himself only imitated the sucking. “The result can occur just by imitating the procedure.” Things can be explained thus in every instance. (After death, because she imitated being a mother Pūtanā attained the status of a mother of sorts.)

Moreover the anger took place suddenly, but in the end He was supremely merciful: this is what he says with *bhagavān* and so on. The gist is He does not deviate from His qualities such as compassion. This will be revealed later on. In addition, this is the reason for such power and for His absorption in childhood pastimes. The idea is: The way things unfold can only be in conformity with the pastime because, even when He is absorbed in it, all His powers await their opportunity.

The rest was explained by Śrīdhara Svāmī. In his commentary, concerning the words: *apathyam iti matvaiva* (thinking that the poison was simply bitter medicine), the sense is He also thought: “No one who has poison within can possibly live. To make her attain My nature, I will mix her life airs with Mine.”

Krama-sandarbhā—*Tasmin* means “in that context” (*tasmin prasāṅge sati*). He destroyed her through anger. Only His fiery power (*tejas*) in the form of anger, not He, did the destruction. The Lord does not deviate from His qualities such as compassion, even in anger.

109 Śrīdhara Svāmī too, in his gloss of *durjara-vīryam*, explained *stanam* in the masculine, but there is no need to explain *tat* as *tam*, because the word *stana* can be neuter, as Viśvanātha Cakravartī pointed out in his gloss of *durjara-vīryam*: *durjaraṁ viṣa-rūpaṁ vīryaṁ yasya tat*.

Baladeva Vidyābhūṣaṇa—“In that place (*tasmin* = *tasmin sthāne*), Pūtānā, who is fierce, put Kṛṣṇa on her lap and gave her breast to the child (*śiśoḥ*).” The genitive case in *śiśoḥ* has the sense of *tasya sambandha* (connection with that). In other words she placed her breast in His mouth. How was the breast? On it was potency in the form of poison (*durjara-vīryam* = *durjaram viṣa-rūpaṁ vīryam yasmīn*).

10.6.11

*sā muñca muñcālam iti prabhāṣiṇī
niṣpīḍyamānākhila-jīva-marmaṇi |
vivṛtya netre caraṇau bhujau muhuḥ
prasvinna-gātrā kṣipatī ruroda ha ||
upajāti (12)*

sā—she; *muñca*—let go; *muñca*—let go; *alam*—enough; *iti*—thus; *prabhāṣiṇī*—she who says; *niṣpīḍyamānā*—being squeezed; *akhila-jīva-marmaṇi*—in every spot of vitality; *vivṛtya*—after expanding; *netre*—the two eyes; *caraṇau*—two feet; *bhujau*—two hands; *muhuḥ*—repeatedly; *prasvinna-gātrā*—whose limbs have perspired; *kṣipatī*—while throwing (i.e. while flailing); *ruroda*—she cried; *ha*—(a word used to fill the meter).

sā akhila-jīva-marmaṇi niṣpīḍyamānā, (tvaṁ) muñca (tvaṁ) muñca (iti tena) alam iti (ca) prabhāṣiṇī (abhūt. sā) prasvinna-gātrā (satī svasya) netre vivṛtya (svasya) caraṇau bhujau (ca) muhuḥ kṣipatī ruroda.

Constricted in all her vital parts, she exclaimed: “Let go, let go. Enough of this!” Her limbs drenched in sweat, she distended her eyes and wailed while repeatedly flailing her arms and feet.

Śrīdhara Svāmī—“She was throwing (*kṣipatī*) her feet and her arms (*caraṇau bhujau ca*) repeatedly (*muhuḥ* = *muhuḥ muhuḥ*).” Her limbs were perspiring (*prasvinna-gātrā* = *prasvinnāni sveda-yuktāni gātrāṇi yasyāḥ sā*).

Viśvanātha Cakravartī—“She was being squeezed (*niṣpīḍyamānā*),” that is, “she was flailing (*kṣipatī* = *nikṣipatī*) the feet and the arms (*caraṇau bhujaucā*) repeatedly (*muhuh* = *muhuh muhuh*)” because of the child.

Sanātana Gosvāmī—*Alam* means *atyartham* (very much). “Constricted in all places of vitality (*akhila-jīva-marmaṇi* = *akhile jīvasya marmaṇi nivāsa-sthāne*), she made loud sounds of pain (*ruroda* = *uccair āta-nādaṁ cakāra*).” *Ha* has the sense of *harṣa* (joy, thrill).

Jīva Gosvāmī—The word *alam* (enough) too, like *muñca muñca* (let go, let go), has the sense of *nivāraṇa* (opposition, rejection), but, unlike *muñca*, *alam* is not repeated because she had no strength to speak any longer.

“Constricted in all her vital parts (*akhila-jīva-marmaṇi* = *jīvanāśraye*), she cried,” that is, she made sounds of pain in such a way that there was loud crying. *Ha* has the sense of *harṣa* (thrill).¹¹⁰

Baladeva Vidyābhūṣaṇa—As regards *ha*: The reason she was in agony is that a mere toddler sucked her breast, hence it evokes astonishment.

10.6.12

tasyāḥ svanenātīgabhīra-ramhasā
sādrir mahī dyauś ca cacāla sa-grahā |
rasā dīśāś ca pratinedire janāḥ
petuḥ kṣītau vajra-nipāta-śaṅkayā ||
upajāti (12)

110 *Medinī-kośa* defines *ha* as follows: *ha syāt sambodhane pāda-pūraṇe ca vinigrahe, niyoge ca kṣipāyām syāt kutsāyām api drśyate*, “*Ha* is used in the sense of *sambodhana* (vocative), *pāda-pūraṇa* (filling a line of a verse), *vinigraha* (subduing; disjunction), and *niyoga* (application; injunction). It is also seen in the senses of *kṣipā* (throwing) and *kutsā* (contempt)” (*Medinī-kośa*, *avyaya-varga* 85). However, these meanings, except for *pāda-pūraṇa*, are rarely seen. In the *Purāṇas*, the word *ha* is often used in conjunction with a verb in the perfect tense (as in *ruroda*), although this is grammatically insignificant.

tasyāḥ svanena—because of her noise; *atigabhīra*—[is] very deep; *raṁhasā*—whose vehemence; *sa-adriḥ*—accompanied by mountains; *mahī*—the Earth; *dyauḥ*—heaven; *ca*—and; *cacāla*—moved; *sa-grahā*—accompanied by the planets; *rasā*—the lower world; *diśaḥ*—the cardinal directions; *ca*—and; *pratinedire*—resounded; *janāḥ*—people; *petuḥ*—fell; *kṣītau*—on the earth; *vajra-nipāta-śaṅkayā*—due to the fear of the fall of a thunderbolt.

tasyāḥ (pūtanāyāḥ) svanena atigabhīra-raṁhasā sādriḥ mahī (ca) sa-grahā dyauḥ ca cacāla, rasā (cacāla), diśaḥ ca pratinedire. vajra-nipāta-śaṅkayā janāḥ kṣītau petuḥ.

Because of Pūtanā's very deep, vehement noise, the Earth and its mountains shook, and so did the firmament and the planets. Rasātala shook, and the cardinal directions echoed. Fearing the fall of a thunderbolt, people slumped to the ground.

Śrīdhara Svāmī—The word *rasā* signifies *rasāḥ*, which denotes: *rasātālāni ca*, “and the Rasātalas.”¹¹¹

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The syntactical connection is: *rasās ca celuḥ*, “and the Rasās moved.” Or “They only resounded (*pratinedire* = *pratineduḥ eva*),” given that they have holes. *Janāḥ* means *lokāḥ* (Janaloka etc.).

Jīva Gosvāmī—The meaning is: *rasās celuḥ pratineduś ca diśaś ca pratinedur eva*, “The Rasās moved and resounded (*pratinedire* = *pratineduḥ*), and the cardinal directions only resounded.”

People feared the fall of a thunderbolt because they had never heard such a loud noise.

Baladeva Vidyābhūṣaṇa—*Pratinedire* signifies: *pratidhvanīm cakruḥ*, “they made echoes.”

111 Gaṅgā Sahāya: *Rasāḥ* signifies: *rasātālāni*, in other words: *adhlokaḥ*, “the planets that are below.” (*Anvītārtha-prakāśikā*)

Vallabhācārya—“... because the momentum of the sound was very profound.” (*atigabhīra-ramhasā* = *atyanta-gabhīram ramho vego yasya tena*)

Vīra-Rāghava—“The Earth moved with the mountains, and the heavens with the planets.”

10.6.13

*niśā-carīttarīm vyathita-śtanā vyasur
vyādāya keśānś caraṇau bhujāv api |
prasārya goṣṭhe nija-rūpam āsthitā
vajrāhato vṛtra ivāpatan nṛpa ||
upajāti (12)*

niśā-carī—Pūtānā (“she moves at night”); *ittham*—in this way; *vyathita-śtanā*—whose breasts were pained; *vyasuḥ*—she who is devoid of life airs; *vyādāya*—after opening [her mouth]; *keśān*—hairs; *caraṇau*—the feet; *bhujau*—the hands; *api*—also; *prasārya*—after expanding; *goṣṭhe*—in the pasturing ground; *nija-rūpam*—[her] own form; *āsthitā*—assumed; *vajra-āhataḥ*—killed by [Indra’s] thunderbolt; *vṛtraḥ*—Vṛtra (Vṛtrāsura); *iva*—like; *apatat*—fell; *nṛpa*—O king (Parīkṣit).

nṛpa! (pūtānā) niśā-carī ittham (prapīḍanena) vyathita-śtanā (mukhaṁ) vyādāya keśān caraṇau bhujāu api prasārya nija-rūpam āsthitā vyasuḥ (ca satī) vajrāhataḥ vṛtraḥ iva (apatat) goṣṭhe apatat.

Her breasts pained by being squeezed this way, Pūtānā, who was a night owl, gaped, expanded her hair, arms and feet, assumed her original form, and fell lifeless in the pastures like Vṛtra fell after being killed by a thunderbolt, O king.

Śrīdhara Svāmī—She gaped, meaning she expanded her mouth (*vyādāya* = *mukhaṁ vivṛtya*). The purport of *nija-rūpam āsthitā* (she assumed her own form) is: At the time of death, deceit is inappropriate.

Viśvanātha Cakravartī—“She assumed her own form (*nija-rūpam āsthitā*).” She felt pain to the point of death because that magic of hers was unable to save her.

Sanātana Gosvāmī—The comparison with Vṛtra is made because the body was huge and because of the attainment of a good destination in the end.

The vocative *nṛpa* (O king) is uttered out of rapture. The drift is: “As kings like you protect men (*nṛn pāti iti nṛ-pa*) from the wicked, so did Śrī Kṛṣṇa. The residents of Vraja were protected from Pūtanā’s body.

Jiva Gosvāmī—Her own form is an owl (*nija-rūpam* = *ulūkī-sva-rūpam*), in light of the text: *tokena jīva-haraṇam yad ulūkikāyāḥ*, “the boy’s removing the life airs of Ulūkikā” (*Bhāgavatam* 2.7.27).

By figurative usage, *goṣṭhe* means: *goṣṭha-samīpa-deśe*, “in a place near the pastures,”¹¹² that is, in a secluded place used for milking cows, but not “on a person’s dwelling”, because only trees are described as crushed (in the next verse) and because she flailed her arms which had the form of wings, since it was said in verse 4 that she flew to the village.

As regards the vocative *nṛpa* (O king), the idea is: “By arousing such topics, you protect men (*nṛn pāsi*).”

Vijayadhvaja Tīrtha—*Vyasuh* means: *vigata-prāṇā*, “she whose life airs are gone.”

ANNOTATION

Vallabhācārya elucidates Pūtanā’s form as an owl: *ulūkasya bhāryā ulūkikā ulūka-duhitā vā, ulūka-rūpeva vā, sā hi divā-bhīta-rūpā bhavati. san-mārga-vimukhā pratipakṣā vā*, “[The name] Ulūkikā means either “the wife of an owl,” “the daughter of an owl,” or “she who is like the form of an owl.” It is a form that is afraid of daytime. She either abstains from or opposes the saintly path” (*Subodhini* 2.7.27).

112 This refers to the type of figurative usage called *samīpya* (proximity). Another example is *gaṅgāyām ghoṣaḥ* (the cowherd village on the Ganges). For more details, consult *Sāhitya-kaumudī* (2.15).

Thus she is called *niśā-carī* (she roves at night) (10.6.13). Nevertheless, Pūtanā is also referred to as Bakī, that is, Baka's sister: *aho bakī* (*Bhāgavatam* 3.2.23). The *Hari-varṇśa* states: *pūtanā nāma śakunī ghorā prāṇi-bhayaṅkarī, ājagāmārdha-rātre vai pakṣsau krodhād vidhunvatī*, “She, named Pūtanā, was a fierce bird that gave fear to living entities. She arrived in the middle of the night while shaking her wings out of anger” (*Hari-varṇśa* 2.6.23). The *Hari-varṇśa* (2.6.25) goes on to say that Pūtanā hid under a cart until everyone was asleep. But in the *Brahma-vaivarta Purāṇa* it is told that she went directly to Nanda's residence and was welcomed by cowherd ladies, who offered her *padya*, and afterward Yaśodā gave Kṛṣṇa to Pūtanā (4.10.21-28). Pūtanā was Kāṁsa's sister (ibid. 4.10.8). In her previous life, Pūtanā was the daughter of Mahārāja Bali. When she saw Vāmana, she desired to have a son like Him (ibid. 4.10.40-43).

10.6.14

patamāno 'pi tad-dehas tri-gavyūty-antara-drumān |
cūrṇayāmāsa rājendra mahad āsīt tad adbhutam ||

patamānaḥ—while falling; *api*—even (or although) (or also); *tad-dehaḥ*—her body; *tri-gavyūti-antara*—within three *gavyūtis* (i.e. within six *krośas* or twelve miles); *drumān*—trees; *cūrṇayāmāsa*—crushed; *rājendra*—O king of kings; *mahat*—very; *āsīt*—became; *tad*—that [crushing]; *adbhutam*—astonishing.

Vīra-Rāghava—

tad-dehaḥ patamānaḥ api tri-gavyūty-antara-drumān cūrṇayāmāsa. rājendra! tad (śarīraṁ) mahad adbhutam āsīt.

{*athavā: rājendra! tad-dehaḥ api patamānaḥ tri-gavyūty-antara-drumān cūrṇayāmāsa. tad (cūrṇanaṁ) mahad adbhutam āsīt.*}

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

rājendra! (pīḍāveśād grāmam apy ullāṅghya tad-bahiḥ) patamānaḥ api tad-dehaḥ tri-gavyūty-antara-drumān cūrṇayāmāsa. tad (śarīraṁ) mahad adbhutam āsīt.

While falling, her body crushed trees within a twelve-mile radius. This was greatly astonishing, O king of kings.

Śrīdhara Svāmī—“Although falling (*patamāno* 'pi = *patan api*), her body (*tad-dehaḥ* = *tasyāḥ dehaḥ*) turned trees that were within twelve miles (*tri-gavyūty-antara-drumān* = *ṣaṭ-krośa-madhya-vartinaḥ drumān*) into powder (*cūrṇayāmāsa* = *cūrṇi-cakāra*).”

Viśvanātha Cakravartī—*Patamānaḥ* should read *patan* (while falling). The drift is she scrambled out of the house because of her great pain, went out of the village and fell in a faraway place. The sense of *api* (also) is: She killed living beings while she was dead too.

The compound *tri-gavyūty-antara-drumān* means: *ṣaṭ-krośa-madhya-vartinaḥ drumān*, “trees that are situated within twelve miles.” The crushing of trees that are so far, the crushing of trees exclusively, and going beyond the village: this is very astonishing. It is said in *Vaiṣṇava-toṣaṇi* that the trees in Kāṁsa’s garden and the delectable fruits of those trees [were crushed].

Sanātana Gosvāmī—That is just what he says with *patamānaḥ* and so on. (“The residents of Vraja were protected from Pūtanā’s body.” BVT 10.6.13) Previously, while she was alive, she caused the death of living entities, and now, even while dead she killed many living entities. That is the sense of *api*. *Patamānaḥ* should read *patan*. Or *api* is connected with *tad-dehaḥ* (her body): Her body too was a killer of sorts, by the size and the weight of it.

Jīva Gosvāmī—He mentions other astonishing facts in that regard. She killed living entities not only while she was alive, but also when she was dying: Thus *atitarām* (to a higher degree) is the sense of the word *api*.

The crushing of trees that span twelve miles and being crushed merely by that body were two other wonders. That too is the glory of the *līlā-śakti* of the Lord: With the word *rājendra* he praises him to make him understand this.

Krama-sandarbhā—That her body only crushed trees and that the

land was not devoid of people and cows constitute a twofold wonder that is only suggestive of the Lord's *śakti*.

Baladeva Vidyābhūṣaṇa—The sense of *api* (although) is: “Although dead, she harmed living entities.” Her falling outside of this town and the crushing only of trees in Kāṁsa's garden were the astonishing work of Hari.

Vallabhācārya—As regards *rājendra*: The slaying of Vṛtra was done by Indra. The vocative is used to make Parkīṣit believe.

Anvitārtha-prakāśikā—*Patamāno 'pi* signifies: “while also falling outside the village.” The suffix *śānac*, or else *cānaś*, in *patamānaḥ* is poetic license.

10.6.15-17

īṣā-mātrogra-damṣṭrasyaṁ giri-kandara-nāsikam |
gaṇḍa-śaila-stanaṁ raudraṁ prakīrṇāruṇa-mūrdhajam ||
andha-kūpa-gabhīrākṣaṁ pulināroha-bhīṣaṇam |
baddha-setu-bhujorv-aṅghri śūnya-toya-hradodaram ||
santatrasuḥ sma tad vīkṣya gopā gopyaḥ kalevaram |
pūrvam tu tan-niḥsvanīta-bhinna-hṛt-karṇa-mastakāḥ ||

īṣā—of a plow; *mātra*—[and are like] the measure (i.e. like the length, i.e. like the handle); *ugra-damṣṭra*—[the mouth,] in which the teeth are dreadful; *āsyam*—in which the mouth; *giri-kandara*—[are like] the caves of a mountain; *nāsikam*—in which the nostrils; *gaṇḍa-śaila-stana-stanam*—in which the breasts [are like] two boulders; *raudram*—ghastly; *prakīrṇa*—scattered; *aruṇa*—is reddish; *mūrdhajam*—in which the hair (“born from the head”);

andha-kūpa—[like] blind wells (i.e. wells that are concealed by vegetation etc.); *gabhīrākṣam*—in which the eyes are deep; *pulina*—[that resemble] riverbanks; *āroha-bhīṣaṇam*—frightful because of buttocks; *baddha-setu*—[are like] dams (“bound bridges”); *bhujā-ūru-aṅghri*—in which the arms, the shanks (or the thighs), and the feet; *śūnya-toya*—devoid of water (“in which the water is nil”); *hrada*—[is like] a lake; *udaram*—in which the belly;

santatrasuḥ—were completely terrified; *sma*—(a word used to fill the meter); *tat*—that (or her: *tad = tasyāḥ*); *vikṣya*—after seeing; *gopāḥ*—the cowherd men; *gopyaḥ*—the cowherd women; *kalevaram*—body; *pūrvam*—previously; *tu*—however; *tat-niḥsvanita*—by her sound; *bhinna*—were shattered; *hṛt-karṇa-mastakāḥ*—whose hearts, ears, and heads.

gopāḥ gopyaḥ (ca) iṣā-mātrogra-damṣṭrāsyam giri-kandara-nāsikam gaṇḍa-śaila-stanam raudram prakīrṇāruṇa-mūrdhajam andha-kūpa-gabhīrākṣam pulināroha-bhīṣaṇam baddha-setu-bhujorvaṅghri śūnya-toya-hradodaram tad kalevaram vikṣya santatrasuḥ. pūrvam tu (te ca tāḥ ca) tan-niḥsvanita-bhinna-hṛt-karṇa-mastakāḥ (abhūvan).

The cowherds, whose hearts, ears and heads had been rended by that sound at first, became completely terrified upon beholding her body: it was ghastly. The mouth had dreadful teeth that were the size of plows, the nostrils were like two caves, the breasts were like boulders, the hair was coppery and scattered, the eyes resembled two blind wells, the arms, legs, and feet looked like dams, and the belly was similar to a dry lake. Her body was frightful also because of the buttocks, which had assumed the likeness of riverbanks.

Śrīdhara Svāmī—“The cowherd men and the cowherd ladies (*gopā gopyaḥ = gopā gopyaḥ ca*) became completely terrified (*santatrasuḥ*) by seeing her (*tad = tasyāḥ*)¹¹³ body, in which the mouth contained teeth that were dreadful and were the size of the handle of a plow” (*iṣā-mātrogra-damṣṭrāsyam = iṣā lāṅgala-daṇḍaḥ tat-pramāṇogrāḥ damṣṭrāḥ yasmin tat tathā-bhūtam āsyam yasmin tat*).

With eight more adjectives of her body, he gives extra details in such a way that they are reasons the cowherds were completely terrified:

☆ *giri-kandara-nāsikam* means: *giri-kandara-van nāsike yasmin tat*, “The two nostrils in it are like two mountain caves.”

☆ *gaṇḍa-śaila-stanam* means: *gireḥ cyutau sthūlopalaḥ gaṇḍa-śailau*

113 This is another instance of the rule *supām su-luk* (*Aṣṭādhyāyī* 7.1.39).

tāv iva stanau yasmin tat, “The two breasts on it are like two boulders fallen from a mountain.”

✧ *raudram* means *ghoram*, “ghastly.”

✧ *prakīrṇāruṇa-mūrdhajam* means: *prakīrṇāḥ aruṇāḥ mūrdha-jāḥ yasmin tat*, “The hair on it is scattered and reddish.”

✧ *andha-kūpa-gabhīrākṣam* means: *andha-kūpāv iva gabhīre akṣiṇī yasmin tat*, “The two eyes in it are deep like two blind wells.”

✧ *pulināroha-bhīṣaṇam* means: *pulina-vad ārohau jaghane tābhyām bhīṣaṇam*, “frightful because of two buttocks akin to riverbanks.”

✧ *baddha-setu-bhujorv-aṅghri* means: *baddhāḥ setavaḥ iva bhūjau ūrū aṅghri ca yasmin tat*, “In it, the arms, the shanks and the feet resemble dams.”

✧ *śūnya-toya-hradodaram* means: *śūnya-toya-hradaḥ iva udaram yasmin tat*, “The belly on it is like a lake with no water.”

With *pūrvam tu* he says that right at first (*pūrvam tu = pūrvam eva*) they were terrified because of her noise: “The cowherds’ hearts, ears and heads were shattered by her noise” (*tan-niḥsvanīta-bhinna-hṛt-karṇa-mastakāḥ = tasyāḥ niḥsvanitam śabdaḥ tena nirbhinnāni hṛt-karṇa-mastakāni yeṣām te*). Then they saw her and became extremely afraid.

Viśvanātha Cakravartī—(The commentary is the same. In addition:) The compound *tan-niḥsvanīta-bhinna-hṛt-karṇa-mastakāḥ* modifies both the *gopas* and the *gopīs*. (*tan-niḥsvanīta-bhinna-hṛt-karṇa-mastakāḥ = tasyāḥ śabdena bhinnāni vidirṇāni hṛd-ādīni yeṣām te tāḥ ca*)

Jīva Gosvāmī—(Additions are underlined.) The words beginning from *īṣā* form one set of three verses. With eight modifiers, starting from *īṣā-mātrogra-damṣṭrāsyam*, Śukadeva illustrates that her body was ghastly (*raudram*).

The cowherds became completely afraid (*santatrasuḥ = samyak trastāḥ babhūvuḥ*) for Śrī Kṛṣṇa’s sake, on account of an upsurge of their love for Him, when they understood that she was a demon, because at first her sound was very harsh and because at this time they saw her real form. *Sma* has the sense of *prasiddhi* (well-known). The drift is: That was already clear.

Baladeva Vidyābhūṣaṇa—The syntactical connection (prose order) is: *gopāḥ gopyaḥ ca tat-kalevaram vikṣya santatrasuḥ. Bhīṣaṇam* means *bhayaṇ-karam* (causing fear).

“At the very beginning (*pūrvam tu = pūrvam eva*), the *gopas*’ and the *gopīs*’ hearts and so on had almost been shattered by that formidable sound” (*tan-niḥsvanita-bhinna-hṛt-karṇa-mastakāḥ = ghora-śabdena bhinnāni vidīrṇa-prāyāṇi hṛd-ādini yeṣāṃ yāsāṃ ca tathā*).

10.6.18

*bālam ca tasyā urasi kṛḍantam akuto-bhayam |
gopyas tūrṇam samabhyetya jagṛhur jāta-sambhramāḥ ||*

bālam—the boy; *ca*—and; *tasyāḥ*—of her; *urasi*—on the chest; *kṛḍantam*—who was playing; *akuto-bhayam*—fearlessly (“in such a way that there was no fear from anywhere”); *gopyaḥ*—the cowherd women; *tūrṇam*—quickly; *samabhyetya*—after coming near; *jagṛhuḥ*—took; *jāta*—took place; *sambhramāḥ*—whose frenzy.

tasyāḥ (pūtanāyāḥ) urasi kṛḍantam akuto-bhayaṃ bālam (vikṣya) gopyaḥ jāta-sambhramāḥ (satyaḥ) (tam) tūrṇam ca samabhyetya (tam) jagṛhuḥ.

Seeing the fearless boy playing on Pūtanā’s chest, the cowherd ladies became frenetic: They hurriedly went there, took Him and brought Him home.

Viśvanātha Cakravartī—He was playing (*kṛḍantam*) on the chest (*urasi*), which was high like a mountain. Some Vrajavāsīs who lived outside of the village had wanted to see Him but were unable to enter the maternity room, and so Hari was going out of the village to delight them.

Sanātana Gosvāmī—The word *bālam* (toddler) implies that those ladies thought of Him as a boy and loved Him very much. He was *akuto-bhayam*, meaning: *na kuto ’pi bhayam anyeṣāṃ api yasmāt tam*, “He because of whom others too have no fear of anything.”

Hence “He was playing (*krīḍantaṁ* = *krīḍāṁ kurvantaṁ*) on her chest (*tasyāḥ urasī*),” that is to say He was playing by acting with His glorious hands and feet by way of glancing and concomitant smiling.

Or the sense is He had no fear of her loud noise (*akuto-bhayam* = *na jātaṁ kuto 'pi tan-mahā-nādādeḥ bhayaṁ yasya tathā-bhūtaṁ*).

Therefore: “The cowherd ladies, whose astonishment took place—or whose frenzy of joy took place (*jāta-sambhramāḥ* = *jātaḥ sambhramāḥ vismayaḥ harṣāvegaḥ vā yāsāṁ tathā-bhūtāḥ satyaḥ*)—went right up to Him (*samabhyetya* = *samyag abhimukhaṁ gatvā*)—by climbing Pūtanā’s big and tall body, which had fallen—, and took Him home.”

The gist is the cowherd ladies were naturally confounded out of affection and have all the *śaktis*. It’s understood that for the most part these ladies were Śrī Vrajeśvarī’s friends, given that they set out to protect Him with a love that resembled a mother’s affection.

Jīva Gosvāmī—Here Śukadeva says: Only the cowherd ladies who knew that the boy had been abducted and who were near Yaśodā left behind Yaśodā and Rohiṇī, who were utterly bewildered, ran hurriedly, took that boy from Pūtanā’s dead body and brought Him home.

(Additions are underlined:) Nonetheless, those ladies’ upsurge of love, by conceiving of Him as a boy and by bringing about the perfect manifestation of all His pastimes, is implied by the word *bālam*. He was *akuto-bhayam* only because He was a toddler, but in truth *akuto-bhayam* means: *na kuto 'pi bhayaṁ anyeṣāṁ api yasmāt tam*, “He because of whom even others have no fear from anywhere.” For this reason, “He was playing (*krīḍantaṁ* = *krīḍāṁ kurvantaṁ*) on her chest (*tasyāḥ urasī*),” that is to say He was playing by means of acting with His glorious hands and feet by way of glancing and concomitant smiling.

Therefore: “The cowherd ladies, whose astonishment took place—or whose frenzy of joy took place (*jāta-sambhramāḥ* = *jātaḥ sambhramāḥ vismayaḥ harṣāvegaḥ vā yāsāṁ tathā-bhūtāḥ satyaḥ*)—went right up to Him (*samabhyetya* = *sākṣāt*¹¹⁴ *abhimukhaṁ gatvā*)—

114 Two out of the six manuscripts consulted by Purī Dāsa have the reading *samyak* instead of *sākṣāt*.

by climbing Pūtanā's big and tall body, which had fallen—, and took Him home.”

The cowherd ladies did this because they were naturally confounded out of affection, and only because of that those ladies possess all the *śaktis*. Likewise they will also speak the knowledge of *nyāsa* and so on (10.6.22-26). It's understood that for the most part these ladies were Śrī Vrajeśvarī's friends, given that they set out to protect Him with a love that resembled a mother's affection.

Vallabhācārya—The meaning of *bālaṁ ca* is *bālaṁ dṛṣtvā* (upon seeing the boy). The participle *vikṣya* (upon seeing) in the previous verse is carried forward here. Or the sense of *ca* is they saw both the boy and Pūtanā.

10.6.19

*yaśodā-rohiṇībhyāṁ tāḥ samam bālasya sarvataḥ |
rakṣām vidadhire samyag go-puccha-bhramaṇādibhiḥ ||*

yaśodā-rohiṇībhyāṁ—with Yaśodā and Rohiṇī; *tāḥ*—those ladies (the [other] cowherd ladies); *samam*—with; *bālasya*—of the child; *sarvataḥ*—everywhere; *rakṣām vidadhire*—protected (“did protection”); *samyak*—completely; *go-puccha-bhramaṇa-ādibhiḥ*—by waving the tail (the switch) of a cow, and so on.

Vīra-Rāghava—

(tataḥ) tāḥ (gopyaḥ) yaśodā-rohiṇībhyāṁ samam bālasya (śrī-krṣṇasya) go-puccha-bhramaṇādibhiḥ (upāyair) sarvataḥ samyag rakṣām vidadhire.

Then the cowherds, accompanied by Yaśodā and Rohiṇī, completely protected the child by waving a cow's switch, and so on, in the direction of all His limbs.

Viśvanātha Cakravartī—Yaśoda and Rohiṇī were not prominent in protecting Him because they were distracted by the rise of anguish. They waved those things everywhere, that is, on all the limbs (*sarvataḥ* = *sarveṣu aṅgeṣu*). Because of the word *ādi* (etc.), they also

protected Him by performing a lustration with mustard seeds, by touching with the corner of a basket used for winnowing, and so on.

Jīva Gosvāmī—(Additions are underlined.) With the term *bālasya* (of the toddler), Śukadeva makes the appropriateness of such a loving protection understood.

The phrase *yaśodā-rohiṇibhyām samam* (with Yaśodā and Rohiṇī) is used because they were not prominent in that regard since they were unable to do anything at first: They were extremely disturbed by fearing that some evil would befall the child. It's understood that they were together to completely mitigate their anguish.

The sense of *sarvaśaḥ* (entirely; on all sides) (a variant reading of *sarvataḥ*) is: *samyag-uttara-prakāraṁ yathā syāt*, “in such a way that the method was complete and the best,” because of the varieties of objects and because of the varieties of external procedure and internal procedure. The suffix *śas* in *sarvaśaḥ* has the sense of auspiciousness and is applied after a *kāraka* that has the meaning of ‘many’.¹¹⁵ The sense is: *sarvatra eva*, “everywhere without exception,” because of the varieties of external and internal.

Because of the word *ādi*, they also protected Him by performing a lustration with mustard seeds, by touching with the corner of a basket used for winnowing, and so on.

Krama-sandarbhā—Śrī Yaśodā and Śrī Rohiṇī were not foremost due to being subject to anguish.

Baladeva Vidyābhūṣaṇa—Because Yaśoda and Rohiṇī were not prominent in carrying out the protection, since they were distracted due to anguish, the instrumental case in *yaśodā-rohiṇibhyām* takes place by the rule: *saha-yukte 'py apradhāne*, “When there is a connection with *saha* [or with any other word that means ‘with’.] the instrumental case is used for a secondary thing or person” (*Aṣṭādhyāyī* 2.3.19) (*sahārthair apradhāne tṛtīyā*, HNV 676).

115 The rule is: *bahv-alpārthāt kārakāc chas māṅgalikye* (*Hari-nāmāmṛta-vyākaraṇa* 1275). The suffix *śas* is also ordained in another meaning after numerals and so on.

Vallabhācārya—“The ladies did (*vidadhire* = *kṛtavantyaḥ*) the *rakṣā* (protection),” which is a particular type of deed. The sense of *samyag* (completely) is: “They brought about the presence of the presiding deities in their respective places.” (This is confirmed in the next verse.)

At first they waved a cow’s tail and so on. Holy places exist in the tail of a cow. By waving those tails and reciting a mantra, the *tīrthas* (holy places) existing there are established all around. Waving a cow’s tail removes a connection with demons that were in those limbs, or it removes the triad known as *ādhibhautika* (trouble caused by other living entities) etc. (*ādhyātmika*, trouble caused by the body and mind, and *ādhidāivika*, trouble caused by natural disturbances). What is undesirable, such as *ādhibhautika*, goes away by the influence of a holy place.

10.6.20

go-mūtreṇa snāpayitvā punar go-rajasārbhakam |
rakṣām cakruḥ ca śakṛtā dvādaśaṅgeṣu nāmabhiḥ ||

go-mūtreṇa—with cow’s urine; *snāpayitvā*—after bathing; *punah*—again; *go-rajasā*—with the dust of cows; *arbhakam*—the child; *rakṣām cakruḥ*—they protected (“they did protection”); *ca*—and; *śakṛtā*—with cow’s dung; *dvādaśa-ṅgeṣu*—on twelve [bodily] parts; *nāmabhiḥ*—with names.

(*tāḥ*) *arbhakam go-mūtreṇa snāpayitvā punar go-rajasā ca (abhiṣicya) śakṛtā nāmabhiḥ (keśavādyaiḥ) dvādaśaṅgeṣu rakṣām cakruḥ*.

Bhaktisiddhānta Sarasvatī—

go-mūtreṇa punar go-rajasā arbhakam snāpayitvā śakṛtā dvādaśaṅgeṣu (keśavādi-dvādaśa-)nāmabhiḥ rakṣām cakruḥ ca.

Gaṅgā Sahāya (Anvītārtha-prakāśikā)—

arbhakam go-mūtreṇa snāpayitvā punar go-rajasā ca (snāpayitvā) śakṛtā (keśavādi-bhagavan-)nāmabhiḥ dvādaśaṅgeṣu (tilaka-sthāneṣu) rakṣām cakruḥ.

They bathed the child with cow urine, and again with dust gathered

from cows' hooves. Then they performed the protection on twelve body parts by uttering names and applying cow dung.

Śrīdhara Svāmī—“On twelve parts (*dvādaśāṅgeṣu*)” beginning from the forehead. *Nāmabhiḥ* (with names) signifies: *keśavādi-dvādaśa-nāmabhiḥ*, “with twelve names, beginning from Keśava.”

Viśvanātha Cakravartī—*Śakṛtā* means *gomayena* (with cow dung). “On twelve parts (*dvādaśāṅgeṣu*)” beginning from the forehead. “With names (*nāmabhiḥ*),” beginning from Keśava.

Sanātana Gosvāmī—He describes the completeness (*samyaktvam*) (ref. *samyak* in the previous verse): “They protected Him on twelve parts beginning from the forehead, with cow dung (*śakṛtā* = *gomayena*) and with twelve names beginning from Keśava.” They are mentioned in the *Uttara-khaṇḍa* of *Padma Purāṇa* in the context of applying *tilaka*:

*lalāṭe keśavaṁ dhyāyen nārāyaṇaṁ athodare |
vakṣaḥ-sthale mādhaveṇ tu govindaṁ kaṇṭha-kūpake ||
viṣṇuṁ ca dakṣiṇe kuṣau bāhau ca madhusūdanaṁ |
trivikramaṁ kandhare tu vāmanaṁ vāma-pārśvake ||
śrīdharaṁ vāma-bāhau tu ṛṣikeśaṁ tu kandhare |
prṣṭhe ca padmanābhaṁ ca kaṭyāṁ dāmodaraṁ nyaset ||*

“One should meditate on Keśava and appoint Him on the forehead, likewise with Nārāyaṇa on the belly; Mādhava on the chest; Govinda on the hollow of the neck; Viṣṇu on the right side of the belly; Madhusūdana on the right arm, but Trivikrama at the top; Vāmana on the left side of the belly; Śrīdhara on the left arm, but Ṛṣikeśa at the top; Padmanābha at the top of the back; and Dāmodara on the waistline in the back.”

Moreover, these are the presiding deities of the twelve months, beginning from Mārgaśīrṣa respectively. Although there are many other injunctions as regards safeguarding, still, since they naturally are the topmost Vaiṣṇavas only the injunction of protecting by the

Lord's names appeals to them, hence they performed the protection only in that way.

Jiva Gosvāmī—(The commentary is the same, except that the last paragraph is edited thus:) Given that they naturally are the topmost Vaiṣṇavas, it was automatically understood that the injunction of protecting by uttering names of the Lord was carried out.

Baladeva Vidyābhūṣaṇa—Thus, because they performed a protection only with the Lord's names, it's obvious that they are pure Vaiṣṇavas.

Vira-Rāghava—With *go-mūtreṇa* (with cow's urine) and so on he elaborates on the word *ādi* in *go-puccha-bhramaṇādibhiḥ* (waving a cow's tail, etc.).

Vallabhācārya—Someone might ask: “Well, why are they doing that on the Lord?” Śukadeva answers that with *arbhakam* (child). Moreover, *go-rajās* (dust on cows) signifies: *go-khura-mṛttikā*, “the dirt on cows' hooves.” That, along with cow urine (*śakṛtā* = *sa-śakṛtā*), was placed on the body parts. [Afterward, the names were uttered.]

10.6.21

gopyaḥ saṁsprṣṭa-salilā aṅgeṣu karayoḥ prthak |
nyasyātmany atha bālasya bīja-nyāsam akurvata ||

gopyaḥ—the cowherd ladies; *saṁsprṣṭa-salilāḥ*—by whom water was touched (i.e. having sipped water); *aṅgeṣu*—on the limbs; *karayoḥ*—on the hands; *prthak*—separately; *nyasya*—after placing (i.e. after doing *bīja-nyāsa*); *ātmani*—in regard to themselves (or *ātmani* = *ātmanah*, own); *atha*—afterward; *bālasya*—of the boy; *bīja-nyāsam*—the *bīja-nyāsa* (see explanations below); *akurvata*—did.

atha gopyaḥ saṁsprṣṭa-salilāḥ (satyaḥ) ātmani aṅgeṣu karayoḥ (ca) prthak (ajādy-ekādaśa-bijāni) nyasya bālasya (aṅgeṣu tathā eva) bīja-nyāsam akurvata.

Baladeva Vidyābhūṣaṇa—

gopyaḥ (pūrvam) saṁsprṣṭa-salilāḥ ātmani aṅgeṣu karayoḥ (ca) prthak (ajādy-ekaikādaśa-bījaṁ) nyasya atha bālasya (aṅgeṣu tathā eva) bīja-nyāsam akurvata.

The cowherd ladies performed ācamana and carried out bīja-nyāsa one by one on their hands and other bodily parts. Then they did bīja-nyāsa on the boy's bodily parts.

Śrīdhara Svāmī—In this verse he says that at first they had not sipped water and had performed the protection only out of intense perplexity. Then, after somewhat catching their breath, they performed the *bīja-nyāsa* with the purport.

“The cowherd ladies, who had sipped water (*saṁsprṣṭa-salilāḥ* = *ācāntāḥ*), placed the *bīja* (*nyasya* = *bījaṁ nyasya*) separately (*prthak*) on the hands (*karayoḥ*) and on parts (*aṅgeṣu*) on the body (*ātmani*), and did it in the same way (*akurvata* = *tathā eva akurvata*) on the limbs of the boy too (*bālasya* = *bālasya aṅgeṣu api*).”

Of the eleven *bījas*, beginning from Aja (ref. the next verse), three pertain to the purification of the hands and eight pertain to the hands. Therefore here they applied each *bīja*, beginning from Aja, on its corresponding limb, beginning from the feet.

Viśvanātha Cakravartī—In this verse he says that at first they had not sipped water and had performed the protection only out of intense perplexity. After catching their breath, they performed the protection in accordance with the injunctions.

Ātmani stands for *ātmanah* (own). “The cowherd ladies, who had sipped water (*saṁsprṣṭa-salilāḥ* = *ācāntāḥ*), did their own *aṅga-nyāsa* and *kara-nyāsa* (*aṅgeṣu karayoś ca nyasya* = *aṅga-nyāsa-kara-nyāsau kṛtvā*). Afterward (*atha* = *anantaram*), they did *bīja-nyāsa* on the limbs of the boy (*bālasya* = *bālasya aṅgeṣu*),” beginning from the feet.

Bīja-nyāsam (placing the seed) means placing (applying, uttering) the first syllable of a name, beginning from Aja, which has an *anusvāra* and adding the word *namaḥ* (obesance to). This means they did it as follows: *aṁ-namo 'jas tavāṅghrī avyāt. maṁ-namo*

maṇimāms tava jānuni avyāt, “*Am namaḥ*; May Aja protect your feet. *Maṇ namaḥ*; May Maṇimān protect your knees,” and so forth.

Jīva Gosvāmī—(Additions are underlined.) *Atha* means: *rakṣānantaram*, “after the procedure of protection.” Here too, as in verse 19, the word *gopyaḥ* (the cowherd ladies) excludes Yaśodā and Rohiṇī. The same differentiation will be made in verse 30: *gopibhiḥ* (by the cowherd ladies) and *mātā* (the mother, Yaśodā).

By looking at the next verse, here it’s understood that they did eleven *bījas*, from Aja to Īśvara. A *bīja* is the first syllable of a holy name along with an *anusvāra*, and ends with the word *namaḥ*.

Baladeva Vidyābhūṣaṇa—“At first, they separately placed each of the eleven *bījas*, beginning from *aja*, on the hands (*karayoḥ*), and on parts (*aṅgeṣu*) on their bodies (*ātmani* = *sva-dehe*). Thereafter (*atha*) they did *bīja-nyāsa* in the same way on the limbs of the boy” (*bālasya* = *bālasya aṅgeṣu*).

Anvitārtha-prakāśikā—*Ātmani* is the locative case, but has the sense of the genitive (own). The procedure is this: *am namaḥ* on the right palm, *am namaḥ* on the left palm,¹¹⁶ *yaṁ namaḥ* on the back of each hand, *am namaḥ* on the junctions of the right fingers, *haṁ* on the right wrist, *keṁ namaḥ* on the right elbow, *im namaḥ* on the right upper arm, *im namaḥ* on the junctions of the left fingers, *viṁ namaḥ* on the left wrist, *uṁ namaḥ* on the left elbow, and *in namaḥ* on the left upper arm.

Similarly: *am namaḥ* on the feet, *am namaḥ* on the knees, *yaṁ namaḥ* on the thighs, *am namaḥ* on the hips, *haṁ* on the abdomen, *keṁ namaḥ* in the heart, *im namaḥ* on the chest, *im namaḥ* on the neck, *viṁ namaḥ* on the arms, *uṁ namaḥ* on the face, and *in namaḥ* on the head.

116 Concerning the next verse, Gaṅgā Sahāya and Vira-Rāghava have the reading: *ajo 'ghry aṇimāms* instead of: *ajo 'nghri maṇimāms*. The meaning of *Aṇimān* (infinitesimal) is explained by the latter. In the reading *maṇimāms*, the *bīja* is: *maṇ namaḥ*. The *bījas* follow the names mentioned in verse 22.

10.6.22

*avyād ajo 'ṅghri maṇimāns tava jānv athorū
 yajño 'cyutaḥ kaṭi-taṭam jaṭharam hayāsyah |
 hṛt keśavas tvad-ura īśa inas tu kaṇṭham
 viṣṇur bhujaṃ mukham urukrama īśvaraḥ kam ||
 (vasanta-tilakā)*

avyāt—may protect; *ajāḥ*—Aja (“birthless”); *aṅghri*—leg (two legs); *maṇimān*—Maṇimān (“who has a jewel (the Kaustubha)”); *tava*—Your; *jānu*—knee (two knees); *atha*—afterward (or a particle used in the sense of auspiciousness); *ūrū*—two thighs; *yajñah*—Yajña (“Sacrifice [personified]”); *acyutaḥ*—Acyuta (“who doesn’t fall”); *kaṭi-taṭam*—the hips (or the loins)¹¹⁷ (“the edge of the hips”); *jaṭharam*—abdomen; *hayāsyah*—He who has the face of a horse (i.e. Hayagrīva (“who has the neck of a horse”)); *hṛt*—heart; *keśavaḥ*—Keśava (“He who killed Keśi”); *tvat*—Your; *uraḥ*—chest; *īśaḥ*—Īśa (“the master” or “He who is capable”); *inaḥ*—Nārāyaṇa (“the master”); *tu*—(a word used to fill the meter); *kaṇṭham*—neck; *viṣṇuḥ*—Viṣṇu; *bhujaṃ*—arm (two arms); *mukham*—face (or mouth); *urukramaḥ*—Urukrama (“whose steps were wide”); *īśvaraḥ*—Īśvara (“the master” or “He who is capable”); *kam*—head.

ajāḥ tava aṅghri avyāt. atha maṇimān (tava) jānu (avyāt). yajñah (tava) ūrū (avyāt). acyutaḥ (tava) kaṭi-taṭam (avyāt). hayāsyah (tava) jaṭharam (avyāt). keśavaḥ (tava) hṛt (avyāt). īśaḥ tvad-uraḥ (avyāt). inah tu (tava) kaṇṭham (avyāt). viṣṇuḥ (tava) bhujaṃ (avyāt). urukramaḥ (tava) mukham (avyāt). īśvaraḥ (tava) kam (avyāt).

“May Aja protect Your feet, Maṇimān Your knees, Yajña Your thighs, Acyuta Your hips, Hayagrīva Your abdomen, Keśava Your heart, Īśa Your chest, Ina Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head.

Śrīdhara Svāmī—*Aṅghri* (foot) stands for *aṅghrī* (two feet). *Jānu* (knee) stands for *jānunī* (two knees). *Bhujaṃ* (arm) stands for *bhujau* (two arms). *Kam* means *śiraḥ* (head).

117 Apte’s Dictionary says *kaṭi* means hips, and *kaṭi-taṭa* means loins.

Viśvanātha Cakravartī—In this verse and in the next ones he says they carried out the protection. *Aṅghri* (foot) stands for *aṅghrī* (two feet). *Maṇimān* is a name: He is a special manifestation of the Lord. *Jānu* (knee) stands for *jānuni* (two knees). *Hṛt* means *jīvādhāra-padmam* (the lotus that is the substratum of the soul). *Uraḥ* means *vakṣaḥ* (chest).

Sanātana Gosvāmī—Having declared it, he only talks about it. The significance of Aja and so on lies merely in the names, for the most part. *Maṇimān* means *kaustubhī* (He has the Kaustubha). Although the usage of each holy name has an equal significance—that has already been explained by the writer of *Śrī-bhagavan-nāma-kaumudī* [Lakṣmīdhara] and by others—, still the intent is to bring about a quick appearance of various potencies that way, since various types of wording have the nature of a mantra. Or, in accordance with *Śrī Viṣṇu-dharma* and so on, the usage of those various names here and there, in this regard in particular, is in consideration of a particular purpose.

There is a difference between *hṛt* (heart) and *uras* (chest) on account of a distinction between the lower portion and the higher portion.

Jiva Gosvāmī—Moreover, with these verses he says that they carried out the protection. There is a deletion of the case endings of both *aṅghri* and *janu*, in accordance with the *sūtra* pertaining to the Vedas that begins: *supām su-luk*, “[In the Vedas,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39). As regards *bhujam*, there is a deletion of a case ending: the replacement *am* is used instead of *au*.

Aja and the others are different *mūrtis*, whose chief element is those various names, like Keśava and so on. *Maṇimān* too is a so called form of the Lord. *Hṛt* means: *jīvādhāra-padmam*. *Uraḥ* means *vakṣaḥ*.

Baladeva Vidyābhūṣaṇa—There is a deletion of a case ending (*supo luk*)¹¹⁸ in *aṅghri* and in *jānu*, by the rule *supām su-luk*. Concerning

118 Here Baladeva Vidyābhūṣaṇa indicates that *supām su-luk* just means: *supām luk*, “deletion of case endings.”

bhujam, *am* is used instead of *au*, by the rule: *vyatyayo bahulam*, “Discrepancies of case endings are various [in the Vedas]” (*Aṣṭādhyāyī* 3.1.85).

Vijayadhvaja Tīrtha—*Atha* means *anantaram* (afterward). Or the sense is it creates auspiciousness.

Vira-Rāghava—Now he illustrates the injunction regarding the protection by means of *kavaca* (armor; mystical syllable), *mantra*, and *japa*. *Jaṭharam* means *udaram* (abdomen), the portion above the navel.

The name Aja means He has no birth dependent on karma. Aṇimān (instead of the reading Maṇimān) means: *aṇoḥ jīvasya api antārātmatayā praveśa-yogya*, “As the inner Soul He is able to enter a soul.”¹¹⁹

Yajña means: (1) *yajñārādhyā*, “He should be worshiped by means of Vedic sacrifice,” (2) *yajña-bhuk*, “the enjoyer of Vedic sacrifices,” and (3) *tat-phala-da*, “He bestows the results of Vedic sacrifices.”

Ina means: *sarva-vyāpaka*, “He pervades everything.” The verbal root is *i[n]* *gatau* (to go).¹²⁰ Or the sense of *gati* is *buddhi* (knowledge), thus Ina means *sarva-jña* (omniscient). In that way there is fault of repetition with regard to *viṣṇuḥ*. Viṣṇu means: *vyāpaka* (omnipresent). The verbal root is *viṣ[ṭ]* *vyāptau* (to pervade).

Īśvara means: *sarvāntarātmā*, “the Soul within everyone.” Īśa means *sarvādhipati*, “overlord.” Therefore there is no *paunaruktyam*: All-pervasiveness is expressed by the word *viṣṇu*, but the state of being the substratum of the pervasion by means of commanding is

119 The base word *aṇiman* (minuteness) is made by applying the suffix *iman[ic]* after *aṇu*. However, the name Aṇimān is irregular because *iman[ic]* is only applied in *bhāve prayoga* (passive impersonal), whereas the meaning of Aṇimān is in *kartari-prayoga* (active voice). *Amara-koṣa* (3.5.15) states: *lyuḥ kartarīmanij bhāve kaḥ*, “The suffix *lyu* is applied in *kartari prayoga*, and *iman[ic]* and *[k]* are applied in *bhāve prayoga*.”

120 The word Ina is made by *Uṇādi-sūtra* (3.2): *in-siñ-ji-diñ-uṣy-avibhyo nak*, “The suffix *na[k]* is added after the verbal roots *i[n]*, *ṣi[ñ]*, *jī*, *dī[ñ]*, *uṣ*, and *av*.” The definition is: *inaḥ sūrye prabhau*, “Ina means sun, and master.” (*Amara-koṣa* 3.3.111)

expressed by the word *īśvara*.¹²¹

Vallabhācārya—*Hṛd* signifies *hrdayam*. *Inaḥ* denotes Nārāyaṇa, who is within the sun: “May He protect the throat (*kaṇṭham*) (or the neck).” That is the place of Sarasvatī.

10.6.23

cakry agrataḥ saha-gado harir astu paścāt
tvat-pārśvayor dhanur-asī madhu-hājanaś ca |
koṇeṣu śaṅkha urugāya upary upendras
tārksyaḥ kṣitau haladharaḥ puruṣaḥ samantāt ||
(vasanta-tilakā)

cakrī—who has the *cakra*; *agrataḥ*—in front; *saha-gadaḥ*—who is accompanied with the mace; *hariḥ*—Hari; *astu*—may He exist; *paścāt*—behind; *tvat-pārśvayoḥ*—on Your two sides; *dhanuḥ-asī*—[who wield] the bow and the sword; *madhu-hā*—the killer of Madhu; *ajānaḥ*—the birthless one; *ca*—and; *koṇeṣu*—in the corners; *śaṅkhaḥ*—who fills the conch; *urugāyaḥ*—Urugāya (“much praised”); *upari*—above; *upendraḥ*—Upendra (i.e. Vāmana); *tārksyaḥ*—Garuḍa¹²²; *kṣitau*—on Earth (i.e. below); *haladharaḥ*—Haladhara (Saṅkarṣaṇa, “the wielder of the plow”); *puruṣaḥ*—the Puruṣa; *samantāt*—on all sides.

hariḥ cakrī (tava) agrataḥ astu. saha-gadaḥ (hariḥ tava) paścāt (astu).
tvat-pārśvayoḥ dhanur-asī (bibhratau) madhu-hā ajanaḥ ca (āstām).
koṇeṣu śaṅkhaḥ urugāyaḥ (astu). upari upendraḥ tārksyaḥ (astu).
haladharaḥ kṣitau (astu). puruṣaḥ samantāt (astu).

121 The names *Īśa* and *Īśvara* mean the same, but *Īśa* has a general sense and is formed by applying the suffix *pac-āder a[t]* (HNV 821)—Pāṇini calls it *a[c]* (*Aṣṭādhyāyī* 3.1.134). *Īśvara* is made by the rule: *sthā-īśa-bhāsa-piśa-kasibhyo varah*, “The suffix *vara* is applied after the verbal roots *sthā*, *īś[a]*, *bhās[r]*, *piś[r]*, and *kas[a]* in the active voice in one of the following meanings: doing that as a habit, doing that as a duty, or doing that well” (HNV *Brhat* 1565). Pāṇini calls this suffix *vara[c]* (*Aṣṭādhyāyī* 3.2.175).

122 *Tārksya* means “a descendant of *Trkṣa* (Marīci).” Garuḍa is the son of Kaśyapa Muni who is the son of Marīci. Kaśyapa too is called *Tārksya*.

Baladeva Vidyābhūṣaṇa—

cakrī hariḥ (tava) agrataḥ astu, saha-gadaḥ (tu tava) paścāt (astu). tvat-pārśvayoḥ dhanur-asī madhu-hā ajanaḥ ca (astu). koṇeṣu śaṅkhaḥ urugāyaḥ (astu). upari upendraḥ (astu). tārksyaḥ kṣītau (astu). haladharaḥ puruṣaḥ samantāt (astu).

Vallabhācārya—

cakrī agrataḥ (rakṣatu). saha-gadaḥ paścāt (avyāt). hariḥ astu. tvat-pārśvayoḥ dhanur-asī madhu-hā ajanaḥ ca (avyāt). koṇeṣu (caturṣu vidikṣu) śaṅkhaḥ urugāyaḥ (avatu). upari upendraḥ tārksyaḥ (avyāt). kṣītau haladharaḥ (pālayatu). puruṣaḥ samantāt (pālayatu).

“May Hari be in front of You with the *cakra* and behind You with the mace. May Madhusūdana, wielding the bow, and Ajana, wielding the sword, be at Your sides. May Urugāya, who fills the conch, protect You in the four diagonal directions. May Upendra along with Garuḍa protect You above, may Haladhara protect You below, and may the Puruṣa protect You on all sides.

Śrīdhara Svāmī—In like manner, they did the protection as regards the cardinal directions. The syntactical connection is:

✧ *cakrī hariḥ tava agrataḥ astu*, “May Hari who has the *cakra* (*cakrī* = *cakra-sahitaḥ*) be in front of you.”

✧ *saha-gadaḥ hariḥ tava paścāt astu*, “May Hari who has the mace (*saha-gadaḥ* = *gadā-sahitaḥ*) be behind you.”

✧ *tvat-pārśvayoḥ dhanur-asī madhu-hā ajanaḥ ca etau āstām*, “May Madhu, the wielder of the bow, and Ajana, the wielder of the sword, be at your two sides” (*dhanur-asī madhu-hājanaḥ* = *dhanur-dharaḥ madhu-hā asi-dharaḥ ajanaḥ ca*).

✧ *śaṅkhaḥ urugāyaḥ koṇeṣu*, “May Urugāya, the wielder of the conch (*śaṅkhaḥ* = *śaṅkha-dharaḥ*), be in the four corners (*koṇeṣu* = *catur-koṇeṣu*).”

Kṣītau (on Earth) means: *adhastāt* (below).

Viśvanātha Cakravartī—(The commentary is the same. In addition:)

✧ *upari upendraḥ astu*, “May Upendra be above.”

✧ *tārksyaḥ kṣitau astu*, “May Garuḍa be below (*kṣitau* = *adhastāt*).”
 ✧ *haladharaḥ puruṣaḥ samantād astu*, “May Haladhara, the Puruṣa, be on all sides.”

Sanātana Gosvāmī—*Puruṣaḥ* means *puruṣottamaḥ* (the topmost Puruṣa).

Jīva Gosvāmī—‘Upendra along with Garuḍa’. *Puruṣaḥ* means *puruṣottamaḥ*.

Krama-sandarbhā—*Puruṣaḥ* means: *prakṛti-draṣṭā* (the observer of Material Nature).

Vīra-Rāghava—The name Hari signifies: *āśritārti-hara*, “He takes away the pain of those who have taken shelter.” *Dhanur-asī* means *dhanu-khaḍgau*. The word *bibhratau* (the two who wield) needs to be added. *Koṇeṣu* signifies: *āgneyādiṣu*, “in the [four diagonal] directions beginning from the south-east.” *Śaṅkhaḥ* means: *śaṅkhaḥ asya asti iti*, “He has the conch.” Because [*śaṅkha*] is an *arśa-ādi*, the suffix *a[c]* has the sense of *mat[up]*.¹²³

Haladhara, Śaṅkarṣaṇa, is below (*kṣitau* = *adhastāt*).¹²⁴ *Samantāt* means *sarvataḥ* (everywhere): In case some direction has not been mentioned, “May the Puruṣa, “the one who is situated in the caves of the hearts of all beings,” be everywhere (*sarvatra*).”

123 The rule is: *arśa-ādibhyo 'c*, “The suffix *a[c]* is applied [in the sense of *mat[up]*] after the words *arśas* and so on” (*Aṣṭādhyāyī* 5.2.127) (*arśa-āder a-rāmaḥ*, HNV *Bṛhat* 3021). In *Kāśikā*, Vāmana and Jayāditya do not mention the word *śaṅkha* in the list of *arśa-ādis*, but he says that the conventional list of *arśa-ādis* is not exhaustive. This is confirmed by *Siddhānta-kaumudī* (1933), but Jīva Gosvāmī gives a finite list that does not include *śaṅkha* (HNV *Bṛhat* 3021). Another explanation of the word *śaṅkha* here is that the suffix [*d*]*a[t]* is applied in the sense of *tasya pūraṇa* (a filler of that) after the word *śaṅkha*, by the rule: *tasya pūraṇe ḍaṭ*, “The suffix [*d*]*a[t]* is applied in the sense of *tasya pūraṇa* (“the completer of that amount” or “the filler of that”)” (*Aṣṭādhyāyī* 5.2.48) (*ac*, HNV 1217). Thus Urugāya fills the conch [with air]. The grammatical analysis is: *śaṅkhasya pūraṇaḥ* = *śaṅkhasya* + [*d*]*a[t]* = *śaṅkha* + [*d*]*a[t]* = *śaṅkha*.

124 Vīra-Rāghava does not mention Garuḍa.

Vallabhācārya—*Cakrī* signifies: *cakram gṛhītvā*, “after taking the *cakra*.” *Saha-gadaḥ* stands for *gadā-dharaḥ* (the wielder of the mace), in other words, *gadā-sahitaḥ* (He has the mace). The name Hari denotes: *sarva-duḥkha-hartā*, “He takes away all miseries.” *Harir astu* signifies: *hariḥ sthitaḥ san pālayatu*, “May Hari be present and protect You.” May Madhusūdana protect on the right side after taking the bow, and Ajana on the left after taking the sword. *Śaṅkhaḥ* stands for *śaṅkham gṛhītvā*, “after taking the conch.” The name Urugāya means: *urubhiḥ nārādādibhiḥ gīyate*, “He is praised by many, such as Nārada.” May Upendra and Tārksya protect above. *Tārksyaḥ* has the sense of: *garuḍārūḍhaḥ*, “He has mounted Garuḍa.” He is a Manvantara Avatāra.¹²⁵ May Saṅkarṣaṇa protect on the ground after taking the plow, and may the Puruṣa, Nārāyaṇa, within whom (as Brahman) everything abides, protect on all sides. Only He exists everywhere.

Anvitārtha-prakāśikā—*Astu* stands for: *rakṣatu*, “May he protect.” *Tārksyaḥ* signifies: *garuḍārūḍhaḥ*, “the one who has mounted Garuḍa”: “May He protect on the ground (*kṣītau*). May Haladhara, i.e. Saṅkarṣaṇa, protect below (*kṣītau* = *adhastāt*). May the Puruṣa, the inner controller in everyone, protect You from both moving beings and stationary entities everywhere (*samantāt* = *carācarebhyaḥ sarvataḥ*).”

10.6.24-26

indriyāṇi hr̥ṣīkeśaḥ prāṇān nārāyaṇo 'vatu |
śvetadvīpa-patiś cittam mano yogeśvaro 'vatu ||
pr̥śnigarbhas tu te buddhim ātmānam bhagavān paraḥ |
kṛīdantam pātu govindaḥ śayānam pātu mādharma ||
vrajaṇtam avyād vaikunṭha āśinaṁ tvām śrīyaḥ patiḥ |
bhuñjānam yajñabhuk pātu sarva-graha-bhayaṅkaraḥ ||

indriyāṇi—the senses; *hr̥ṣīkeśaḥ*—Hr̥ṣīkeśa (“the master of the senses”); *prāṇān*—the life airs; *nārāyaṇaḥ avatu*—may Nārāyaṇa safeguard; *śvetadvīpa-patiḥ*—the protector of Śvetadvīpa; *cittam*—

125 His name is Hari, the savior of Gajendra (*Laghu-bhāgavatāmṛta* 1.4.9).

the consciousness (i.e. the sub-conscious); *manaḥ*—the mind; *yogeśvaraḥ*—Yogeśvara (“the master of *yoga*”); *avatu*—may He protect;

prśnigarbhaḥ—Prśnigarbha; *tu*—specifically; *te*—Your; *buddhim*—intelligence; *ātmānam*—ego; *bhagavān*—the Lord; *paraḥ*—topmost; *kriḍantam*—[You] while [You are] playing; *pātu*—may He protect; *govindah*—Govinda; *śayānam*—[You] while [You are] resting; *pātu mādhabaḥ*—May Mādhava protect;

vrajaṇtam—[You] while [You are] walking; *avyāt vaikuṇṭhaḥ*—May Vaikuṇṭha protect; *āsinaṁ*—while [You are] sitting down; *tvām*—You; *śriyaḥ patiḥ*—Lakṣmī’s husband; *bhuñjānam*—[You] while [You are] eating (or enjoying); *yajña-bhuk pātu*—May Yajña-bhuk protect; *sarva-graha-bhayaṅkaraḥ*—who causes fear to all evil spirits (or to all the planets).

hr̥ṣikeśaḥ (tava) indriyāṇi avatu. nārāyaṇaḥ (tava) prāṇān (avatu). śvetadvīpa-patiḥ (tava) cittam (avatu). yogeśvaraḥ (tava) manaḥ avatu.

prśnigarbhaḥ tu te buddhim (avatu). bhagavān paraḥ (te) ātmānam (avatu). govindah (tvām) kriḍantaṁ pātu. mādhabaḥ (tvām) śayānam pātu.

vaikuṇṭhaḥ (tvām bāla-līlayā) vrajaṇtam avyāt. śriyaḥ patiḥ tvām āsinaṁ (avyāt). yajña-bhuk sarva-graha-bhayaṅkaraḥ (tvām) bhuñjānam pātu.

“May Hr̥ṣikeśa protect Your senses. May Nārāyaṇa safeguard Your life airs. May Vāsudeva, the master of Śvetadvīpa, guard Your subconscious. May Aniruddha, the Lord of Yoga, protect Your mind. May Prśnigarbha protect Your intelligence. May the topmost Bhagavān guard Your ego. May Govinda protect You while You play. May Mādhava protect You while You rest. May Lord Vaikuṇṭha protect You while You walk. May Lakṣmī’s husband protect You while You are sitting. And may Yajñabhuk, who gives fear to all the planets, protect You while You eat.

Śrīdhara Svāmī—Having effected the protection outwardly, they did the protection inwardly. He signifies this with *indriyāṇi* and so on.

10.6.25

Here *ātmānam* (soul) means *ahankāram* (ego).

Sanātana Gosvāmī—The repetition of *avatu* (may He protect) is due to an extreme engrossment in protecting, and likewise with *pātu* (10.6.25-26).

10.6.25

The topmost Bhagavān is Śrī Vāsudeva.

10.6.26

The adjective *sarva-graha-bhayaṅkaraḥ*, meaning “He causes fear to all the planets” (*sarva-grahānām bhayaṅkaraḥ*) is at the end of everything, and so it is connected to each name for the sake of removing, by those various special names, the detrimental effects of the planets—which are sometimes inauspicious—during His time at play, and so forth.

Jīva Gosvāmī—The words starting from *indriyāṇi* form one verse of six lines. The repetition of *avatu* is due to an extreme engrossment in protecting, and similarly with *pātu* (10.6.25-26).

10.6.25

The sense of *paraḥ bhagavān* is: *paraḥ yaḥ svayam bhagavān*, “the Supreme, who is Bhagavān Himself.” This is Sarasvatī’s discourse: “We request that an *aṁśa* (Avatāra) protect an *aṁśa* (limb). Let Svayam Bhagavān protect Himself (*ātmānam*).” Thus, it’s understood that these personalities are the Avatāras of those respective limbs and constitute His circle of expansions (*āvaraṇa*).

From *kṛīḍantam* there is one verse of six lines, which only comprises *govindaḥ* and so on in conformity with His games. “Govinda should protect His playing.” In this context, ‘Govinda’ signifies “He is devoted to playing in the midst of cows” (*go-madhye kṛīḍā-para*): The ladies thought He was some demigod. Mādhava is He whose feet are massaged by Lakṣmī: He rests on Śeṣa. This Mādhava should protect Him while He rests.

10.6.26

Vaikuṇṭha is the son of Vikuṇṭhā. The meaning is: He who mercifully went out of His palace by Himself, walking barefoot, to settle the dispute between Jaya and Vijaya on one hand and Sanaka and his brothers on the other, should protect Kṛṣṇa's walking.¹²⁶

Śrīyaḥ patih (Lakṣmī's husband) is Mahā-Nārāyaṇa, who abides on a golden throne in the spiritual sky. He should protect Kṛṣṇa's sitting. The meaning of Yajña-bhuk is clear. He should protect Kṛṣṇa when He eats (or when He enjoys). The word *sarva-graha-bhayaṅkaraḥ* is syntactically connected to each name for the sake of protecting Him from the detrimental effects of the planets too.

Baladeva Vidyābhūṣaṇa—*Ātmānam* means *ahaṅkāram*. Further, *indriyāṇi* and so on and *kṛḍantam* and so on are two verses of six lines each.

Śrīnātha Cakravartī—Because of: *kṛḍantam pātu govindaḥ* and so on, 'Govinda' and other names are eternally established, not only because of the *abhiṣeka* of Govinda (10.27.23), but also because of the statement: *govinda āsaṅgavam ātta-veṇuḥ*, "May Govinda,

126 The form of the Lord called Vaikuṇṭha does not live in Vaikuṇṭha. Vaikuṇṭha is the son of Śubhra and Vikuṇṭhā and was the Manvantara Avatāra during the fifth *manvantara*. He created a Vaikuṇṭha planet above Satyaloka, within the universe (*Laghu-bhāgavatāmṛta* 1.4.13). As regards Vaikuṇṭha in the meaning of the transcendental abode, the explanation is as follows: Vikuṇṭha is a name of the Lord. For example, commenting on the passage *vaikuṇṭham tad-adhiṣṭhānam vikuṇṭham* (*Bhāgavatam* 3.16.27), Viśvanātha Cakravartī glosses *vikuṇṭham* as *harim*. This explains the derivation: "Vaikuṇṭha pertains to Vikuṇṭha." But 'Vaikuṇṭha' does not mean "without sorrow": *vai* does not mean 'without'. The verbal roots have been mixed up; the *dhātu kunth* signifies "to hurt, suffer," whereas the *dhātu* in the word *vaikuṇṭha* is *kunth*, which means "to be slow-witted." Thus the meaning of Vikuṇṭha is: "He is quick to understand," and similarly in the case of Vikuṇṭhā. Further, there is a common misconception that Jaya and Vijaya fell from Vaikuṇṭha. However, Viśvanātha Cakravartī says they remained in Vaikuṇṭha while their expansions became Hiraṇyakaśipu and so on. This interpretation is inferred from the *Bhāgavatam* verse 8.21.16, where Jaya and Vijaya are mentioned among other attendants of the Lord, during a pastime between Vāmana and Bali. For more details, consult *Sārārtha-darśinī* 3.16.29.

who holds the flute, protect me during the second part of the day” (6.8.20).

Vīra-Rāghava—*Sarva-graha-bhayaṅkaraḥ* is an adjective of *yajña-bhuk*.

Vallabhācārya—*Yajña-bhuk* means *Yajña-bhoktā* (the eater/enjoyer of a fire sacrifice), that is, Viṣṇu. He gives fear to all the planets, all nine of them,¹²⁷ which govern time, action, objects, etc. Otherwise a *yajña* would not give a good result. The various times and various results are related to them, therefore when *Yajña* gives the result [via the fire], the planets are stopped (so to speak). That cessation does not occur through words and so on, rather they become afraid when they see the form of Viṣṇu.

Anvitārtha-prakāśikā—*Prśnigarbhaḥ* signifies Pradyumna. *Paraḥ* denotes Saṅkarṣaṇa, the topmost Bhagavān. *Vaikuṇṭhaḥ* means *vaikuṇṭha-vāsi* (He who resides in *Vaikuṇṭha*). *Sarva-graha-bhayaṅkaraḥ* means: “He terrifies the *grahas* (evil spirits), which are tormentors.”

10.6.27-29

ḍākinyo yātudhānyaś ca kūṣmāṇḍā ye ’rbhaka-grahāḥ |
bhūta-preta-piśācāś ca yakṣa-rakṣo-vināyakāḥ ||
koṭarā revatī jyeṣṭhā pūtanā mātṛkādayaḥ |
unmādā ye hy apasmārā deha-prāṇendriya-druhaḥ ||
svapna-drṣṭā mahotpātā vṛddha-bāla-grahāś ca ye |
sarve naśyantu te viṣṇor nāma-graḥaṇa-bhīraavaḥ ||

ḍākinyah—*Ḍākinis* (female imps); *yātudhānyah*—*Yātudhānis* (devilish women); *ca*—and; *kūṣmāṇḍāḥ*—*Kūṣmāṇḍas* (a class of demons belonging to Śiva) (also written *kuṣmāṇḍa*); *ye*—which; *arbhaka-grahāḥ*—abductors of babies; *bhūta*—evil spirits; *preta*—ghosts; *piśācāḥ*—ogres; *ca*—and; *yakṣa-rakṣaḥ-vināyakāḥ*—*Yakṣas*, *Rākṣasas*, and troublemakers;

127 The nine ‘planets’ are Mercury, Venus, Mars, Jupiter, Saturn, Rahu, Ketu, the moon, and the sun (*Monier-Williams*). Sometimes the pole star is considered as a *graha* (*ibid.*).

koṭarā—Koṭarā; *revatī*—Revatī; *jyeṣṭhā*—Jyeṣṭhā; *pūtanā*—Pūtanā; *mātrkā-ādayaḥ*—the ‘little mothers’ and so on; *unmādāḥ*—by whom madness arises; *ye*—who; *hi*—specifically (or verse filler); *apasmārāḥ*—because of whom memory goes away; *deha-prāṇa-indriya-druhaḥ*—who harm the body, life airs, and senses; *svapna-drṣṭāḥ*—seen in dreams; *mahā-utpātāḥ*—great disturbances; *vṛddha-bāla-grahāḥ*—kidnappers of elders and children; *ca*—and; *ye*—who; *sarve naśyantu te*—may all of them perish; *viṣṇoḥ*—of Viṣṇu; *nāma-grahaṇa*—of the taking of the names; *bhīravaḥ*—who are afraid.

(*yāḥ*) *ḍākinyāḥ* (*bhavanti*, *yāḥ*) *ca yātudhānyāḥ* (*bhavanti*,) *ye* (*ca*) *kūṣmāṇḍāḥ* (*syuḥ*, *ye ca*) *arbhaka-grahāḥ* (*bhavanti*, *ye*) *ca bhūta-preta-piśācāḥ* (*santi*, *ye ca*) *yakṣa-rakṣo-vināyakāḥ* (*vartante*, *yā ca*) *koṭarā* (*asti*, *yā ca*) *revatī* (*bhavati*, *yā ca*) *jyeṣṭhā* (*vartate*, *yā ca*) *pūtanā* (*syāt*, *yāḥ ca*) *mātrkādayaḥ* (*santi*,) *ye* (*pretādayaḥ* *yāḥ koṭarādyāḥ* *ye bāla-grahāḥ*) *unmādāḥ* *apasmārāḥ* *svapna-drṣṭāḥ* *mahotpātāḥ* (*syuḥ*), *ye ca vṛddha-bāla-grahāḥ* (*bhavanti*, *ye ḍākinyā-ādayaḥ* *deha-prāṇendriya-druhaḥ* *viṣṇoḥ* *nāma-grahaṇa-bhīravaḥ* *syuḥ*), *te sarve* (*ca tāḥ sarvāḥ ca*) *naśyantu* (*iti*).

“Dākinīs, Kūṣmāṇḍas, Yakṣas, Rākṣasas, witches, spirits, ghosts, ogres, troublemakers, and abductors of babies, in addition to Revatī and other Mātrkāḥ, Koṭarā, Jyeṣṭhā, and Pūtanā, make people mad, damage intellectual faculties, might be seen in dreams and are grave disturbances. They, as well as kidnappers of elders and children, hurt the body, senses and life force and are fearful of the taking of Viṣṇu’s names. May all these fiends perish.”

Sanātana Gosvāmī—The term *mātrkādayaḥ* denotes groups of *devīs*, of whom the foremost are Carakī, Jvālā, and so on. The repetition of *bāla-grahāḥ* (kidnappers of children), whose meaning was already obtained in *arbhaka-grahāḥ* (abductors of babies), is because the ladies feared for the boy’s safety. But some scholars say *arbhaka-grahas* are living beings who, in the form of children, seize other children; they are Piśācas and so on.

Jiva Gosvāmi—(The commentary is the same.)

Vallabhācārya—After praying for the termination of all defects by means of terminators of all defects, while enumerating adventitious defects they say: Defects (undesirable occurrences) stop automatically by uttering the Lord's name. The biggest defects are related to Mahādeva (in terms of his connection with evil spirits and so on, mentioned here).

Ḍākinīs (female demons) are bad women. They are devoid of a husband and are the form of an army. Yātudhānīs are women that are Yakṣas, [Rākṣasas,] and so on. Varieties included in them are indicated by the word *ca*. Kūṣmāṇḍas and so on are males; *kūṣmāṇḍa* is a *yaugika* word (whose meaning corresponds to the etymology): *kutsito ya ūsmā tat-kṛtā aṇḍā iva ye bhavanti*, “They are like eggs produced from contemptible vapor.” They are a bad group of Mahādeva's who are employed during annihilation. *Arbhaka-grahāḥ* means: *arbhaka-rūpāḥ grahāḥ* (abductors in the form of children). They also are a kind of Piśācas. Becoming children, they kidnap everyone. Bhūtas (spirits), Pretas (ghosts), and Piśācas (ogres) are well-known, as are Yakṣas and Rākṣasas.¹²⁸ Vināyakas are troublemakers.

Next, base, independent women: Koṭarā is well-known in eastern lands as Kuṭhārā. Some say Revatī is Reṇukā. Jyeṣṭhā is well-known in the southern lands. The mention of Pūtanā is done out of ignorance. In truth, however, such mantras should be mentioned, otherwise the effectiveness of the mantra might not occur, on account of the statement: *mantra hīnaḥ svarato varṇato vā*, “A mantra is degraded either because of the *svara* (intonation) or the *varṇa* (phoneme).”¹²⁹

128 The base word *rakṣas* is equivalent to *rākṣasa*. According to *Monier-Williams*, Rākṣasas, also called evil demons, may be classed in three categories: i) semi-divine beings, ranking with the Yakṣas, ii) titans who are relentless enemies of gods, and iii) nocturnal goblins and so forth: this category is most often referred to. Yakṣas are semi-divine beings, attendants of Kuvera. Although they are considered inoffensive, they are sometimes ranked among malignant spirits (*Monier-Williams*).

129 The three verses under discussion are echoed in *Padma Purāṇa* (6.78.44-65), where Mahādeva tells Pārvatī about a Vaiṣṇava hymn for protection called Apamārjanam (cleansing), but only Revatī, Vṛddhi-

The sixteen Mātrkās are notorious.¹³⁰ Every village idol is included by the word *ādi*. *Unmādāḥ* means: *udgataḥ mādaḥ yaiḥ*, “they by whom madness arises.” *Apasmārāḥ* signifies: *buddhi-bhramśa-hetavaḥ*, “causes of the decline of the intellect.” The sense of *sarve te naśyantu* (May all of them perish) is: *uktā anuktās ca te sarve* ‘*smad-vākyaṭ svata eva palāyantām*, “May all those who were mentioned and those who were not flee automatically because of our words.” When the fiends and the Mātrkās are put to an end, there is no more endeavor: They mention this specifically: “They are afraid merely because Viṣṇu’s name is taken (*viṣṇor nāma-grahaṇa-bhīraḥ* = *viṣṇoḥ nāma-grahaṇa-mātreṇa bhīraḥ*)—so how could they possibly remain near You? Therefore, they are repelled only because of our speech.”

Anvitārtha-prakāśikā—*Mahotpātāḥ* (they are great calamities) connotes *bhāvi-duḥkha-mahotpātādi-sūcakāḥ*, “they are indicative of great calamities such as upcoming grief.”

10.6.30

śrī-śuka uvāca

iti praṇaya-baddhābhir gopībhiḥ kṛta-rakṣaṇam |
pāyayitvā stanam mātā sannyaveśayad ātmajam ||

Revatī, Mātr-grahas (the Mātrkās who are kidnappers), Bhūtas, Vṛddha-grahas and so forth are mentioned. In that context it is also said: *nṛsimha-darśanād eva naśyante tat-kṣanād api*, “They perish in a second simply by seeing Nṛsimha” (*Padma Purāṇa* 6.78.59). As regards *svara* (intonation), the rules pertain to the Vedas.

130 *Monier-Williams* says the Mātrkās attend on Kārttikeya: At first they were seven. They are also classed as a group of either nine or sixteen; they are also said to be innumerable (*Monier-Williams*). Another reference is *Padma Purāṇa*: The Mātrkās originated in Lord Śiva’s battle with Andhaka. When Andhaka was struck, his blood produced hundreds of thousands of Andhakas. When they were hit, their blood turned into more Andhakas, so much so that the universe became filled with Andhakas. Then Lord Śiva created the Mātrkās to drink their blood: (*Padma Purāṇa* 1.46.75-77). In the end, although completely dry to the bone, Andhaka did not die. Śiva made him his attendant, who is called Bhṛṅgīṛiṭi (*Padma Purāṇa* 1.46.92). In that passage, the names of thirty-three Mātrkās are listed, one of which is Revatī (ibid. 1.46.81).

śrī-śukaḥ uvāca—Śrī Śuka said; *iti*—in this way (*iti* = *evam*); *praṇaya-baddhābhiḥ*—who were bound by affection; *gopībhiḥ*—by the cowherd ladies; *kṛta-rakṣaṇam*—[whose] protection was done; *pāyayitvā*—after making [Him] drink; *stanam*—the breast (i.e. breast-milk); *mātā*—the mother; *sannyaveśayat*—put to rest; *ātmajam*—the son.

śrī-śukaḥ uvāca—*praṇaya-baddhābhiḥ* (*yaśodā-grhe sthitābhiḥ*) *gopībhiḥ iti kṛta-rakṣaṇam ātmajam stanam mātā pāyayitvā* (*tam*) *sannyaveśayat*.

Śrī Śuka said: Afterward, the mother made her son, whose protection had been effected this way by the cowherd ladies who were bound by affection, drink milk from her breasts. Then she put Him to rest.

Śrīdhara Svāmī—The verb *sannyaveśayat* means: *chādayāmāsa*, “She covered [Him with cloth].”

Viśvanātha Cakravartī—*Praṇaya-baddhābhiḥ* (bound by affection) signifies: *praṇaya rasanayā yaśodā-grhe eva baddhābhiḥ*, “[by the cowherd ladies,] who were bound in Yaśodā’s house by the ropes of affection.”

Concerning *pāyayitvā* (after making Him drink), the idea is that drinking breast-milk is a sign of a baby’s good health. Further, *sannyaveśayat* means *śāyayāmāsa* (She made Him lie down).

Jīva Gosvāmī—(Additions are underlined.) “His protection had been done (*kṛta-rakṣaṇam* = *kṛtam rakṣaṇam rakṣā yasya tam*) in this way (*iti* = *evam*).” The reason for that is *praṇaya-baddhābhiḥ*, “by the ladies who were under the spell of motherly love (= *praṇayena snehena vaśī-kṛtābhiḥ*).” The natural mood of these ladies who, as nurses, were as if bound in Śrī Yaśodā’s home, is understood, and so is their great eagerness to perform various endeavors for the sake of Śrī Bhagavān.

“Yaśodā made Him drink from her breast” (*stanam pāyayitvā*): Such is the nature of a mother’s love. In the world, it is known that a baby is healthy by His drinking breast-milk.

Baladeva Vidyābhūṣaṇa—This formula for protection makes one aware that these ladies have knowledge of all the scriptures, which is established in the very nature of a living being (*svabhāva-siddha*). That is not amazing because they are His eternal associates. Although they have knowledge that Kṛṣṇa is God, the Vrajavāsīs also know Kṛṣṇa’s sweetness. The *aīśvarya-jñāna* is present yet merged in motherly affection for Him. They are fully enlightened.

10.6.31

*tāvan nandādayo gopā mathurāyā vrajaṁ gatāḥ |
vilokya pūtanā-dehaṁ babhūvur ativismitāḥ ||*

tāvat—for that long (during that time) (or ‘to the extent’ of those events); *nanda-ādayaḥ*—beginning with Nanda (or whose foremost is Nanda); *gopāḥ*—the cowherds; *mathurāyāḥ*—from Mathurā; *vrajaṁ*—to Vraja; *gatāḥ*—went (came); *vilokya*—after seeing; *pūtanā-dehaṁ*—Pūtanā’s body; *babhūvuh*—they became; *ativismitāḥ*—very astonished.

tāvad gopāḥ nandādayaḥ mathurāyāḥ vrajaṁ gatāḥ (santaḥ) pūtanā-dehaṁ vilokya ativismitāḥ babhūvuh.

In the meantime, Nanda and the cowherds arrived to Vraja from Mathurā. When they saw Pūtanā’s body, they became completely wonderstruck.

Viśvanātha Cakravartī—They were completely wonderstruck (*ativismitāḥ*): “What is this thing that pervades the sky? Is it some mountain whose wings were accidentally severed by Indra and fell by crushing the vegetation here? Or is it that we have been sent to another country by some *yoginī* by mistake? Or else which magician’s trick is this?” They were dumbstruck.

Sanātana Gosvāmī—The swiftness of their going is indicated by the word *tāvat* (during that time, or as soon as possible). “They attained (*gatāḥ* = *prāptāḥ*) the outskirts of Vraja (*vrajaṁ* = *vrajāntikam*) from Mathurā Purī (*mathurāyāḥ* = *mathurā-puryāḥ sakāśāt*). Upon seeing

[Pūtanā's body], they were completely wonderstruck (*ativismitāḥ*)," because her body was colossal and very long. Over and above that, they were completely (*ati* = *atyanta*) wonderstruck by what Vasudeva had said.

Jīva Gosvāmī—(Additions are underlined.) The swiftness of their going is indicated by the word *tāvat*. "They attained (*gatāḥ* = *prāptāḥ*) Vraja—a proper place for seeing pasturing grounds (*vrajam* = *vraja-darśana-yogya-deśam*)—from Mathurā Purī (*mathurāyāḥ* = *mathurā-puryāḥ sakāśāt*). Upon noticing (*vilokya* = *nibhālya*) [Pūtanā's body]—from afar in such a way that they formed various hypotheses, because from that far off they could only see the shape of a mountain—, on top of that they were completely wonderstruck (*ativismitāḥ* = *atyanta-vismitāḥ*)" by what Vasudeva had said.

Krama-sandarbhā—"They saw" means 'they understood' (*vilokya* = *jñātvā*). They saw from afar and heard something about it.

Anvitārtha-prakāśikā—*Tāvat* signifies *tāvat-kālena* (for all that time). *Gatāḥ* (they went) should read *āgatāḥ* (they arrived).

10.6.32

*nūnam batarṣiḥ sañjāto yogeśo vā samāsa saḥ |
sa eva dr̥ṣṭo hy utpāto yad āhānakadundubhiḥ ||*

nūnam—certainly; *bata*—what a wonder; *ṛṣiḥ*—a great sage (one who cognizes Para-Brahman); *sañjātaḥ*—has taken birth [in a perfect way]; *yoga-īśaḥ*—a master of *yoga*; *vā*—or; *samāsa*—shone; *saḥ*—he (Vasudeva); *saḥ eva*—that very [calamity]; *dr̥ṣṭaḥ*—was seen; *hi*—because; *utpātaḥ*—the calamity; *yad*—which; *āha*—he says (i.e. he said, predicted); *ānakadundubhiḥ*—Vasudeva.

Sanātana Gosvāmī / Jīva Gosvāmī—

nūnam bata (kaḥ api yaḥ pūrva-janmani) ṛṣiḥ yogeśaḥ vā samāsa, saḥ (eva) ānakadundubhiḥ (san) sañjātaḥ, hi saḥ yad āha, saḥ eva utpātaḥ dr̥ṣṭaḥ.

Bhaktisiddhānta Sarasvatī—

bata! saḥ ānakadundubhiḥ nūnaṁ ṛṣiḥ sañjātaḥ, yogeśaḥ vā samāsa, hi (vasudevaḥ) yad utpātaḥ āha, saḥ eva (utpātaḥ asmābhiḥ) drṣṭaḥ.

Gaṅgā Sahāya (*Anvītārtha-prakāśikā*)—

nūnaṁ bata ānakadundubhiḥ (pūrva-janmani) ṛṣiḥ (san, iha) sañjātaḥ (atha)vā (pūrva-janmani) yogeśaḥ samāsa, hi saḥ (vasudevaḥ “santy utpātāś ca gokule” iti) yad āha, saḥ eva utpātaḥ drṣṭaḥ.

“Because the calamity that he predicted occurred, Ānakadundubhi must be a reborn Ṛṣi. How amazing! Or perhaps in his previous life he shone as a master of Yoga.”

Śrīdhara Svāmī—Śukadeva elaborates on the amazement. *Bata* has the sense of *vismaya* (wonder). “Vasudeva (*saḥ* = *vasudevaḥ*), who is either (*vā*) a seer endowed with the power of austerities (*ṛṣiḥ* = *tapah-prabhāvavān*) or a self-realized soul (*yogeśaḥ* = *jñānī*), completely shone (*samāsa* = *samyag āsa*) because (*hi* = *yataḥ*) that very calamity was seen.”

Viśvanātha Cakravartī—Only the glorious king of Vraja ascertains in that regard. “Certainly (*nūnaṁ* = *niścitam eva*), on account of his omniscience, in our community Vasudeva is inferred as a Ṛṣi. He, a practitioner of the eightfold Yoga system (*yogeśaḥ* = *aṣṭāṅga-yogābhyāsi*), shone (*samāsa* = *samyag dīpyate sma*)—from the verbal root *as[a] dīptau* (to shine)—because he foresaw the upcoming event with his eye of Yoga.”¹³¹

Sanātana Gosvāmī—Śukadeva relates how the cowherds talked among themselves out of astonishment. *Nūnaṁ* has the sense of *vitarka* (conjecture). “Ānakadundubhi wasn’t like this previously. Now he has turned out (*sañjātaḥ* = *samyag jātaḥ* = *samyag vṛttaḥ*) a

131 Viśvanātha Cakravartī implicitly takes the word *vā* (or) in the sense of *ca* (and). This is substantiated in *Medinī-kośa*: *vā syād vikalpopamayor vitarke pāda-pūraṇe samuccaye ca visrambhe nānārthātīyayor api*, “*Vā* is used in the senses of an alternative, a comparison, a conjecture, an expletive word, a conjunction (*ca*), familiarity, and in the senses of many more meanings also.”

Rṣi, because only the words of a Rṣi are authoritative.”

Someone might argue: “But such knowledge does not come about merely by being a Rṣi.” Expecting this, with *yogeśaḥ* and so on another proposition is put forth.

“Vasudeva was complete” (*samāsa* = *samyag āsa* = *samyag babhūva*).¹³² The two words *sam* (in *sañjataḥ* and *samāsa*) shed light on the fact that he was really so.

The reason for making such conjectures about him is twofold: *sa eva* (the same one) and *ānakadundubhiḥ*: At his birth, the gods played *ānaka* drums and so on, hence he must have been a distinguished personality in his previous life. The rest was explained by Śrīdhara Svāmī.

Alternatively: *ko 'pi yaḥ pūrva-janmani ṛṣir yogeśo vā samāsa, sa evānakadundubhiḥ san sañjataḥ*, “Ānakadundubhi was some particular Rṣi or master of *yoga* in his previous life and has taken birth.”

The cowherds were dumbfounded: “Vasudeva spoke that way because he is omniscient.”

Jīva Gosvāmī—(The commentary is almost the same.)

Baladeva Vidyābhūṣaṇa—Thereafter, the lord of Vraja came to a conclusion and voiced his opinion. “Certainly, in our community Vasudeva, who was either a staunch performer of austerity (*ṛṣi* = *tapo-niṣṭhaḥ*) or yogi (*yogeśaḥ* = *yogī*)—one by whom *aṣṭāṅga-yoga* was accomplished—was resplendent (*samāsa* = *samyag didīpe*): That very calamity, which he predicted by the power of his austerity and Yoga, was seen.”

132 Here the verbal root *as bhuvi* (to exist) is glossed as the verbal root *bhū sattāyām* (to exist) in the perfect tense. But the truth is that the verbal root *as bhuvi* is a defective verb: It cannot be used by itself in the perfect tense. Therefore Jīva Gosvāmī edited this out and Viśvanātha Cakravartī gave a different interpretation. Still, the verb *āsa* in verse 10.7.19 has the sense of *babhūva* (was). Commenting on that, Ashutosh Sharma Bishvas writes: “Perfect of *as*, not allowed by Pāṇini ‘aster bhūh’ (II.4.52). But is current in Brāhmaṇas, which are pre-Pāṇinian.” (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 220). Another instance of this irregular usage of the root *as bhuvi* is: *satre mamāsa bhagavān* (*Bhāgavatam* 2.7.11).

10.6.33

*kalevaram paraśubhiś chittvā tat te vrajaukaśaḥ |
dūre kṣiptvāvayavaśo nyadahan kāṣṭha-dhiṣṭitam ||* ¹³³

kalevaram—the body; *paraśubhiḥ*—with axes; *chittvā*—after cutting to pieces; *tat*—that or her (*tat* = *tasyāḥ*); *te*—they; *vraja-okasaḥ*—they whose residence is Vraja; *dūre*—faraway; *kṣiptvā*—after throwing; *avayavaśaḥ*—every part; *nyadahan*—burned down; *kāṣṭha-dhiṣṭitam*—placed on wood.¹³⁴

te vrajaukaśaḥ tat kalevaram avayavaśaḥ paraśubhiḥ chittvā (tān avayān) dūre kṣiptvā (tān avayān) kāṣṭha-veṣṭitam (kṛtvā) nyadahan.

Those inhabitants of Vraja cut Pūtānā's body to pieces with hatchets, threw them faraway, piled them up along with logs of wood and burned them thoroughly.

Viśvanātha Cakravartī—The residents of Vraja, that is, those of lower caste who were ordered by Upananda and others, burned it thoroughly (*nirdehuḥ* = *niḥśeṣeṇa dehuḥ*): The poison-bearing life forms could only be terminated by burning, out of fear that her body would come back to life.

Sanātana Gosvāmī—“Those (*te*) cowherds, who were appointed by Śrī Nanda in protecting Gokula—or else all the residents of Vraja, because of seeing Pūtānā's body—burned it thoroughly (*nyadahan* = *niḥśeṣeṇa adahan*) out of fear that it would come back to life.”

¹³³ *kāṣṭha-veṣṭitam* (BBT edition) (Vallabhācārya's edition).

¹³⁴ *Dhiṣṭitam* stands for *adhiṣṭitam*, as in *aditer dhiṣṭitam garbham* (*Bhāgavatam* 8.17.24). Here the reason for the syncope, a form of poetic license, is that the fifth syllable of the *anuṣṭup* meter should be short. In the citation from the eighth canto, the reason is that *adhi* can become *dhi* like sometimes *ava* becomes *va* and *api* becomes *pi*, by the rule: *vaṣṭi bhāgurir al-lopam avāpyor upasargayoḥ*, “Bhāguri mentions the deletion of the vowel *a* of the prefixes *ava* and *api*” (cited in *Laghu-vaiṣṇava-toṣaṇī* and *Sārārtha-darśinī* 10.21.9).

Jīva Gosvāmī—As soon as Nanda and others came near, Upananda and others who had stayed to protect Vraja appointed suitable inhabitants of Vraja, that is, those who lower caste, to burn the body. They continuously burned (*nyadahan* = *nitarām adahan*) the body out of fear that it would come back to life. Sometimes the reading is *nirdehuḥ*.

Krama-sandarbha—Only the residents of Vraja who were of a low caste burned it.

Baladeva Vidyābhūṣaṇa—*Tat* stands for *tasyāḥ* (her).

10.6.34

dahyamānasya dehasya dhūmaś cāguru-saurabhaḥ |
utthitaḥ kṛṣṇa-nirbhukta-sapady-āhata-pāpmanaḥ ||

dahyamānasya—which was burning; *dehasya*—pertaining to the body; *dhūmaḥ*—smoke; *ca*—also; *aguru-saurabhaḥ*—whose fragrance was [like] agalloch (or like musk); *utthitaḥ*—arose; *kṛṣṇa-nirbhukta*—[the sin] which was consumed by Kṛṣṇa; *sapady*—at once; *āhata-pāpmanaḥ*—whose sin was completely destroyed.

dahyamānasya kṛṣṇa-nirbhukta-sapady-āhata-pāpmanaḥ dehasya dhūmaḥ aguru-saurabhaḥ ca utthitaḥ.

Smoke from the burning body, the sin related to which had entirely vanished at once due to Kṛṣṇa's sucking Pūtana's breast, also arose: It had the fragrance of aguru.

Śrīdhara Svāmī—He talks about another wonder. The sin of her body was consumed by Kṛṣṇa and therefore completely destroyed at once (*kṛṣṇa-nirbhukta-sapady-āhata-pāpmanaḥ* = *kṛṣṇena nirbhuktaḥ ataeva sapady āhataḥ pāpmā yasya*).

Viśvanātha Cakravartī—Śukadeva mentions the glory of her body: That glory arose due to the touch of Kṛṣṇa's mouth. The sin of her body was completely destroyed at once by Kṛṣṇa's sucking her breast

(*kṛṣṇa-nirbhukta-sapady-āhata-pāpmanah* = *kṛṣṇa-nirbhuktena kṛṣṇa-kṛta-stanya-pānena sapady āhataḥ pāpmā yasya tasya*).

Jiva Gosvāmī—(Additions are underlined.) *Aguru-saurabhaḥ* (it had the fragrance of musk) means: “the smoke (*dhūmaḥ*), which had a fragrance that was even more eminent than the fragrance of musk.” Because of the word *ca* (and), it is indicated that Pūtanā’s body too became *aguru-saurabha*, on account of being consumed by Kṛṣṇa, or rather because of a connection with His mouth. The reason for that is: *kṛṣṇa-nirbhukta-sapady-āhata-pāpmanah*, “her body was entirely consumed (*nirbhukta* = *nirbhuktaḥ* = *niḥśeṣeṇa bhuktaḥ*) by Kṛṣṇa, the Lord, who intimated His unlimited supereminence in terms of fragrance, perfect shape and so on, just by sucking her breast and sucking out her life force.

Hence *sapady-āhata-pāpmanah* means: “the body, by means of which the sin—of all those who were paying attention to the smoke—was completely brought to nīl (*āhata* = *samyag hata* = *samyag nāśita*) at once (*sapadi*)—at the very moment of smelling the smoke.”

Thus the glory of the Lord’s remnant (*ucchista*) is illustrated, so what need be said about a pure thing well offered with devotion! It is expressed this way in the next verses too.

Krama-sandarbha—With *kṛṣṇa-nirbhukta*, the infusion of His fragrance is implied.

Vallabhācārya—In this verse he mentions a sign of liberation. *Aguru-saurabhaḥ* means *agaru-janita-dhūma-vat saurabhyam yasya*, “its fragrance was like the smoke produced from *agaru*.”¹³⁵ The upward motion informs about the topmost destination.

Sapadi (at once) is an indeclinable word. The sense is: The sin pertaining to the body was suppressed at the precise moment Kṛṣṇa consumed her breast.

135 *Agaru* and *aguru* are synonymous. It can denote aloeswood, i.e. agalloch, the fragrant, resinous wood of the East Indian tree, *Aquilaria agallocha*, used as an incense. However, some say *aguru* means musk.

10.6.35-36

pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā |
jighāmsayāpi haraye stanam dattvāpa sad-gatim ||
kiṁ punaḥ śraddhayā bhaktyā kṛṣṇāya paramātmāne |
yacchan priyatamaṁ kiṁ nu raktāḥ tan-mātaro yathā ||

pūtanā—Pūtanā; *loka-bāla-ghnī*—a killer of the children of people; *rākṣasī*—a female demon; *rudhira-aśanā*—whose food is blood; *jighāmsayā*—with the desire to harm (or kill); *api*—although; *haraye*—unto Hari; *stanam*—the breast; *dattvā*—after offering; *āpa*—obtained; *sat-gatim*—a good destination (or the destination of the transcendentalists / devotees);

kiṁ punaḥ—what more; *śraddhayā*—with faith; *bhaktyā*—with devotion; *kṛṣṇāya*—unto Kṛṣṇa; *paramātmāne*—who is Paramātmā; *yacchan*—[a person] who is offering; *priyatamaṁ*—the dearest [thing]; *kiṁ nu*—let alone; *raktāḥ*—love-filled devotees; *tat-mātaraḥ*—His mothers; *yathā*—like.

pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā jighāmsayā api haraye (svasya) stanam dattvā sad-gatim āpa.

kiṁ punaḥ (yaḥ janāḥ) śraddhayā (tatrāpi) bhaktyā kṛṣṇāya paramātmāne (kim api dravyaṁ tatrāpi) priyatamaṁ (tatrāpi) kiṁ nu raktāḥ (tasmai yacchanti) yathā tan-mātaraḥ (tasmai yacchanti yathā vā tathā) yacchan (vartate, saḥ sad-gatim prāpsyati).

Pūtanā, a Rākṣasī, a murderer of children, and moreover a drinker of blood, attained liberation by offering her breast to Hari although she intended to kill Him, so what need be said about a person who offers the dearest thing to Kṛṣṇa, Paramātmā, with faith and devotion, let alone a person who offers it like His lovers or like His mothers?

Śrīdhara Svāmī—On the occasion he talks about the might of *bhakti*, with the logic called *kaimutya* (let alone; not to mention). *Śraddhayā* (with faith) means *āstikyena* (with belief in the existence of God); *bhaktyā* means *premnā* (with love). *Raktāḥ* signifies *snigdhaḥ* (those

who love Him). *Tan-mātarah* (His mothers) is in the plural with the intent to signify the pastime involving the theft of calves: At that time, the cows and the cowherd ladies were His mothers.

Viśvanātha Cakravartī—On the occasion he talks about the might of *bhakti*, with the logic called *kaimutya*.

“... although she offered her breast with a desire to harm (*jighāmsayāpi*),” so what need be said about offering something nonchalantly, let alone with faith, not to mention faith and devotion!

“She offered her breast to Hari (*haraye*),” who had merely appeared as Bhagavān, so what need be said about offering something to Kṛṣṇa, who is Paramātmā, the topmost *svarūpa* of all, the source of Avatāras!

She offered her breast, even though they were smeared with poison, so what be said about offering a thing other than poison, let alone a dear thing, not to mention the dearest object!

She was a Rākṣasī who was well known by the name Pūtanā, so what need be said about humans, let alone the devotees, not to mention those endowed with continuous love (*raktāḥ* = *anurāga-yuktāḥ*), or even His mothers, who were extremely affectionate and had attained the pastime involving the theft of calves! However, I count Yaśodā, who is topmost even among those ladies, in that group only after revering her from afar, yet I cannot say anything more about her: She is inexpressible.

In this way there is a series based on *kaimutya-nyāya* in regard to each grammatical component of the text: the *kaṛaṇa* (the means, in the instrumental case), the *sampradāna* (the recipient, in the dative case), the *karma* (the object of the action, in the second case), and the *kartā* (the doer, here in the first case).

Sanātana Gosvāmī—“Pūtanā attained the topmost destination” (*sad-gatim* = *satīm uttamām gatim*). Or she attained a destination like that of devotees and of those who desire liberation (*sad-gatim* = *satām mumukṣu-bhaktānām iva gatim*), in terms of the cessation of the sorrow of birth and death.

Moreover, she gave her breast to Him: The result of doing that is stated here. She was a Rākṣasī, plus she killed the children of people (*loka-bāla-ghnī*), and moreover she used to drink blood

(*rudhirāśanā*). The word *haraye* (to Hari) is said with the intent to express the removal of those faults.

The sense of *paramātmāne* (to Paramātmā) is: “to Him who is dearer than oneself.” And therefore the offering is naturally done with faith, or belief (*śraddhayā* = *viśvāśena*), and with devotion, nay, with love (*bhaktiyā* = *premnā*).

Hence what can be said (*kiṁ nu*) of offering some important object, let alone the dearest thing (*priyatamam*), dearest either to Kṛṣṇa or to oneself, to Him!? By offering it, people will attain pure *bhakti* like Kṛṣṇa’s mothers, who loved Him, did (*raktāḥ tan-mātarāḥ* = *kṛṣṇānuranakta-tan-mātarāḥ*). Thus, the sense of *kiṁ nu* is: *kiṁ vaktavyam* (what can be said?).

Jīva Gosvāmī—This is one set of two verses. She was a Rākṣasī by birth; on top of that she killed the children of people (*loka-bālaghnī*); over and above that her food was blood (*rudhirāśanā*). *Haraye* (to Hari) is said with the intent to express the removal of those various faults.

Any person giving to Kṛṣṇa (*kṛṣṇāya*); who is Paramātmā (*paramātmāne*) in terms of being beneficial only in a general way as the one who gives *jñāna-śakti* to the inner senses and *kriyā-śakti* to the outer senses; whose specialty is that He is the unique abode of foremost virtues that does such benefit to Pūtānā and others and who naturally attracts all hearts to Him by revealing such a bunch of qualities; achieves the destination of the righteous, Śrī Kṛṣṇa (*sad-gatim* = *satām gatim* = *śrī-kṛṣṇam eva*) if he has no hatred.

10.6.36

Kiṁ punaḥ means *kimuta* (let alone; not to mention). The sense is: “What more need be said (*kiṁ punaḥ* = *tatrāpi*) if the person offers with belief (*śraddhayā* = *viśvāśena*), let alone with great respect (*bhaktiyā* = *ādareṇa*)!

Since it is said *priyatamam* (dearest thing), this sequence is obtained: “On top of that, what need be said if he or she offers a dear thing—dear either to oneself or to Śrī Kṛṣṇa—with affection, let alone a very dear thing with much affection, not to mention the dearest thing with intense love!

The manner of *kaimutya* is taken to yet a higher level with the

word *kiṁ nu*, which means *kimuta*. It is a repetition of *kiṁ punaḥ* in a different wording. Thus, “Over and above that (*kiṁ nu* = *tatrāpi*), what can possibly be said about a person who gives like the *raktās* give—that is, those whose life force is one with His and whose sole happiness is His happiness—, let alone a person who gives like His mothers!

In this way the status of mother is established separately above everyone as an example of everything. It’s understood that His beloveds are not made into an example because only mothers have the greatest love, at the time of feeding their children.

Krama-sandarbha—In the enumeration *rākṣasī, loka-bāla-ghnī* and *rudhirāśanā*, there is an increase of lowliness, sequentially.

The sense is: “What need be said about someone who gives something in any manner whatsoever but without full-fledged hatred like hers!”

Baladeva Vidyābhūṣaṇa—On the occasion, while talking about the glory of *bhakti*, with *kaimutya* he mentions Kṛṣṇa’s quality of being a giver of a destination to enemies that He kills (*hatāri-gati-pradatvam*).¹³⁶ Pūtānā achieved the destination of the learned, which is the form of separation from the subtle body. This means she achieved liberation (*sad-gatim* = *satām viduṣām gatim līṅga-deha-cheda-rūpām muktim*).

Śrīnātha Cakravartī—In *sad-gatim*, the word *sat* stands for *satī* (virtuous), meaning *mātā* (mother), and so the sense is she attained the destination of mothers.

10.6.37-38

padbhyām bhakta-hṛdi-sthābhyām vandyābhyām loka-vanditaiḥ |
aṅgam yasyaḥ samākramya bhagavān api tat-stanam ||
yātudhāny api sā svargam avāpa jananī-gatim |
kṛṣṇa-bhukta-stana-kṣīrāḥ kimu gāvo ’numātarāḥ ||

136 Similarly, Rūpa Gosvāmī qualifies Kṛṣṇa as: *hatāri-gati-dāyaka* (*Bhakti-rasāmṛta-sindhu* 2.1.40-204). Here *gati* signifies *mukti*.

padbhyām—with both feet; *bhakta-hṛdi-sthābhyām*—whose are located in the devotees’ hearts; *vandyābhyām*—which ought to be praised; *loka-vanditaiḥ*—by those who are praised in the world; *aṅgam*—the body (from her lap); *yasyāḥ*—of whom (Pūtanā); *samākramya*—after climbing; *bhagavān*—the Lord; *api*—(verse filler); *tat-stanam*—[drank] her breast.

yātudhānī—a female demon (or a witch); *api*—although; *sā*—she; *svargam*—heaven; *avāpa*—attained; *jananī-gatim*—in which there is the destination of a mother; *kṛṣṇa-bhukta-stana-kṣīrāḥ*—whose breast-milk was consumed by Kṛṣṇa; *kimu*—how much more; *gāvaḥ*—the cows¹³⁷; *anumātarāḥ*—secondary mothers (or foster mothers) (or *nu*—‘whether’ in the sense of conjecture; *mātarāḥ*—mothers).

Jīva Gosvāmī—

bhagavān bhakta-hṛdi-sthābhyām loka-vanditaiḥ (śrī-brahma-śivādibhiḥ) vandyābhyām padbhyām yasyāḥ aṅgam samākramya tat-stanam (apibat). sā yātudhānī api svargam jananī-gatim avāpa, (tasmād eva) kṛṣṇa-bhukta-stana-kṣīrāḥ gāvaḥ mātarāḥ (ca jananī-gatim avāpuḥ, iti) kimu (vaktavyam).

Jīva Gosvāmī’s additional explanation—

sā yātudhānī api svargam jananī-gatim avāpa, kimu gāvaḥ (yataḥ tāḥ) anumātarāḥ kṛṣṇa-bhukta-stana-kṣīrāḥ (bhavanti).

Lord Kṛṣṇa, who ascended her body with both feet, which ought to be praised by praiseworthy people and are located in the devotees’ hearts, sucked her breast. Although she was a demoniac witch, she went to heaven where she attained the status of a mother, so what need be said about the cows and the mothers whose milk Kṛṣṇa drank from the nipple?

Viśvanātha Cakravartī—In two verses he says to Parikṣit: “Behold Pūtanā’s good fortune. It made her obtain the Lord’s causeless mercy.”

137 Kṛṣṇa drank their milk when He was in the form of calves. The word *stana* (ref. *kṛṣṇa-bhukta-stana-kṣīrāḥ*) means ‘breast’ and ‘udder’.

“He completely stepped on her” (*samākramya* = *samyag ākramya*) (by ascending her lap). He did not just touch her somehow or other. “With His two feet, which are situated in the devotees’ hearts (*bhakta-hṛdi sthābhyām*)”: The idea is: Pūtanā is neither a devotee nor a nondevotee, rather she’s His enemy. “His feet are to be extolled (*vandyābhyām*) even by Brahmā and Śiva, who are extolled in the world (*loka-vanditaiḥ*)”: The gist is: Pūtanā neither praised His feet nor refrained from praising them, but, at the time of her death, she could not get Him off her chest, although she thought she had Him under control, and struck His feet with her hands as hard as she could.

The term *svarga* (heaven) only denotes the spiritual heaven, not the perishable Svarga, because of Brahmā’s statement: *pūtanāpi sa-kulā tvām eva devāpitā*, “O Lord, Pūtanā, along with her clan, was induced to attain only You” (10.14.35), which is similar to: *brahmā bhavo loka-pālāḥ svar-vāsaṁ me ’bhikāṅkṣiṇaḥ*, “Brahmā, Śiva, and the guardians of the planets long for My stay in heaven¹³⁸” (11.7.1).

What is heaven like? It is *jananī-gatim*, which only means Śrī Goloka, by the derivation: *jananyāḥ śrī-yaśodāyāḥ prakāśa-bhedena gatir yatra tam iti śrī-golokam eva*, “that in which there is the destination, as a variety of manifestation, of the mother, Śrī Yaśodā.” She attained (*avāpa*) Śrī Goloka, that is she achieved *sālokyam* (liberation consisting of living on the same planet), which is higher in terms of *sukhaiśvarya*, a happiness which mostly involves the knowledge that He is God. Thus, here the word *svarga* means Śrī Goloka, but it’s understood that she did not attain the topmost form of *sālokyamukti*, consisting of loving service.

Still, *jananī-gatim* should not be explained as “the destination of a mother.” In the previous verse it was said: *raktās tan-mātaro yathā*, “let alone of a person who offers like His loving mothers” (10.6.36), and here it is said: *kṛṣṇa-bhukta-stana-kṣīrāḥ kimu gāvo ’numātaraḥ*. In the light of such texts where it is proven that His mothers and other ladies too are exalted, how could Pūtanā possibly get the qualification to achieve the destination of Śrī Yaśodā?

138 Śrīdhara Svāmī glosses *sva-vāsaṁ* as *vaikunṭha-vāsaṁ prati*. The understanding is that Brahmā and others felt that the Lord had completed the mission He was entrusted with. This is implied in verse 11.7.2.

Pūtanā only became a recipient of mercy by imitating Yaśodā's mood and by wearing a replica of her dress, not to mention that there is a similarity to Kāmsa in terms of showing enmity to Kṛṣṇa. Hence Uddhava stated: *lebhe gatiṁ dhātry-ucitām*, “She attained a destination appropriate for a nurse” (3.2.23). And therefore some say the word *jananī* here only means ‘nurse’.

Moreover, on account of the word *dhātry-ucitām* (3.2.23), the meaning of *jananī-gatiṁ* as “the destination pertaining to a nurse” is not obtained. In the phrase: *mahā-rājocitā sampad asya* (his wealth is suitable for a great king), what comes to mind is that the wealth appears to be like a king's, not that the wealth belongs to the king. Therefore the philosophical conclusion is that Pūtanā attained *dhātri-sārūpyam* (liberation consisting of similarity to a nurse) in the Goloka which is higher in point of *sukhaiśvarya*.¹³⁹

Sanātana Gosvāmī—Moreover, while praising the same topic again because her attaining such a *sad-gati* although she was such and such is totally amazing, in one verse and a half he talks about the attainment of a destination that is like the mothers' on account of the Lord's sucking her breast after climbing on her lap (*aṅgam samākramya* = *aṅkam ākramya*) as if she were a mother.

“After completely stepping (*samākramya* = *samyag ākramya*) with His two feet, which are in the hearts of devotees—the sense is His feet are always being meditated upon—and which are worthy of praise (*vandyābhyām*) by Śrī Brahmā and others, who are praised in the world (*loka-vanditaiḥ* = *śrī-brahmādibhiḥ loka-vanditaiḥ*),” that is to say His feet are qualified to be praised at a mere mention. Even

139 Another explanation is that the meaning of *jananī* (mother) as *dhātri* (nurse) is figurative because nurses are one of the seven types of mothers: *ātma-mātā guroḥ patnī brāhmaṇī rāja-patnikā, dhenur dhātri tathā pṛthvī saptaitā mātaraḥ smṛtāḥ*, “One's own mother, the teacher's wife, a Brāhmaṇa's wife, a king's wife, a cow, a nurse, and the Earth: These are remembered as the seven mothers.” This verse is quoted in a BBT Purport on *Bhāgavatam* verse 7.12.8. However, its origin is unknown. Some say Cāṇakya Pāṇḍita wrote it in *Niti-darpaṇa*, but he only mentions five mothers: *rāja-patnī guroḥ patnī mitra-patnī tathaiva ca, patnī-mātā sva-mātā ca pañcāitā mātaraḥ smṛtāḥ*, “A king's wife, a teacher's wife, a friend's wife, the wife's mother, and one's wife: These are remembered as the five mothers” (*Niti-darpaṇa* 5.23).

those persons are unable to meditate on them.

Because He grabbed Pūtanā on the lap, the attainable destination was either the destination of Śrī Devakī or a destination like that attained by those who achieved the status of mother when He, in the forms of calves and herders of calves, drank the milk of cows. For instance, Śrī Uddhava stated: *lebhe gatiṁ dhātry-ucitām*, “She attained a destination appropriate for a nurse” (3.2.23).

“Then was it Vaikuṇṭha and the like?” With *svargam* he says: No. For example it is said: *ya etat pūtanā-mokṣaṁ*, “a person who hears about this liberation of Pūtanā” (10.6.44).

Alternatively, it was the destination of a mother. That is just what he implies with *svargam*, taken to mean a special planet of Śrī Viṣṇu. For example, this is in Brahmā’s eulogy: *sad-veśād iva pūtanāpi sa-kulā tvām eva devāpitā*, “O Lord, Pūtanā, along with her clan, was induced to attain only You as if because she wore the right dress” (10.14.35). In this citation the meaning of *tvām* is: *tvat-sambandhi-sukham*, “She attained a happiness related to You.” In this way the particularity of her destination as compared to that of other demons is described.

Therefore: “What need be said (*kimu = kim vaktavyam*) about the cows and the mothers, whose breast-milk was consumed by Kṛṣṇa? They will attain Svarga.” Such a repeated mention in a similar way is for the sake of repudiating all doubts [that she attained the destination of a mother]. The words *svargam avāpa* in the previous line are carried forward here as *svargam avāpsyanti*, and *kimu gāvo ’numātarah* signifies *kimu gāvo nu mātaraḥ*. In this sentence, *nu* has the sense of *samuccaya* (combining something that is said).¹⁴⁰

Another reason Pūtanā, who merely gave her breast, but with the criminal intent to harm Him, obtained such a destination should be understood: the good fortune of the touch of such glorious lotus feet at the time of her death.

In truth, however, the attainment of the *sad-gati* was only due to the rise of an abundance of the compassion of Śrī Bhagavān, who was

140 Here Sanātana Gosvāmī hints that *nu* means *ca* (and). But the classical dictionaries do not substantiate this. Still, *nu* can mean *vā*, which can mean *ca*. The definition is: *nu syāt praśne vikalpārthe ’py atītānunayārthayoḥ*, “*Nu* is used in the senses of i) asking a question, ii) a possibility, iii) excessive, and iv) courtesy.” (*Viśva-kośa*)

perplexed by great sorrow on account of seeing her great sorrow at her death. For example, Uddhava, a knower of Truth, has said: *tato 'nyam karṇ vā dayāluṁ śaraṇam vrajema*, “Is another person more compassionate than Him unto whom we should go take shelter?” (3.2.23).

Further, “a destination like a mother’s” is the truth because she gave the breast like a mother does and because of her charming gestures such as caressing. But the philosophical conclusion has already been written.

Or, “Even a witch attained Svarga, therefore the cows will attain the destination of a mother. What more need be said (*kim nu = kim vaktvayam*)?” Here *nu* has the sense of *vitarka* (conjecture): “because they were already mothers.” Or the word *anumātarah* is taken, meaning *upamātarah* (foster mothers). Why is that? The answer is: *kṛṣṇa-bhukta-stana-kṣīrāḥ* (they whose breast-milk was consumed by Kṛṣṇa). They too will attain the status of a mother.

Jīva Gosvāmī—“If she’s so bad, why did she attain a *sad-gati*?” In this unit of two verses he elaborates upon this *sad-gati* of hers in order to give a special twist to the wonderment again, as if to reply to the above as follows: “That is not amazing, by knowing the glory of God.”

“He sucked her breast (*tat-stanam = tasyāḥ stanam apibat*) after completely stepping” (*samākramya = samyag ākramya*) on her body, but not by touching her somehow or other, “with both feet, which are only located in the devotees’ hearts and are worthy of praise (*vandyābhyām*) by Śrī Brahmā, Śrī Śiva, and other great devotees, who are praised by everyone (*loka-vanditaiḥ = sarvaih api lokaiḥ vanditāḥ taiḥ*).” That is, His feet are fit for being praised at a mere mention, but it’s not that they can be served directly.

She, being such and such, attained a *sad-gati*. The sense is: How amazing! In addition the idea is: His mercy, whose cause is the imitation of the mood and dress of a mother, is the reason. The following will be said: *sad-veśād iva pūtanā*, “Pūtanā, as if because of wearing the right dress” (10.14.35), and: *karṇ vā dayāluṁ śaraṇam vrajema*, “Is another person more compassionate than Him unto whom we should go take shelter?” (3.2.23), which is similar to: *brahmā bhavo loka-pālāḥ svar-vāsam me 'bhikāṅkṣiṇaḥ*, “Brahmā,

Śiva, and the guardians of the planets long for My stay in heaven” (11.7.1).

Svarga is the place where there is the experience of the topmost happiness. It is beyond the material manifestation, in light of the text: *ya etat pūtanā-mokṣam*, “one who hears about this liberation of Pūtanā” (10.6.44).

Śrī Gokula cannot be implied as a planet of the material manifestation, in accordance with:

- ◇ *pūtanāpi sa-kulā tvām eva devāpitā*, “O Lord, Pūtanā, along with her clan, was induced to attain only You as if because of wearing the right dress” (10.14.35);
- ◇ *Śrī Kṛṣṇopaniṣad: gokulaṁ vana-vaikuṇṭham*, “Gokula is the Vaikuṇṭha forest”;
- ◇ *Śrī Brahma-saṁhitā: gokulākyam mahat padam*, “the great abode known as Gokula” (*Brahma-saṁhitā* 5.2).

What is known as Śrī Goloka is Śrī Kṛṣṇa’s planet. Goloka is a special *prakāśa* thus described in *Brahma-saṁhitā*:

- *goloka eva nivasaty akhilātma-bhūto govindam ādi-puruṣam tam ahaṁ bhajāmi*, “He, the soul of all, resides in Goloka. I worship Him, Govinda, the primeval Puruṣa” (5.37); and
- *cintāmaṇi-prakara-sadma*, “an abode where there are many wish-fulfilling gems” (5.29).

Therefore: *jananī-gatim*, that is: “On top of attaining Goloka, she achieved a destination like that of the mother, Śrī Yaśodā.” The sense is “She achieved an entrance in the group of nurses appointed to the task of nursing Him.” That is said: *tvām eva devāpitā*, “O Lord, Pūtanā was induced to attain only You” (10.14.35), and: *lebhe gatim dhātry-ucitām*, “She attained a destination appropriate for a nurse” (3.2.23).

“But the example of a mother, not of a nurse, is given, and so the purport of the verse is that she attained the destination of mothers.” No. The cows and the mothers were *kṛṣṇa-bhukta-stana-kṣīrāḥ* (their breast-milk was consumed by Kṛṣṇa), meaning they were superior to Pūtanā. Therefore: “The cows and the mothers attained the destination of mothers. What more need be said (*kimu = kimu vaktavyam*)?” This means those cows eternally became His

personal cows, and those mothers became eternal as such.

The mention of cows, which are not the subject matter, serves to enhance the *kaimutya* in regard to the mothers. Or the separation of the words is: *anumātarah* (foster mothers).

Or: “What need be said about the cows (*kimu gāvaḥ*), given that they already are similar to mothers (*anumātarah* = *mātr-sadrśyaḥ eva*)!”

It’s understood that Śrī Yaśodā was protected in a faraway place as if she were the topmost jewel. Here, because of the addition of the word *kṣīra* (milk), it is proven once more that Pūtānā’s deed was only an imitation.

Baladeva Vidyābhūṣaṇa—The conclusion was told, but since it is amazing he talks about it again. She attained *svargam*, Goloka, which is situated above Vaikuṇṭha. The meaning is she attained the position of a nurse, which is predominated by *sukhaiśvarya*. If Kṛṣṇa’s glory, which extraordinarily delights, is so grand merely because of the dress of a nurse, then surely the cows and the mothers whose milk was enjoyed by Kṛṣṇa attained His grace characterized by allowing them to bring Him under their control, did they not?

10.6.39-40

payāmsi yāsām apibat putra-sneha-snutāny alam |
bhagavān devakī-putraḥ kaivalyādy-akhila-pradaḥ ||
tāsām aviratam kṛṣṇe kurvatīnām sutekṣaṇam |
na punaḥ kalpate rājan saṁsāro ’jñāna-sambhavaḥ ||

payāmsi—much milk; *yāsām*—of whom (the cows and the mothers); *apibat*—drank; *putra-sneha-snutāni*—which was flowing due to filial affection; *alam*—sufficiently (or intensely); *bhagavān*—the Lord; *devakī-putraḥ*—Devakī’s son; *kaivalya-ādi*—beginning from *kaivalya* (oneness: liberation which is the mergence in Brahma); *akhila-pradaḥ*—who bestows everything; *tāsām*—of those females; *aviratam*—always; *kṛṣṇe*—in Kṛṣṇa; *kurvatīnām suta-īkṣaṇam*—saw a son (“did the seeing of a son”); *na*—not; *punaḥ*—at all (in the sense of *avadhāraṇa*, certainly); *kalpate*—suitable; *rājan*—O king (Parīkṣit); *saṁsāraḥ*—material existence (or transmigration); *ajñāna-sambhavaḥ*—born of ignorance.

rājan! bhagavān devakī-putraḥ kaivalyādy-akhila-pradaḥ yāsām (gavām mātṛṇām ca) payāṁsi putra-sneha-snutāni alam apibat, (ataḥ) kṛṣṇe sutekṣaṇam avirataṁ kurvatīnām tāsām saṁsāraḥ ajñāna-sambhavaḥ na punaḥ kalpate.

Devakī's son, the Lord, who bestows everything, including impersonal liberation, drank their milk to His full satisfaction. The milk was flowing due to their filial affection. Therefore, in the case of those females who always thought of Kṛṣṇa as their son, material life, born of ignorance, is not fitting, O King.

Viśvanātha Cakravartī—Śukadeva speaks, suspecting that someone might think: “By the manner of the *kaimutya* in the previous verse: *kimu gāvo 'nu mātaraḥ*, if the mothers' attainment of Vaikuṇṭha is also meant, it follows that *vaira-bhāva* and *vātsalya-bhāva* are similar. That similarity might turn into a fault characterized by a lack of proper analysis of Bhagavān. In addition, if she, although demoniac, attained Vaikuṇṭha, the destination of the caring mothers and cows, whose love never ceased, is obvious. But if the sense is: “They attained an even higher destination,” it ought to be explained. So what about it?”

“Although He bestows all the results, including *kaivalya* (liberation in trance)—to others—, He intensely (*alam = atīṣayena*) drank their milk,” with the thought that it is hard to obtain. In like manner, Brahmā will say: *stanyāmṛtaṁ pītam atīva te mudā*, “Much breast-milk was drunk by You” (10.14.31).

Therefore the drift is: “Is He giving them something that they asked? On the contrary, only they are providing Him with what He wants.” The purport is Kṛṣṇa bestowed upon the cows and the cowherd ladies a result characterized by the suitability to fulfill His wishes. The philosophical conclusion that comes to mind is: Their status is the most supereminent, even more so than the condition of women in Vaikuṇṭha and in Goloka. Devakī's son drank their milk, but not hers. Thus their eminence over hers is suggested.

It should not be said that only the destruction of *saṁsāra* (material existence) is the result that He ought to give them. *Saṁsāra* is the form of attachment to body, house, husband, son,

and so forth. In that regard, Kṛṣṇa drinks their breast-milk, which is connected with the body; Kṛṣṇa plays in the house; the husband is Kṛṣṇa's father; the son is Kṛṣṇa Himself. Hence in verse 40 he means to say: It does not make sense to describe their attachment to Him as a form of *saṁsāra* (*na punaḥ kalpate = na tu kalpate = na ghaṭate*).

Concerning *ajñāna-sambhavaḥ* (born of ignorance): The *jñānīs'* experience of Brahman only substantiates the absence of being a part of *saṁsāra*. The *śānta-bhaktas'* realization of Bhagavān as Brahman is superior to the experience of Brahman. In the condition of *dāsyā-bhāva*, the realization of Bhagavān's capabilities is even superior to that. In this way the manner of *kaimuṭya* takes place in reference to the absence of *saṁsāra*. For the rest of the sequence, *Bhakti-rasāmṛta-sindhu* can be looked into.

Sanātana Gosvāmī—"In the case of those ladies, *saṁsāra* is not fitting," meaning it cannot illustrate their nature. The reason is: *saṁsāra* is born of ignorance (*ajñāna-sambhavaḥ = ajñānena sambhavaḥ yasya saḥ*), whereas those ladies are the perfection of unlimited knowledge, on account of a special devotion to Śrī Bhagavān.

Punar is used in the sense of either *vākyālaṅkāra* (ornament of the sentence) or *tu* (indeed).

"O king" (*rājan*). The sense of this vocative is: "You, the best of men, who are shining everywhere, know the truth about Him."

Or *rājan* modifies the word *saṁsāra*: "Although *saṁsāra* is shining, meaning clearly present (*rājan = rājamānaḥ = sphuṭaṁ vartamānaḥ api*), everywhere, the term *saṁsāra* is not fitting (*na kalpate = na yujyate*) in the case of those ladies." Rather only Vaikuṇṭha is. He expresses this with *payāmsi* and so on. *Saṁsāra*, i.e. *samyak sāra* (the complete essence), that is to say liberation, the best of the four goals of life (excluding the fifth), is not fitting (*na kalpate = na yogyaḥ bhavati*). The reason for that is *jñāna-sambhavaḥ* (by elision): "Liberation (*saṁsāra*) originates from impersonal realization too" (*= jñānād api sambhavaḥ udayaḥ yasya*). Liberation is not good enough for those ladies who have the topmost devotion.

With *aviratam* ('continuously' thought of Him as their son) he illustrates the topmost devotion. Because of this, Bhagavān does not give those ladies liberation, whose purpose is insignificant:

Śukadeva expresses this with *kaivalyādy-akhila-pradaḥ*. The sense is: *kaivalyaṁ mokṣaḥ ādyaṁ śreṣṭhaṁ yeṣu tān akhilān anyūnān śrī-vaikuṇṭha-lokasya tādṛśa-sneha-bharasya vā apekṣayā atitucchān arthān dyati avakhaṇḍayati iti tathā saḥ*, “He breaks to pieces (renders insignificant) all goals of life, among which the best is impersonal liberation.”¹⁴¹ Those goals are irrelevant in comparison to either Vaikuṇṭha or the ladies’ abundant love for Him.

There is another interpretation. The verse is a response to this doubt: “If Pūtānā attained a particular type of eternal happiness when her *saṁsāra* thus came to an end, why are the mothers in *saṁsāra* (material life)?” The answer is: It is improper (*na kalpate = na yujyate*) to talk of *saṁsāra* in their case. That is, these ladies are not in *saṁsāra*, because they were already eternally liberated.

Jīva Gosvāmī—In this one unit of two verses, to particularize her Svarga he sheds light on *jananī-gati*, the modifier of it. The meaning is: “He bestows all the goals of life, beginning from impersonal liberation (*kaivalyādy-akhila-pradaḥ = kaivalyādy-akhilārtha-dah*).” The sense is similar to: *itthaṁ satāṁ brahma-sukhānubhūtyā*, “Thus the cowherd boys played with Him because of whom the transcendentalists realize the happiness of Brahman” (10.12.11): To those who have material desires, He merely gives the first three goals: *dharma* (moral ethics), *artha* (financial prosperity) and *kāma* (sense gratification), but He does not reveal His *svarūpa* (nature of His identity). To those who seek liberation, however, He gives *kaivalya*, that is, He merely makes the aspirant attain extreme similarity with His own *svarūpa* known as *nirviśeṣa* Brahman, but He still does not reveal His *svarūpa* known as *saviśeṣa* Bhagavān.

In like manner, Bhagavān manifests to general devotees merely

141 Sanātana Gosvāmī and Jīva Gosvāmī add the word *artha* to the compound. This is because *akhila* (everything) is just an adjective. Usually, only a general word like *vastu* (thing), *jana* (person), or *strī* (woman) can be added to a clause or to a compound to complete the intended meaning. This is called a *madhya-pada-lopī samāsa* (a compound where a word in the middle was deleted). Moreover, the prefix *pra* is used as an intensifier (very); or in the sense of ‘eminently’; or as a meaningless particle used to fill the meter. In this interpretation, the syllable *da* in *akhila-prada* comes from the verbal root *do avakhaṇḍane* (4P) (to break to pieces, to destroy), not from [*ḍu*]/*dā*]/*ñ*] *dāne* (to give).

as the *svarūpa* of Bhagavān, but He does not make him or her attain it by bestowing a particular type of *prema* imbued with a special possessiveness toward as a son, and so forth.

Regarding *devakī-putraḥ*: He is Devakī's son only by birth, not because she showed maternal affection such as caressing Him, hence it will be said:

pītarau nānvavindetām kṛṣṇodārārbhakehitam |
gāyanty adyāpi kavayo yal loka-śamalāpaham ||

“His parents, Vasudeva and Devakī, did not get to behold Kṛṣṇa's illustrious childhood pastimes, which poets glorify even nowadays and which remove the impurities of the world.” (10.8.47)

“He intensely (*alam* = *atyartham*) drank (*apibat*) the milk of whom (*yāsām*)—that is, of the cows and of the mothers—in such a way that there was intense flowing, due to filial affection (*putra-sneha-snutāni* = *putra-sneha-snutam*) (*alam* is also connected here).” It is thus shown that those cows and those ladies are superior to all in consideration of their deep love for Him.

10.6.40

Therefore, *tāsām ajñāna-sambhavaḥ saṁsāraḥ na punar kalpate*. The sentence *saṁsāraḥ na punar kalpate* (lit. Their material existence once more is not proper) signifies: *saṁsāritvaṁ na tu ghaṭate*, “It does not make sense to say they are in material existence, which is born of ignorance,” because they have ascended above everything, including *jñāna* (impersonal realization). It is almost impossible to come across a pure devotee in the midst of those who are in material life, in conformity with this text:

muktānām api siddhānām nārāyaṇa-parāyaṇaḥ |
su-durlabhaḥ praśāntātmā koṭīṣv api mahā-mune ||

“O great sage, even among ten millions of yogis who have mastered mystic perfections, and even among ten millions of liberated souls, a serene person who is solely dedicated to Nārāyaṇa is very, very difficult to find.” (6.14.5)

That is exactly what he implies with *aviratam*, which means they continuously (= *nityam eva*) saw a son in Kṛṣṇa.

The vocative *rājan* signifies: *bhagavat-tattva-jñāne virājamāna*, “O you who are resplendent in the knowledge of the truth about Bhagavān.” He is careful about the philosophical conclusion. Therefore, what comes to mind by the fact that *jananī-gati* modifies *svarga* (verse 38) is that for sure this Svarga does not belong to the material world.

Baladeva Vidyābhūṣaṇa—“But is it not that, in the light of Kuntī’s statement, His grace is only achievable by Paramahamsas?”:

*tathā parama-hamsānām muninām amalātmanām |
bhakti-yoga-vidhānārthaṁ katham paśyema hi striyaḥ ||*

“Similarly, how can we women possibly perceive You, whose purpose is to propogate *bhakti-yoga* to the *paramahamsas*, the sages of pure hearts?” (1.8.20)

“After all, the cowherd ladies were in material life.” Śukadeva responds: “That could never occur.”

“Yaśodā’s son (*devakī-putraḥ* = *yaśodātmajaḥ*), the Lord (*bhagavān*), who bestows all the goals, beginning from impersonal liberation (*kaivalyādy-akhila-pradaḥ* = *kaivalyādy-akhilārtha-daḥ*)—even to the enemies that He kills—, drank their milk.”

10.6.40

“The material life (*samsāraḥ*), which is a cause of becoming adverse to Him (*ajñāna-sambhavaḥ* = *tad-vaimukhya-hetukaḥ*), of those females, who are bestowing what is wished for although they are fulfilled, can never take place (*na punaḥ kalpate* = *naiva ghaṭate*).” *Amara-koṣa* states: *syur evaṁ tu punar vai vety avadhāraṇa-vācakāḥ*, “*Evam*, *tu*, *punar*, *vai*, and *vā* express *avadhāraṇa* (restriction; ascertainment)” (3.4.15).

An explanation in conformity with the definition of *punar* (again) in *Viśva-koṣa*: *punar aprathame bhede*, “*Punar* means *aprathama* (again, lit. ‘not the first’) and *bheda* (a variety)” (*Viśva-koṣa* 2.55) (*Amara-koṣa* 3.3.252) in the sense of: *tāsām dvitīyaḥ*

saṁsāro na syāt, “A second life in material existence might not happen in their case,” cannot take place because it contradicts the *śruti* and the *smṛti* with regard to the status of those ladies as His eternal associates (*parikara*).

“They always (*aviratam* = *sarvadā*) thought of Him as a son (*sutekṣaṇam kurvatīnām* = *putra-buddhiṁ kurvatīnām*).” Their dealings are transcendental amusements (*cid-vilāsa*). What can *saṁsāra* do to those who directly cognize Para-Brahman at all times?

Anvitārtha-prakāśikā—“Kṛṣṇa drank their milk to His full satisfaction (*alam apibat* = *santoṣa-pūrvakam apibat*). It makes no sense that those cows and ladies, who always brought about a festival in Kṛṣṇa, a son (*sutekṣaṇam* = *sute kṣaṇam*), are in material life, which suitably exists for others because of repeated ignorance (*punar ajñāna-sambhavaḥ* = *punaḥ ajñānena samyak bhavati iti ajñāna-sambhavaḥ*).”

10.6.41

kaṭa-dhūmasya saurabhyam avaghrāya vrajaukasaḥ |
kim idam kuta eveti vadanto vrajam āyayuh ||

kaṭa-dhūmasya—pertaining to the smoke of the cremation site; *saurabhyam*—the fragrance; *avaghrāya*—after smelling; *vraja-okasaḥ*—they whose residence is Vraja; *kim idam*—what [is] this; *kutaḥ*—from where; *eva*—at all; *iti*—thus; *vadantaḥ*—while saying; *vrajam*—the cowherd village; *āyayuh*—they reached.

vrajaukasaḥ kaṭa-dhūmasya saurabhyam avaghrāya, kutaḥ kim idam eva (bhavati) iti vadantaḥ vrajam āyayuh.

Smelling the fragrance from the cremation site, inhabitants of the land of Vraja became perplexed. They went to the cowherd village, asking: “Where is this coming from?”

Viśvanātha Cakravartī—After summing up a philosophical conclusion connected with the topic at hand, he continues with the subject matter.

Concerning *kutaḥ kim idam* (Where is this from?), the sense is they were confounded in many ways: “Is this much smoke of *agaru* able to penetrate Sutala after emanating from Indra’s city and passing through the earthly sphere? Or is it rising to Amarāvati after coming out of Bali’s abode? Is it from Kuvera’s city, in the north? Or from Varuṇa’s abode, in the west?”

Jīva Gosvāmī—*Vrajaukasah* (they whose residence is Vraja) means: “the inhabitants of Vraja, and others too, who had left the village before the end of that event: some of them arrived at this moment and some others had arrived earlier, upon being informed of some details.”

10.6.42

te tatra varṇitam gopaiḥ pūtanāgamanādikam |
śrutvā tan-nidhanam svasti śiśoś cāsan su-vismitāḥ ||

te—they; *tatra*—there (in the cowherd village); *varṇitam*—described; *gopaiḥ*—by the cowherds; *pūtanā-āgamana-ādikam*—Pūtanā’s arrival and so on; *śrutvā*—after hearing about; *tat-nidhanam*—her death; *svasti*—well-being; *śiśoḥ*—of the infant; *ca*—and; *āsan*—became; *su-vismitāḥ*—very amazed.

te (gopāḥ āgatāḥ) tatra (vraje sthitaiḥ) gopaiḥ varṇitam pūtanāgamanādikam tan-nidhanam śiśoḥ svasti ca śrutvā su-vismitāḥ āsan.

Hearing about Pūtanā’s arrival, her undoing, and the boy’s well-being, as described by the cowherds in the village, the *gopas* who had just arrived were greatly amazed.

Viśvanātha Cakravartī—They were greatly amazed (*su-vismitāḥ*). They said: “Fortunate Vasudeva speaks the truth. Even in a disaster like this, who other than Nārāyaṇa can effect the well-being of the babe?” and so on.

Baladeva Vidyābhūṣaṇa—“Vasudeva is a *siddha*. The infant’s well-

being (*svasti* = *kuśalam*) is only due to his virtuous meditation.”

ANNOTATION

Perhaps the cowherds were amazed for this reason too:

*sundaram śata-cakram ca jvalitaṁ ratna-tejasā |
pārsadās tām rathe kṛtvā jagmur golokam uttamam ||*

“Coming from the sky, the Lord’s eternal associates placed her on a beautiful one-hundred-wheel chariot shining because of the jewels’ effulgence and went to the topmost Goloka.” (*Brahma-vaivarta Purāṇa* 4.10.36)

Pūtana had just assumed a subtle, i.e. spiritual, body: *sthūla-dehaṁ parityajya sūkṣma-dehaṁ viveśa sā* (ibid. 4.10.33). In her previous life, Pūtana was Bali’s daughter: *bali-yajñe vāmanasya dṛṣtvā rūpaṁ manoharam, bali-kanyā ratnamālā putra-snehaṁ cakāra tam. manasā mānasaṁ cakre putrasya sādṛśo mama bhaved yadi stanam dattvā karomi tam ca vakṣasi*, **“After seeing Vāmana’s charming form at Bali’s yajña, Ratnamālā, Bali’s daughter, had filial affection. She made up her mind: “If He were similar to a son, I would give Him my breast and put Him on my chest.”** (ibid. 4.10.41-42)

10.6.43

*nandaḥ sva-putram ādāya proṣyāgata udāra-dhīḥ |¹⁴²
mūrdhny avaghrāya paramām mudam lebhe kurūdvaha ||*

nandaḥ—Nanda; *sva-putram*—his son; *ādāya*—after taking; *proṣya*—after going far away; *āgataḥ*—returned; *udāra-dhīḥ*—he whose mind is exalted; *mūrdhni*—on the head; *avaghrāya*—after smelling; *paramām*—highest; *mudam*—joy (from the feminine word *mud*); *lebhe*—attained; *kuru-udvaha*—O descendant of Kuru.

kurūdvaha! nandaḥ udāra-dhīḥ proṣya āgataḥ sva-putram ādāya (taṁ svasya anke nidhāya) mūrdhni (putrasya) avaghrāya paramām mudam lebhe.

142 *pretyāgatam udāra-dhīḥ* (BBT reading).

Coming back from his journey, noble-minded Nanda took His son, smelled the top of His head and felt the topmost joy, O descendant of Kuru.

Viśvanātha Cakravartī—In point of *proṣyāgataḥ* (he came back after going far away): “Alas! So much nonsense has taken place just because I stayed far away for some time. Why did I go to Mathurā at all?” Nanda was thus repentant.

In point of *udāra-dhīḥ* (noble-minded): “Darn! No one, not even the stupid guards at the gates, prevented her from entering the village.” He condemned everyone’s intelligence this way.

Sanātana Gosvāmī—Even in such great astonishment, Nanda was overjoyed. The reasons He attained the topmost joy (*paramām mudam lebhe*) are as follows. Each is more important than the previous one:

✧ Upon taking his son and putting Him on his lap (*sva-putram ādāya = añke kṛtvā*), he felt an increase of affection. In reference to the word *sva* (own), the knowledge that He is his son never diminished. *Aiśvarya-jñāna*, which might have been expected to occur from the great amazement engendered by Pūtana’s fall out of the blue, did not arise.

✧ He is noble-minded, that is, he has a great heart (*udāra-dhīḥ = mahāśayaḥ*): his mind was undisturbed even by a wonder like that, or it was undisturbed because his heart naturally melts out of affection for Śrī Bhagavān.

✧ He smelled on the top of his son’s head (*mūrdhni avaghrāya = putrasya mūrdhni avaghrāya*): This is a sign of special affection.

The sense of the vocative *kurūdvaha* (O descendant of Kuru) is: “It was like when Yudhiṣṭhira and others reached new heights of bliss by seeing you, a topmost devotee of the Lord and the seed of the continuation of the Kuru dynasty.”

Jīva Gosvāmī—Of those cowherds, Śukadeva gives details about Nanda. “He attained the topmost joy”... when the confusion dissipated. There are reasons he felt joyful:

- ☆ His name says it all (*nandaḥ*);
- ☆ He is noble-minded, meaning his heart is an ocean of virtues, including compassion (*udāra-dhīḥ* = *dayādi-guṇa-gaṇārṇava-mānasah*);
- ☆ He took his son and put Him on his lap (*sva-putram ādāya* = *aṅke kṛtvā*);
- ☆ He returned home after going far away (*prośyāgataḥ*);
- ☆ He smelled the top of Kṛṣṇa's head (*mūrdhni avaghrāya*).

However, in reference to *prośyāgataḥ*, it's understood that he was repentant. For example: "Alas! So much nonsense has taken place because I stayed far away for some time."

The gist of the vocative *kurūdvaḥ* is like before (*Laghu-vaiṣṇava-toṣaṇī* 10.5.19).

Further, beginning from this, the people of Vraja called Śrī Kṛṣṇa by the name 'Adhokṣaja'. For instance, in *Śrī Hari-varṇa*, in *vāsudeva-māhātmya*:

adho 'nena śayānena śakaṭāntara-cāriṇā |
rākṣasī nihatā raudrā śakunī-veśa-dhāriṇī ||
pūtanā nāma ghorā sā mahā-kāyā mahā-balā |
viṣa-digdharṇī stanam kṣudrā prayacchantī janārdane ||
dadṛśur nihatāṁ tatra rākṣasīm vana-gocarāḥ |
punar jāto 'yam ity āhur uktas tasmād adhokṣajaḥ ||

"The Rākṣasī named Pūtanā had a huge body, was fierce and frightful. She was mean and very powerful. She assumed the appearance of a bird. While offering her breast smeared with poison to Janārdana, He, who had gone within a handcart, underneath, and was lying down, killed her. Those who were grazing the cows near the forest saw the Rākṣasī dead there. They said: "He is born again." He is called 'Adhokṣaja' because of that." (*Hari-varṇa* 2.101.30-32)¹⁴³

143 In *Bhāgavatam*, Kṛṣṇa's pastime with Pūtanā is not connected with His pastime with the cart (10.7.7). Moreover, the separation of the constituent words is: *adho-'kṣa-ja*, "He was [as if] born [again] under the axle." For more information on the etymology of the name Adhokṣaja, consult the commentaries on *Bhāgavatam* 10.9.14 and the appendix of chapter nine.

Baladeva Vidyābhūṣaṇa—Someone might ask: “Nanda and other *gopas*, as well as Yaśodā and other *gopīs*, know all the scriptures and are intelligent enough to conduct their own worship of Nārāyaṇa, but they do not think of Kṛṣṇa that way, even though Kṛṣṇa is Nārāyaṇa’s *amśī*, rather they only think of Him as their son. Why is that?” It’s true, but it’s a secret. We will talk about it in the chapter about the eating of earth (*Bhāgavatam* 10.8).

Vijayadhvaja Tīrtha—*Proṣya* means: *pravāsaṁ kṛtvā* (having lived far away).

Vīra-Rāghava—*Proṣya* signifies: *deśāntaram gatvā* (after going to another region).

10.6.44

ya etat pūtanā-mokṣaṁ kṛṣṇasyārbhakam adbhutam |
śṛṇuyāc chraddhayā martyo govinde labhate ratim || ¹⁴⁴

yaḥ—who; *etat*—this [narration]; *pūtanā-mokṣam*—in regard to which there is Pūtanā’s liberation; *kṛṣṇasya*—of Kṛṣṇa; *ārbhakam*—pertaining to the childhood; *adbhutam*—amazing; *śṛṇuyāt*—might hear (i.e. hears); *śraddhayā*—with faith (devotionally); *martyaḥ*—a mortal; *govinde*—for Govinda; *labhate*—gains; *ratim*—love (fondness).

yaḥ martyaḥ etat kṛṣṇasya (carita-varṇanam) ārbhakam pūtanā-mokṣam adbhutam śraddhayā śṛṇuyāt, (saḥ) govinde ratim labhate.

A person who devotionally listens to this wonderful narration of Pūtanā’s liberation, which occurred in Kṛṣṇa’s babyhood, becomes fond of Govinda.

Śrīdhara Svāmī—The words *etat ārbhakam* stand for *etat arbhaka-caritam* (this deed of the boy). What is it like? *pūtanā-mokṣam* (the deliverance of Pūtanā).

144 *govinde gatim labhate* (Vīra-Rāghava’s reading).

Sanātana Gosvāmī—*Aho*, what more need be said! Pūtanā obtained liberation by the power of Kṛṣṇa by means of sucking her breast. In this verse he says everyone achieves *prema* for Him by hearing about this. The consideration that a certain qualification is needed is repudiated with *yaḥ martyaḥ śṛṇuyāt*, “a mortal who hears” because for the most part the prosperity of a mortal occurs by faithfully hearing about it.

“A mortal attains *rati* for Govinda,” the Lord, the Indra of Śrī Gokula, and that is because of the automatic accomplishment of *bhakti* by reflecting on the glories of His compassion in terms of giving a good destination (*sad-gati*) even to such a wicked witch as Pūtanā.

Or, the separation of *śraddhayāmartyaḥ* is *śraddhayā amartyaḥ*. The sense of *amartyaḥ* is: one who is beyond the attributes of *saṁsāra*, which is characterized by death. But Śrīdhara Svāmī does not approve of this variation because he said nothing about it.

*avidyāyāḥ kṣayād eva labhyo 'ham iti tan-mayīm |
prāg ahan pūtanām kṛṣṇo rāghavas tādakām iva ||*

“Thinking “I am attainable only when ignorance greatly diminishes,” Kṛṣṇa killed ignorant Pūtanā like in days of yore Rāma killed Tādakā.”

Jīva Gosvāmī—*Aho*, it is quite amazing that Pūtanā attained that kind of destination because she was in direct contact with Him. In this verse he says everyone attains *rati* for Him by hearing, and so on, about the topic.

The word *martya* means someone whose nature is to die, but here the sense is: “Anyone (*yaḥ martyaḥ* = *yaḥ kaścit*) who hears about the wonderful childhood deeds (*ārbhakam* = *arbhaka-caritam*) of Śrī Kṛṣṇa obtains *rati* for Govinda, that is, the Lord who is the Indra of Gokula.”

Without looking into this too much, what comes to mind at first is the power inherently involved in the event. Upon taking note of His compassion, however, it becomes clear that the result was quick and outstanding because of it.

What are the deeds like? *pūtanā-mokṣam*, which means “in

which there was Pūtanā's liberation." Therefore they are wonderful (*adbhutam*): They spark curiosity and wonderment because He bestowed liberation without relinquishing His mood of a child.

In the reading *niśamya*, the sense is: *yas tasmin niśamya bhavati, sa śraddhayā saha ratim labhate*, "One who hears about Him achieves fondness along with faith." However, this reading does not meet the consent of Śrīdhara Svāmī, who did not comment on it.

*avidyāyāḥ kṣayād eva labhyo 'ham iti tan-mayim |
prāḡ ahan pūtanām kṛṣṇo rāghavas tādakām iva ||*

"Thinking "I am attainable only when ignorance greatly diminishes," Kṛṣṇa killed ignorant Pūtanā like in days of yore Rāma killed Tāḍakā."

*ārambhād eva lilāyā bakī-dhātṛ-gati-pradaḥ |
kṛṣṇaḥ sva-guṇa-mādhurye tṛṣṇayāmāsa vaiṣṇavān ||*

"From the beginning of His pastimes, Kṛṣṇa, who bestowed on Baka's sister the destination of a nurse, made the Vaiṣṇavas thirsty for the sweetness of His virtues."

Krama-sandarbha—"Simply by hearing about the deeds of His babyhood, one becomes fond of Him who was in babyhood." Rather the sense is one becomes fond of Him, Govinda, the presiding deity of Gokula, who has a babyhood, a childhood, and an adolescence.

Viśvanātha Cakravartī—"He who hears (*śṛṇuyāt*) about this childhood deed (*ārbhakam* = *arbhaka-caritam*), in regard to which there was the liberation of Pūtanā (*pūtanā-mokṣam* = *pūtanāyāḥ api mokṣaḥ yatra tat*) and which, therefore, is wonderful (*adbhutam*), attains *ratī*."

Baladeva Vidyābhūṣaṇa—*Ārbhakam* means *śaiśavam* (babyhood). *Pūtanā-mokṣam* means: *pūtanāyāḥ mokṣaḥ yatrāt tat*, "[babyhood,] during which there was Pūtanā's liberation." *Govinde* means *nanda-sutau* (Nanda's son).

Appendix of Chapter Six

Is Śrī Kṛṣṇa Black or Dark Blue?

Śrī Kṛṣṇa is dark blue. This is well-known in Bengal, but some confusion arose in the West because the word *kṛṣṇa* can mean ‘black’ and ‘dark blue’, depending on the context. The definition is: *kṛṣṇe nīlāsita-śyāma-kāla-śyāmala-mecakāḥ*, “The words *nīla*, *asita*, *śyāma*, *kāla*, *śyāmala*, and *mecaka* all denote the *kṛṣṇa* color” (*Amara-koṣa* 1.5.14).

In Sanskrit, the attribution of names to colors is ambiguous. This is only one instance. Some references are provided to prove that Śrī Kṛṣṇa’s complexion is dark blue:

1. *nīlotpala-dala-śyāmam*, “His complexion is *śyāma*, the color of a blue lotus petal.” (*Bhāgavatam* 3.28.13)

2. *śyāmo ’tasī-kusuma-saṅkāśaḥ*, “The name *Śyāma* signifies that He resembles a blue flax flower” (*Bhāvārtha-dīpikā* 11.5.27). Although the word *atasī* only means ‘flax’, the meaning here is “blue flax” because there are only four kinds of wildflax flowers, which correspond to the colors of the Yuga Avatāras: white, red, blue, and yellow.

3. *yo ’sāv atasī-kusuma-suśamaḥ*, “Kṛṣṇa is beautiful like a blue flax flower.” (*Gopāla-campū* 1.3.64)

4. *atasī-puṣpa-saṅkāśam nābhi-sthāne pratiṣṭhitam catur-bhujam mahā-viṣṇum pūrakeṇa vicintayet*, “With the inward breath, a person should contemplate on Mahā-Viṣṇu: He has four arms, resembles a flax flower, and is situated in the area of the navel.” (*Dhyāna-bindu Upaniṣad* 30)

5. *indranila-maṇi-mañjula-varṇaḥ*, “His lovely complexion is like a sapphire” (*Kuñja-vihāry-aṣṭaka*, *Stavamālā*). The same idea is meant by the term *Ujjvala-nīlamaṇi* (‘bright sapphire’ in reference to Kṛṣṇa; or a sapphire for *ujjvala-rasa*, that is, a sapphire to shed light on *madhura-rasa*).

6. *rādhābhāso marakata-mayīm kurvate kṛṣṇa-kāntim*
kṛṣṇasyābhā api ca haritī-kurvate dhāma tasyāḥ |
sthāne sthāne yadi nivasatas tau tadā gaura-nīlau
eka-sthāne yadi bata tadā tulya-bhāsau vibhātaḥ ||

“Rādhā’s splendor makes Kṛṣṇa’s luster turn emerald color, and Kṛṣṇa’s effulgence makes Hers become green. When they are separate, They are golden and dark blue, but when They are together, lo and behold Their effulgences become similar and appear dazzlingly beautiful.” (*Alaṅkāra-kaustubha* 8.240)

7. *śrī-rādhāyā dyuti-śabalitā kṛṣṇa-kāntiḥ samṛddhā |*
protsarpantī marakata-nibhā vyānaśe kānanam tat ||

“Śrī Rādhā’s effulgence and Kṛṣṇa’s profuse luster combine as an emerald-like splendor which pervades the forest of Vrindavan.” (*Govinda-līlāmṛta* 12.31)

8. *kanaka-ketakī rāi, śyāma marakata kī*, “Rādhikā is a golden *ketakī* flower. Kṛṣṇa is a dark *marakata*” (*Prema-bhakti-candrikā* 4.6). Some say a *marakata* is a sapphire, but in usage this word oftens means ‘emerald’. The point is that Śyāma’s blue luster becomes green in contact with Rādhā’s golden effulgence. This analogy is also found in *Bhāgavatam*:

tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ |
madhye maṇinām haimānām mahā-marakato yathā ||

“Like a big emerald in the midst of golden gems, Devakī’s son, the Lord, was highly resplendent there with those girls.” (10.33.7). In his commentary, Viśvanātha Cakravartī mentions the difference of opinion concerning the *marakata*.

9. *imau gaurī-śyāmau manasi viparītau bahir api sphurat-tadvad-vastrau*, “Rādhā and Kṛṣṇa are reversed compared to each other, internally and externally. They live in each other’s hearts, and Their garments are the color of each other’s luster.” (*Gopāla-campū* 1.15.2)

10. *kṛṣṇam indranila-maṇi-vad ujvalam*, “The *kṛṣṇa* color is effulgent like a sapphire” (*Bhāvārtha-dīpikā* 11.5.32). Śrīdhara Svāmī did not know about Śrī Caitanya Mahāprabhu, therefore he separated the words *tviṣākṛṣṇam*, in verse 11.5.32, as *tviṣā kṛṣṇam* instead of *tviṣā akṛṣṇam*.

*indīvaram vā dalitāñjanam vā
navāmbudo vā maghavan-maṇir vā |
kṛṣṇasya dhāmnaḥ sadṛśam na kiñcit
tadīya-dhāmeva tadīya-dhāma ||*

“Nothing, not even eyeliner, a blue lotus, a rain cloud, or a sapphire, compares to Kṛṣṇa’s luster. His luster is His luster.” (*Alaṅkāra-kaustubha* 8.55)



Chapter Seven

Śrī Kṛṣṇa Kicks the Cart, Slays Tṛṇāvarta, and Shows Yaśodā the Universe in His Mouth

10.7.1-2

rājovāca

*yena yenāvatāreṇa bhagavān harir īśvaraḥ |
karoti karṇa-ramyāṇi manoṣṇāni ca naḥ prabho ||
yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvam ca śuddhyaty acireṇa pumsaḥ |
bhaktir harau tat-puruṣe ca sakhyam
tad eva hāram vada manyase cet ||*

meters:

anuṣṭup (10.7.1)

indra-vajrā (10.7.2)

rājā uvāca—the king said; *yena yena avatāreṇa*—as whichever Avatāra; *bhagavān*—the Lord; *hariḥ*—Hari; *īśvaraḥ*—God; *karoti*—does; *karṇa-ramyāṇi*—charming to the ears; *manoṣṇāni*—captivating; *ca*—and; *naḥ*—our; *prabho*—O master; *yat-śṛṇvataḥ*—who is hearing about which [activities] and about whom; *apaiti*—goes away (i.e. vanishes); *aratiḥ*—the lack of interest; *vitṛṣṇā*—various cravings (or the absence of thirst); *sattvam*—[one's] existence (or consciousness); *ca*—and; *śuddhyati*—is purified; *acireṇa*—without delay; *pumsaḥ*—of a man; *bhaktiḥ harau*—devotion to Hari; *tat-puruṣe*—toward His men; *ca*—and; *sakhyam*—friendship; *tad eva*—that same (His deed, i.e. deeds); *hāram*—related to Hari (or pearl necklace); *vada*—speak; *manyase*—you think; *cet*—if.

rājā uvāca—prabho! bhagavān hariḥ iśvaraḥ yena yena avatāreṇa (api yāni yāni karmāṇi) karoti, (tāni) naḥ karṇa-ramyāṇi manojñāni ca (bhavanti.)

(tathā teṣu madhye) yac-chṛṇvataḥ puṁsaḥ aratiḥ vitṛṣṇā ca apaiti. (tataḥ ca) sattvaṁ acireṇa śuddhyati, (tataḥ ca) harau bhaktiḥ tat-puruṣe sakhyaṁ ca (jāyate. tvam) tad eva hāraṁ vada, (tvam evaṁ) manyase cet.

King Parikṣit said: “Sir, the feats God, Lord Hari, does and the Avatāras in the shape of whom He performs them delight our ears and steal our hearts. In that way the lack of interest for the Lord vanishes, hence the various cravings of a man who hears about them cease: Before long his consciousness is purified, then he develops devotion to Hari and friendship with His men. Nonetheless, only describe the feats of Hari, if you would.

Śrīdhara Svāmī—

*utkṣīpan śakaṭaṁ vyomni tṛṇāvartam adhaḥ kṣīpan |
darśayan viśvam āsye ca kṛṣṇaḥ kṛḍati saptame ||*

“In the seventh chapter, Kṛṣṇa has fun while kicking the cart into the sky, throwing down Tṛṇāvarta, and showing the universe in His mouth.”

*kṛṣṇārbhaka-sudhā-sindhu-samplavānanda-nirbharaḥ |
bhūyas tad eva sampraṣṭum rājānyad abhinandati ||*

“The king, in whom abounds the bliss of the flood of the nectar ocean of the boy named Kṛṣṇa, delights the speaker to inquire about it again.”

10.7.1

“Tell us whatever feats He does (*karoti* = *yāni yāni karmāṇi karoti*) by means of whichever Avatāra, beginning from Matsya. They (the feats and the Avatāras) convey joy to our ears (*karṇa-ramyāṇi* = *karṇa-sukhāvahāni*) and delight the mind (*manojñāni* = *manaḥ prīti-karāṇi*).”

10.7.2

“The dejection (*aratiḥ* = *mano-glāniḥ*) and the various cravings (*viṭṛṣṇā* = *vividhā ṭṛṣṇā ca*)—which are the fundamental cause of dejection—of anyone (*purīṣaḥ* = *puruṣa-mātrasya*) who hears about them (*yac-chṛṇvataḥ*) go away (*apaiti* = *apagacchati*).”

“In that way the purification of one’s existence, devotion to Hari, and friendship with Hari’s servants take place. If you are disposed to do a favor (*manyase cet* = *anugrahaṁ yadi karoṣi*), kindly speak about those feats of Hari.” Or, “Speak about those captivating feats (*tad eva hāram* = *tad eva hareḥ caritaṁ, manoharaṁ vā*).”

Viśvanātha Cakravartī—

snātaḥ suptotthitaḥ kṛṣṇaḥ saptame ’na udakṣipat |
ṭṛṇāvartam ahann āsye viśvaṁ mātaram aikṣayat ||

“In the seventh chapter, after being the object of ablutions, Kṛṣṇa slept, got up and kicked the cart: He killed Ṭṛṇāvarta. And He made His mother see the universe in His mouth.”

rada-cchada-balaṁ vyāptaṁ pūtanā-stana-cūṣaṇe |
śakate ’nghri-balaṁ pānyos ṭṛṇāvarta-vadhe balam ||

“In sucking Pūtanā’s breast, the power of His lips is included, in kicking the cart the power of His feet, and in killing Ṭṛṇāvarta the power of His hands.”

viśva-rūpa-dvaye tāvad aiśvaryaṁ nija-mātari |
evam-ādi mamaīśvaryaṁ yugmaṁ bālye pradarśitam ||

“With respect to two showings of the Universal Form, His godhood was demonstrated to His own mother: ‘Twice in infancy, My supremacy, which began this way, was eminently shown.’”

Here Parīkṣit means to say: “Oh! Śrī Kṛṣṇa’s pastimes as a baby make me yearn to hear about them, although the pastimes of other Avatāras too captivate me, therefore kindly talk about those ones.”

“The deeds He performs, even in the form of Matsya and other Avatāras, they are very relishable to our ears (*karṇa-ramyāni*

= *karnābhyām āsvādyāni*) and already know how to make the mind blissful (*manojñāni* = *manaḥ api ānandayitum jñanti eva*). However, the absence of engagement in *śravaṇa* and so forth (*aratih* = *śravaṇādau apravṛtīh*) of any person (*pumsaḥ* = *pum-mātrasya api*) who is merely listening to whichever one (deed or Avatāra) among them comes to an end (*apaiti* = *naśyati*)." The sense is: The stage called *niṣṭhā* (fixity in *bhakti*) arises by *anartha-nivṛtti* (the cessation of unwanted habits).

"Plus, *vitṛṣṇā*, the absence of thirst for *śravaṇa* etc. (*vitṛṣṇā* = *tatra tṛṣṇābhāvaḥ*), vanishes (*apaiti*)." The sense is: A favorable desire is created due to the manifestation of *ruci* (taste for hearing, etc.).

In addition, the consciousness (or subconscious) (*sattvam* = *cittam*) is purified (*śuddhyati*)." The drift is: The bad subconscious impressions (*durvāsanā*) cease, and so one becomes able to relish *bhakti*, like the tongue might be able to perceive the sweetness of refined sugar when a bile disorder ceases. The gist is *rati* is engendered by the rise of *āśakti* (great fondness). The word *acireṇa* (before long) should be linked everywhere. "And after that, *bhakti*, that is, *prema*, takes place before long, as does friendship toward His men, the Vaiṣṇavas (*tat-puruṣe* = *vaiṣṇave*)."

Although friendship with Vaiṣṇavas is recommended at the very beginning of *bhakti*, nevertheless, when there is *prema*, friendship for all such Vaiṣṇavas becomes devoid of *upādhis* (material characteristics). This point is made here.¹⁴⁵

Tad eva hāram means *hareḥ caritam* (Hari's deeds). As a pun (*śleṣa*), the deeds should be kept in the heart like a pearl necklace (*hāram iva*) is worn on the chest.

Even though all the Lord's deeds have the capacity to make one attain *prema*, the ultimate thing, through the cessation of a lack of interest, still, the deeds of Śrī Kṛṣṇa as a baby, and so on, make one achieve those objectives.

The sense of *manyase cet* (if you would) is: *yadi tava etat sammatam syāt*, "if you agree."

145 That is because the sequence in the verse is "devotion to Hari" and then "friendship with His devotees," whereas the reverse might be expected. Another interpretation is that the sequence in the verse is such in consideration of the meter.

Sanātana Gosvāmī—At first he praises His other unlimited activities to inquire about other such deeds, while thinking: “Since *rati* for Śrī Bhagavān, which is the form of the topmost prize of unlimited spiritual practices such as *śravaṇa* and *kīrtana*, is effected simply by hearing about His exploit of liberating Pūtānā, others are not worthy of being narrated, in light of the statement: *govinde labhate ratim*, “One obtains *rati* for Govinda” (10.6.44).”

Because of the three words *bhagavān*, *hariḥ* and *īśvaraḥ*, His deeds too are endowed with all types of *aiśvarya* (glory of God’s might). ‘The deeds of Bhagavān’ means they dispel unhappiness and unlimited faults of character. ‘The deeds of Hari’ means they are captivating. And ‘the deeds of Īśvara’ means people should pay attention to them otherwise the deeds will teach them a lesson. This is exactly what he implies with the two words *karṇa-ramyāṇi* and *manojñāni*.

Naḥ (our) is in the plural because Parīkṣit thought highly of himself by listening to such deeds of the Lord. Or it is in the plural in consideration of all the listeners. And that consideration is either for the sake of repudiating the concept of his own haughtiness or for the purpose of the glories of His feats.

The sense of *prabho* is: *sarva-śakti-yukta*, “O you who are endowed with all powers!” The kernel is: “You are aware of what happens to our senses.”

10.7.2

Aratī denotes the absence of engagement of the mind in *śravaṇa* and so forth. And even when the mind is so engaged, there are various types of unwanted cravings (*viṛṣṇā* = *vividhā ṛṣṇā*), such as lust and greed.

“The consciousness (*sattvam* = *cittam*) is purified (*śudhyati*).” On account of purity, due to the cessation of bad subconscious impressions (*durvāsanā*), the mind becomes able to perceive *rasa*. *Acireṇa* (before long) is syntactically connected with everything, in the sense that those who do not want to hear about His feats never stop craving material things, even after a long time.

“Devotion to Hari” (*bhaktir harau*) means “devotion to Bhagavān, who takes the mind, either yours or mine, to Vraja.” “Friendship for His men” (*tat-puruṣe sakhyam*) means *prema* for

His devotees. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. Parikṣit means to say: “I do not consider myself too intelligent, but I believe I can understand the truths about the Lord by imbibing your vast intelligence.” Implying this, he says: “If you think so, kindly speak” (*vada manyase cet = yadi tvam tathā manyase, tadā vada*). This is a statement expressive of a good attitude.

Jīva Gosvāmī—This is one unit of two verses. Having heard, in reference to *govinde labhate ratim*, “one obtains *rati* for Govinda” (10.6.44), that the effectuation of *rati* for Śrī Bhagavān, which is the topmost prize of an infinite variety of spiritual practices such as *śravaṇa* and *kīrtana*, takes place by hearing about His deeds beginning from those of *bālyā-līlā*, and then realizing that hearing about them was motivating him, Parikṣit became very blissful. Out of great enthusiasm, at first he, fearing that Śukadeva was about to begin some other topic, rejoices in the exploits of the Lord’s innumerable Avatāras in order to inquire about other such pastimes of His as a baby.

Because of the three words *bhagavān*, *hariḥ* and *īśvaraḥ*, His deeds too are endowed with all types of *aiśvarya*. ‘The deeds of Bhagavān’ means they dispel unhappiness and unlimited faults of character. ‘The deeds of Hari’ means they remove the functions of the material senses, both internally or externally. And ‘the deeds of Īśvara’ means people should pay attention to them otherwise the deeds will teach them a lesson.

The adjective *karṇa-ramyāṇi* (charming to the ears) suggests that the narration of those feats involves sweetness of sound. And the adjective *manojña* (captivating) signifies that the meanings too are sweet.

(Additions are underlined.) The sense of *prabho* is: *sarva-śakti-yukta*, “O you who are endowed with all powers!” The kernel is: “You are aware of what happens to our senses.”

10.7.2

In this verse, beginning with *yac-chrṇvataḥ*, Parikṣit talks about what he really wants to hear. *Arati* denotes the absence of engagement of the mind in *śravaṇa* and so forth. And even when the mind is

so engaged, there are various types of unwanted cravings (*vitṛṣṇā* = *vividhā tṛṣṇā*), such as lust and greed.

“The consciousness (*sattvam* = *cittam*) is purified (*śudhyati*).” On account of purity, due to the cessation of bad subconscious impressions (*durvāsanā*), the mind becomes able to perceive *rasa*. *Acireṇa* (before long) is syntactically connected with everything, in the sense that those who do not want to hear about His feats never stop craving material things, even after a long time.

“Devotion to Hari” (*bhaktir harau*) means “devotion to Bhagavān, who takes the mind, either yours or mine, to Vraja.” “Friendship for His men” (*tat-puruṣe sakhyam*) means *prema* for His devotees. The rest was explained by Śrīdhara Svāmī.

There is another interpretation. Parīkṣit means to say: “I do not consider myself too intelligent, but I believe I can understand the truths about the Lord by imbibing your vast intelligence.” Implying this, he says: “If you think so, kindly speak” (*vada manyase cet = yadi tvaṁ tathā manyase, tadā vada*). This is a statement expressive of a good attitude. Alternatively, the sense is: “This time, don’t hide anything from us like you did earlier.” Thus he adds a little humor to his humility.

Krama-sandarbha—In reference to the two words *karṇa-ramyāṇi* and *manojñāni*, the sense is: “If you think that (*manyase cet*), because of experiencing the distinct sweetness of the sounds and of the meanings, His deeds should be treasured in the heart like a necklace (*hārām = hāra-vat*) is gladly worn on the chest, then please narrate as before. I guarantee that I will not be satiated.”

Baladeva Vidyābhūṣaṇa—

*authānikam snānam ano-vibhaṅgam
kṛṣṇas tṛṇāvarta-vadham vyadhata |
adarśayan mātaram āsya-viśve
viśvaṁ śiśuḥ saptamake pareśaḥ ||*

“In the seventh chapter, Kṛṣṇa received a sacred ablution related to His Utthāna. The supreme Lord, as a baby, also broke a cart, killed Tṛṇāvarta, and showed His mother the universe in His universe mouth.”

Greatly craving to hear about Śrī Kṛṣṇa's exploits, the king inquires. "Although all the deeds of the Lord's Avatāras are charming to our ears and captivate our hearts, still, the lack of interest (*arati*)—characterized by beginningless adverseness—of a man who is listening to one of those deeds (*yac-chr̥nvataḥ = yat caritaṁ śr̥nvataḥ = teṣu madhye yat caritaṁ śr̥nvataḥ*) ceases (*apaiti*) and his detachment from objects of sense gratification takes place (*vitṛṣṇā = viṣayeṣu viraktiḥ bhavati*). Afterward, his existence and consciousness (*sattva = sattvaṁ cittaṁ ca*) are purified, and subsequently, firm devotion is brought about (*bhakti = bhakti naiṣṭhikī jāyate*) and friendship for His devotees occurs (*tat-puruṣe = tad-bhakta-jane bhavati*).” *Acireṇa* should be connected everywhere. “Narrate those pastimes of Hari.” Alternatively: “Narrate them. They should be kept on the heart as if they were a pearl necklace—if this is your opinion too.”

Although all the exploits of Bhagavān put an end to *arati* (indifference) and effect the best things in life, nonetheless Śrī Kṛṣṇa's deeds do so at once. There is a superabundance of sweetness in them.

Vijayadhvaja Tirtha—*Sattvaṁ* means *antaḥkaraṇam*.

Vira-Rāghava—“One's existence and consciousness (*sattvaṁ = sattvaṁ antaḥkaraṇam ca*) are purified (*śuddhyati*).”

ANNOTATION

The surface meaning of the phrase *tad eva hāram* is: *tac caritaṁ eva hāram*, “The deed of Hari.” The word *tat* is singular in the sense of the category (*jāti*), and signifies the plural (deeds). The word *hāra* is made from *hari*, by the rule *tasyedam*, “This is related to that” (*Hari-nāmāmṛta-vyākaraṇa* 1164).

As a pun, *hāra* means ‘pearl necklace’, and the word *eva* (only) in *tad eva hāram* is a formula used to express a metaphor: “That is a pearl necklace.” The explanation of *hāram* (necklace) as ‘like a necklace’ is simply meant to shed light on the metaphor. In this meaning, *hāra* is masculine. The words *tad* and *hāram* are in the accusative case and are the objects of the verb *manyase* (you think). In the first meaning, *hāram* is neuter.

10.7.3

*athānyad api kṛṣṇasya tokācaritam adbhutam |
mānuṣaṁ lokam āsādya taj-jātim anurundhataḥ ||*

atha—now (or after that) (or a term denoting auspiciousness); *anyat api*—others too; *kṛṣṇasya*—of Kṛṣṇa; *toka*—of the baby; *ācaritam*—behavior (or “what was done,” i.e. deeds); *adbhutam*—amazing; *mānuṣam lokam*—the world pertaining to humans; *āsādya*—after attaining; *taj-jātim*—His caste (or the class of humans); *anurundhataḥ*—who was imitating.

atha mānuṣaṁ lokam āsādya taj-jātim anurundhataḥ kṛṣṇasya (tat-tādṛśam) anyad api adbhutaṁ tokācaritaṁ (vada) (iti).

“Now, kindly narrate other instances of the amazing behavior of baby Kṛṣṇa. Having come to this world, He was imitating humans.”

Śrīdhara Svāmī—Due to a very high fervor, Parīkṣit again tells him exactly what he wants. *Anurundhataḥ* means *anukurvataḥ* (of Him who was imitating).

Viśvanātha Cakravartī—Out of a superabundance of eagerness, he makes the same thing clear once more.

“Kṛṣṇa was imitating the human species (*taj-jātim* = *mānuṣa-jātim*)”: In this way there was a descent on Earth in conformity with humans, but not in the world of gods in conformity with the species of gods. It is thus implied that the good fortune of humans is greater than the good fortune of the gods.

Sanātana Gosvāmī—“But only narrate that sort of baby feat of Kṛṣṇa’s.” He speaks with that in mind. Thus, “For these reasons, describe other baby pastimes (*tokācaritam* = *bālya-līlām*) too—those other than the killing of Pūtanā and so on. His baby pastimes are supernatural (*adbhutam* = *alaukikam*).” The sense is they convey the topmost wonder by showcasing sweetness and godly might even in *bālya-līlā*.

They are amazing because God made His descent in the world

of humans: *mānuṣaṁ lokam āsādyā*. Additionally, He had obtained, or else He was thinking highly of (*anurundhataḥ* = *prāpnuvataḥ bahumānasya vā*), that caste (*taj-jātim* = *tām jātim*), the cowherd caste. The pronoun *tat* (that) signifies that the cowherd subcaste is indescribable: It is extraordinary because it involves the highest *rasa*.

Jīva Gosvāmī—“Now, immediately (*atha* = *anantaram eva*), but not by delaying with an introduction, only narrate the deeds of Śrī Kṛṣṇa as a baby.” That is, “Tell us about the feats of Him who attracts the heart with the sweetness of His pastimes.” The verb *vada* (speak, narrate) from the previous verse is carried forward here.

With *adbhutam* he mentions the reason he was astonished: Kṛṣṇa’s deeds convey astonishment (*adbhutam* = *vismayāvaham*)... by the cleverness of His form, virtues, entertainment and pastimes, and by the mix in those of His inconceivable godly might, which sometimes is in conformity with sweetness.

With *mānuṣaṁ lokam āsādyā*, he means to say: “Kṛṣṇa made these pastimes occur to give mercy to us humans.” Thus, “Narrate the baby pastimes of Kṛṣṇa who, after descending in the world of mortals (*mānuṣaṁ lokam āsādyā* = *martya-loke avatīrya*), made that species into His own (*taj-jātim anurundhataḥ* = *taj-jātim api ātmasāt kurvataḥ*)” as His personal pastime, insofar as there was no difference between Himself and humans.

Śrīnātha Cakravartī—“Of Kṛṣṇa who, after attaining the Earth (*mānuṣaṁ lokam* = *bhū-talam*) and aiming for the human species (*taj-jātim anu* = *tat-jātim lakṣī-kṛtya*), was hiding (*rundhataḥ* = *āvṛṇvataḥ*).”

10.7.4

śrī-śuka uvāca

*kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām |
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanaṁ satī ||*

upajāti (12)

(varṁśa-stha-bīlam, indra-varṁśā)

śrī-śukaḥ uvāca—Śrī Śuka said; *kadācit*—at a certain time; *autthānika*—pertaining to the Utthāna (see below); *kautuka*—jovial (or festival); *āplave*—when there was an ablution; *janma-rkṣa-yoge*—when there was a connection with the birth constellation (Rohiṇī); *samaveta-yoṣitām*—among the assembled women; *vāditra-gīta*—along with music and song; *dvija-mantra-vācakaiḥ*—[which was embellished] by the vocal expressions of mantras done by Brāhmaṇas; *cakāra*—performed; *sūnoḥ*—of the son (or unto the son); *abhiṣecanam*—the ceremonial pouring; *satī*—the saintly lady (Yāśodā).

śrī-śukaḥ uvāca—*kadācid autthānika-kautukāplave (karaṇīye tasmin eva dine) janmarkṣa-yoge (ca satī) samaveta-yoṣitām (madhye) satī (yāśodā) vāditra-gīta-dvija-mantra-vācakaiḥ (śobhitam) sūnoḥ abhiṣecanam cakāra.*

Śrī Śuka said: At some point in time, on the day when the ablution festival for Kṛṣṇa's Utthāna needed to be performed and when there was a connection of the moon with His birth constellation, saintly Yāśodā, accompanied by ladies who had assembled for the occasion, performed the ablutions on her son. This event was embellished by song and music and by the Brāhmaṇas' recitation of mantras.

Śrīdhara Svāmī—The word *autthānika* refers to Utthāna, the turning around of a baby's body (by himself on a bed). “When the ablution festival for that had to be done (*kautukāplave = utsavābhiṣeke karaṇīye*), on that day, when there was also a connection with the birth constellation (*janmarkṣa-yoge = janmarkṣasya api yoge*), in other words, “on the occasion of a super festival,” virtuous (*satī*) Yāśodā did the ceremonial ablution (*abhiṣecanam cakāra*), which was embellished (*śobhitam* is added) by means of music (*vāditra*) and so on amidst assembled married women bearing, or able to bear, a baby (*samaveta-yoṣitām = milita-purandhrīṇām madhye*).”

Viśvanātha Cakravartī—“At some point in time (*kadācit*), when He was three months old,” because it is said in the second canto: *trai-māsikasya ca padā śakaṭo 'pavṛttaḥ*, “The cart was overturned

by His foot when He was three months old” (2.7.27). However, in the text: *māsyasya caraṇāv udak*, “of the one-month old baby who was moving both feet upward” (10.26.7), the word *māsyā* should be interpreted as: *māsās trayah paricchadakā yasya*, “He unto whom three months are the accurate measurement.”

‘Utthāna’ means: *uttāna-śāyinaḥ śiśos tiryak-śayana-sāmarthyodgamah*, “the rise of the ability of an infant lying on their back to lie sideways.” The word *authānika* has the sense of *tatra bhava* (existing there): *authānika-kautukāplave* means: *tatra bhava kautukāplave* (when there was a jovial ablution existing on the day of the Utthāna). In other words: “when the residents of Vraja were plunging in an ocean of curiosity to see that.”

“On that day (*tasmīnn eva dine* is added), also when there was a connection with the birth constellation (*janmarkṣa-yoge* = *janmarkṣasya api yoge sati*), Yaśodā, standing in the midst of assembled married women bearing, or able to bear, a baby (*samaveta-yoṣitām* = *milita-purandhrīṇām madhye*), did the ceremonial ablution (*abhiṣecanam cakāra*), which was embellished (*śobhitam* is added) by means of music (*vāditra*) and so on.”

Sanātana Gosvāmī—Śrī Bādarāyaṇi, who was inferring the exact same thing that he said, only talks about *bālya-lilā*, obtained by the sequence. *Kadācit* denotes: *māsa-traya-vayah-prakatye* (when He was three months of age), because of Brahmā’s statement in the second canto: *trai-māsikasya ca padā śakato ’pavṛtāḥ*, “The cart was overturned by His foot when He was three months old” (2.7.27). Some say *authānikam* signifies: *bahir niṣkramaṇam* (going outside: taking a child for the first time out of the house in the fourth month to see the sun).

The word *sūnoḥ* (to the son) makes one aware of her complete emotional attachment on the occasion of that big festival, due to an abundance of her affection, since He was her only son. *Satī* (virtuous) means she was the best in all activities (*sarva-karmasu eva uttamā*). Therefore it’s understood that she did the *abhiṣeka* by means of the ceremonial pouring, etc., by holding a pitcher in a fixed position. This involved a recitation of mantras by Brāhmaṇas. Although Śrī Nanda is foremost, in such activities, which are scriptural injunctions, she is prominent among married women bearing or able to bear a baby.

Jīva Gosvāmī—Śrī Śukadeva as well, approving the exact same thing that he said, only talks about *bālyā-lilā*, obtained by the sequence. *Kadācit* denotes: *māsa-traya eva vayah-prākātya-samaye* (at the time of the manifestation of the age of three months), because of the statement in the second canto: *traī-māsikasya ca padā śakaṭo 'pavṛttaḥ* (2.7.27). In regard to *janmarkṣa-yoge*, the calculation by the lunar calendar is meant.

The term *autthānika-kautukāplave* means: *daivād autthānikam yat kautukam vṛttam tasya āplave vṛttau satyām*, “when there was the ablution, i.e. the function, of the joyful event of the Utthāna that took place by fate.”

Some say *autthānikam* signifies: *bahir niṣkramaṇam* (going outside), but that is questionable because the *Smṛti* says: *caturthe māsi niṣkramaḥ*, “going outside occurs in the fourth month,” and because this is calculated by the solar calendar.

The word *sūnoḥ* makes one aware of her complete emotional attachment on the occasion of that big festival, due to an abundance of her affection, since He was her only son. *Satī* means: *sarva-karmasu eva uttamā* (the best in all activities). Only she did the ablution. This is indicated by the fact that usually such acts are done by women. Unlike before, Śrī Nanda did not do it.

Krama-sandarbhā—It’s understood that the *abhiṣeka* was done with tips of *kuśa* grass. *Cakāra* (she did) means *kārayāmāsa* (she had it done).

Baladeva Vidyābhūṣaṇa—“Also when there was a connection of the moon with the birth constellation, that is, the Rohiṇī constellation, wise (*satī* = *viññā*) Yaśodā performed an auspicious *abhiṣeka* by means of music and so on.”

Vallabhācārya—The word *autthānika* means: *autthānikam karma niṣkramaṇātmacam*, “the deed consisting of *niṣkramaṇa* (taking a child for the first time out of the house in the fourth month to see the sun).” It is said: *caturthe māsi niṣkramaḥ*, “going outside occurs in the fourth month.”

Vira-Rāghava—The Utthāna means the child’s going out of the

house. The word *autthānika* is derived as *utthāna-sambandhi* (related to the Utthāna).

Vijayadhvaja Tirtha—The Utthāna, or Utthāpana (making the child stand up), means *bahir niṣkramaṇam* (going outside). The word *autthānika-kautukāplave* is a *bahuvrihi* adjective of *janmarkṣa-yoge*. The word *divase* (on the day) needs to be added: “On the day when there was a connection with Kṛṣṇa’s birth constellation, a day when people were jumping here and there because of the festival of the Utthāpana (*kautukāplave* = *utsava-hetukaḥ plava itas tataḥ plutir yasmin sa tathā tasmin*)...”

ANNOTATION

All the Gauḍīya ācāryas follow Śrīdhara Svāmī’s explanation, yet, as evidenced in Viśvanātha Cakravartī’s commentary cited above, they confuse *utthāna* for *uttāna*. Baladeva Vidyābhūṣaṇa copied Viśvanātha Cakravartī. Utthāna is *niṣkramaṇa*, the sixth of the twelve Vedic *saṁskāras*. For the details, consult the appendix of chapter five.

In a similar section in *Caitanya-caritāmṛta*, regarding Caitanya Mahāprabhu’s life, the reading is *uttāna*: *bālya-līlāya āge prabhura uttāna śayana* (ādi 14.6), but in his commentary Śrīla Prabhupāda says another reading is *utthāna*. Commenting on the words *bālaka-utthāna-parve* (*Caitanya-bhāgavata*, ādi 4.18), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes:

The term *bālaka-utthāna-parve* refers to the occasion when a child is brought out of the maternity room. In ancient times the mother had to remain in the maternity room for four months after the child was born. This occasion is also known as *sūrya-darśana-saṁskāra*, or seeing the sun for the first time.¹⁴⁶

The word *utthāna* literally means ‘standing up’: A child stands up for the first time. For example, Cātur māsyā (the fourth months of the

146 Translation of Bhaktisiddhānta Sarasvatī’s *Gauḍīya-bhāṣya* on *Caitanya-bhāgavata* (ādi 4.18) by Bhumipatī Dāsa.

rainy season) ends in Kārttika, on *utthānā ekādaśī*, when the deity stands up.

The gist of Jīva Gosvāmī's objection is there would be an inconsistency in the sequence of events, given that Kṛṣṇa's pastime of overturning the cart occurred when He was three months of age, based on verse 2.7.27, and *niṣkramaṇa* is supposed to occur after four months. However, Śukadeva's narration of Kṛṣṇa's pastimes does not follow the sequence at all times. Jīva Gosvāmī says so on several occasions. For the details, consult the endnotes of "The Sequence of Kṛṣṇa's Pastimes in Vraja" in Volume One of this series. In addition, the twelve *saṃskāras* must take place by the sequence, but the *nāma-karaṇam* (giving a name), the fifth *saṃskāra*, is described in chapter 8. Still, the ācāryas have pointed out that the calculation of Kṛṣṇa's age and the calculation of human age differ. For instance, at the age of three years and four months, Kṛṣṇa was acting like a five-year-old human child (*Sārārtha-darśinī* 10.45.3). In addition, Kṛṣṇa went to Mathurā after completing the *kaiśora* period (fifteen years of age), but according to human calculation He lived in Vraja for eleven years (*Bhāgavatam* 3.2.26).

10.7.5

*nandasya patnī kṛta-majjanādikam
vipraiḥ kṛta-svasty-ayanam supūjitaiḥ |
annādyā-vāsaḥ-srag-abhīṣṭa-dhenubhiḥ
sañjāta-nidrākṣam aśīṣayac chanaiḥ ||
(indra-vaṃśā)*

nandasya patnī—Nanda's wife; *kṛta-majjana-ādikam*—whose ablution and so on had been done; *vipraiḥ*—by Brāhmaṇas; *kṛta-svasty-ayanam*—for whom a *svasty-ayana* (recitation of hymns) was done; *su-pūjitaiḥ*—who were very well honored; *anna-ādyā*—food and food (or cooked rice and so on (*ādyā* = *ādi*)) (or the best of foods (*ādyā* = *śreṣṭha*)); *vāsaḥ*—garments; *sraja*—flower garlands; *abhīṣṭa*—[the fulfillment of] wishes; *dhenubhiḥ*—with [gifts of] cows (or *abhīṣṭa-dhenubhiḥ*—with desired cows); *sañjāta-nidrā-akṣam*—whose eyes are those in which sleep has manifested; *aśīṣayat*—made Him lie down (or put Him to sleep); *śanaiḥ*—gently (or gradually).

nandasya patnī (sūnum) kṛta-majjanādikam annādya-vāsaḥ-srag-abhiṣṭa-dhenubhiḥ (viśiṣṭaiḥ dānaiḥ) supūjitaiḥ vipraiḥ kṛta-svasty-ayanam sañjāta-nidrākṣam śanaiḥ aśiśayat.

Nanda's wife gently put the boy to sleep: His eyes were drowsy. Ablutions had taken place, and His auspiciousness had been effected through a recitation of hymns by Brāhmaṇas who were later superbly honored with clothes, garlands, desired cows and choice food.

Śrīdhara Svāmī—“She made Him lie down (*aśiśayat* = *śāyitavatī*). His auspiciousness had been effected (*kṛta-svasty-ayanam* = *kṛta-maṅgalam*) by Brāhmaṇas who were very well honored (*supūjitaiḥ*) with cooked rice and so on. His eyes were sleepy (*sañjāta-nidrākṣam* = *sañjāta-nidre akṣiṇī yasya tam*) (lit. ‘He whose eyes are those in which sleep has manifested’). She put Him on a hammock below a cart.

Viśvanātha Cakravartī—She put the boy, Kṛṣṇa, to sleep (*aśiśayat* = *bālam kṛṣṇam aśiśayat*) (*aśiśayat* = *śāyayāmāsa*). His auspiciousness had been effected (*kṛta-svasty-ayanam* = *kṛta-maṅgalam*) by Brāhmaṇas who were very well honored (*supūjitaiḥ* = *suṣṭhupūjitaiḥ*) with gifts such as cooked rice (*annādibhiḥ* = *annādīdānena*). His eyes were sleepy (*sañjāta-nidrākṣam* = *sañjāta-nidre akṣiṇī yasya tam*).

In point of *śanaiḥ* (gently, gradually), this is implied: On account of apprehending a disruption in His sleep, she held Him on her bosom motionlessly, lied down, and steadily and noiselessly made Him sleep on a cot situated under a cart located in one area of a big yard. Subsequently, knowing that He was fast asleep, she herself got up.

Sanātana Gosvāmī—In reference to *nandasya patnī* (Nanda's wife), his permission in that regard and his assistance, as well as her capabilities, which are like his, and her being very joyful are intimated.

Kṛta-majjanādikam means “He whose ablutions, etc., were

done...” by her and by other cowherd ladies. Because of the word *ādi* (etc.), a *tilaka* of *gorocanā*, golden ornaments, a dress, and so on are included. For example, in *Varāha Purāṇa*, in the context of *gopī-tīrtha*, this is a name expressive of another pastime: *gopī-maṅgala-pāṭhena snāpito hema-kundalah*, “He who has golden earrings was bathed by means of the cowherd ladies’ auspicious recitation.”

Svasty-ayanam means: “an auspicious activity consisting of *rakṣā-bandhana* (binding a cord on the wrist for protection) and so on.” The difference between *anna* (food) and *ādya* (food) is perhaps in terms of ‘cooked food’ and ‘raw food’. Some have the reading *ājya* (instead of *ādya*); *ājya* means ghee. *Srak* denotes garlands of jewels and so forth. *Abhiṣṭam* (desired, dear) is a modifier of *dhenu* (cows). Or it is a noun in the sense of *priyam dravyam* (dear thing).

His eyes were sleepy because Śrī Bhagavān’s eyes offer a dwelling to sleep. This is very clear in the *uttara-khaṇḍa* of *Bhaviṣya Purāṇa*, in the context of *nidrā*. Or it’s because He closed His eyes as though He were drowsy, so that He would be put below the cart. In that way He would be able to break it.

The word *śanaiḥ* is used either because baby Kṛṣṇa was very delicate or because she feared that He might be disturbed in His sleep.

Jīva Gosvāmī—(Additions are underlined.) In reference to *nandasya patnī* (Nanda’s wife), a magnanimity like his, his permission in that regard and his assistance are intimated.

Kṛta-majjanādikam means “He whose ablutions, etc., were done...” by her and by other cowherd ladies. Because of the word *ādi* (etc.), a *tilaka* of *gorocanā*, golden ornaments, a dress, and so on are included also with respect to the aforesaid *abhiseka*.

Svasty-ayanam means: “an auspicious activity consisting of saying *svasti* (prosperity, good fortune) and so on (giving other benedictions).” *Anna-ādya* signifies *annam* (food, or boiled rice) and what enhances that. Some have the reading *ājya* (ghee). *Srak* denotes garlands of jewels and so forth. *Abhiṣṭam* (desired, dear) is a modifier of *dhenu* (cows). Or it is a noun in the sense of *priyam dravyam* (dear thing).

10.7.6

*autthānikautsukya-manā manasvinī
 samāgatān pūjayatī vrajaukasah |
 naivāśṛṇod vai ruditaṁ sutasya sā
 rudan stanārthī caraṇāv udakṣipat ||
 upajāti (12)*

autthānika-utsukya-manāḥ—she whose mind was eager as regards that which pertains to the Utthāna; *manasvinī*—high-minded (“who has a heart”); *samāgatān*—who had assembled; *pūjayatī*—while honoring; *vraja-okasaḥ*—they whose residence is Vraja; *na eva*—never; *aśṛṇot*—heard; *vai*—indeed (or a verse filler); *ruditaṁ*—the crying; *sutasya*—of the son; *sā*—she (Yaśodā); *rudan*—while crying; *stana-arthī*—who desired the breast; *caraṇau*—both feet; *udakṣipat*—threw upward.

sā (yaśodā) autthānikautsukya-manā manasvinī samāgatān vrajaukasah (janān vastrāṅkārādi-dānena) pūjayatī (ca satī tasyāḥ vinidrasya) sutasya ruditaṁ naiva vai aśṛṇot. (saḥ sutaḥ) stanārthī (san) rudan (eva tasya) caraṇau udakṣipat.

While honoring the residents of Vraja who had arrived, high-minded Yaśodā, eagerly absorbed in Kṛṣṇa’s Utthāna festival, never heard her son crying. Craving His mother’s breast-milk, Kṛṣṇa kept crying and then kicked both feet upward.

Śrīdhara Svāmī—*Udakṣipat* means: *ūrdhvaṁ cālitaṁ*, “He made [His feet] move upward.”

Viśvanātha Cakravartī—Her mind had eagerness for the Utthāna festival (*autthānikautsukya-manā* = *autthānike utsave autsukya-yuktaṁ mano yasyāḥ*). Being high-minded, she was giving (*pūjayatī* = *dadānā*) the residents of Vraja, that is, the ladies who had assembled for the festival (*vrajaukasah* = *mahotsavāgata-nāriḥ*), garments, ornaments, garlands, perfume, sandalwood, oil, vermilion, and so on.

As regards *naiva* (‘never’ heard the crying of the son): It’s

because she was absorbed in giving respect to the guests, hearing their replies, etc. Moreover, the gist of *stanārthī* (desirous of the breast) is that He felt the rise of hunger after sleep: “You don’t pay attention to the sound of My crying? Just wait, I’ll make you pay attention by the sound of the crashing of the cart, and that sound will fill your house.” The ornament of meaning called *utprekṣā* (fanciful imagination) is understood thus. Being as if angry at His mother this way, He kicked His feet upward to dash the cart.

Sanātana Gosvāmī—*Manasvinī* means: *paramodāra-cittā* (her mind is most noble). Faith and expertise in honoring the guests are thus indicated. Alternatively it means: *sarvānusandhāna-nipunā api*, “although she is also expert at arranging everything,” or else: *śrī-kṛṣṇa-samlagna-cittā api*, “although her mind is completely fixed on Śrī Kṛṣṇa.”

She never heard (*naiva aśṛnot*). Why? *autthānikautsukya-manā*, “Her mind had eagerness for, or a longing for, the special festival for the son” (= *autthānike putrārthotsava-viśeṣe autsukyaṁ vaiyagryam utkaṇṭhā vā yasya tathā-bhūtaṁ manaḥ yasyāḥ sā*). Therefore, “she was honoring (*pūjayatī* = *pūjayantī*)—with scents, flowers, etc.—everyone who resides in Vraja (*vrajokasaḥ* = *sarvān eva janān vraja-vāsinaḥ*) and who had assembled (*samāgatān*).” Because of this it’s understood that she was only watching over her servants’ children that were near her son.

The word *eva* (an emphatic word) in *naiva* (not at all) means she heard nothing. *Vai* means either *prasiddham* (it’s well-known) or *satyam* (truly), in which case the sense is: “For sure she heard nothing,” as though this were being sworn. Had she heard Him, it is certain that she would have set aside her unlimited duties and come to Him.

“And He, not obtaining His mother—even by crying—, and who was only crying (*rudan* = *rudan eva*), desiring her breast (*stanārthī* = *stanārthī san*), extended both feet (*caraṇau*) upward (*udakṣipat* = *ūrdhvaṁ prasārayāmāsa*).” The excellence of *bālya-līlā* is thus mentioned. However, some say it was for the sake of killing a demon who had entered the cart (*śakaṭa*), in accordance with an allusion in the *Brahmāṇḍa Purāṇa* (2.36.24): *śakaṭāsura-bhañjanaḥ*, “He

shatters Śakaṭāsura.”¹⁴⁷

Moreover, since it is said *stanārthī*, Kṛṣṇa’s crying occurred for the sake of drinking His mother’s breast-milk, given that He was under the control of His mother’s love. Or the reason is He was hungry. One purpose was to cover His *aśvarya* and another was to increase the affection of all those who reside there: Thus the Lord’s adventures, although one, effect many purposes, and it has already been stated that it is only for the sake of the security of the world.

Jīva Gosvāmī—(Additions are underlined.) The reason she did not hear Him is: *manasvinī*, which means: *paramodāra-cittā* (her mind is most noble). Faith, expertise, and carefulness in honoring the guests are thus indicated. Similarly, *autthānikautsukya-manā* signifies: *autthānike paramollāsa-maya-putrārthotsava-viśeṣe autsukyaṁ karma-sāṅgatārtham utkaṇṭhā-vaiyagryaṁ yasya tathā-bhūtaṁ manaḥ yasyaḥ tathā-bhūtā ca satī*, “Her mind engrossed in a longing for the sake of social activities regarding the special festival for the son, which involved the greatest fun,” “she was honoring (*pūjayatī* = *pūjayantī*)—with scents, flowers, etc.—everyone who resides in Vraja (*vrajokasaḥ* = *sarvān eva janān vraja-vāsinaḥ*) and who had assembled (*samāgatān*).”

147 This is in the hymn of one hundred and eight names of Śrī Kṛṣṇa in *Brahmaṇḍa Purāṇa*. The point is that a demon had assumed the form of the cart, but no further information is given. The details are provided in *Garga-saṁhitā* as follows: Śakaṭāsura was Utkaca, a son of Hiranyākṣa. Once, Utkaca, a stout demon, went to Lomaśa Muni’s hermitage and broke some trees. The Brāhmaṇa cursed him to become bodyless. Immediately Utkaca’s body fell off like a snake sheds its slough. The demon fell at the Brāhmaṇa’s feet and begged for a body. Lomaśa Muni replied: “You can have a body made of air. When the *caḥṣuṣa-manvantara* will be over and the *vaivasvata-manvantara* will be in effect, Lord Hari’s foot will give you liberation” (*Garga-saṁhitā* 1.14.11-24). Thus the demon, in a disembodied state, had entered the cart, not that he was a demon in the form of a cart per se, and thus he could not possibly have died. Rather, he got a new life; Kṛṣṇa was fulfilling the blessing of a sage: *cūrṇe gate ’tha śakaṭe patite ca daitye tyaktvā prabhañjana-tanuṁ vimalo babhūva, natvā harim śata-hayena rathena yukto goloka-dhāma nija-lokam alaṁ jagāma*, “When the cart was gone and crushed and the demon had fallen, that demon gave up his body of air and became pure. Bowing to Hari, he went to Goloka, the Lord’s abode, on a chariot pulled by one hundred horses” (*Garga-saṁhitā* 1.14.12).

Therefore it's understood that for the most part she also watched over the children who were there, who are about to be mentioned (10.7.9), and who were near her son.

The word *eva* in *naiva* (not at all) means she heard nothing. *Vai* means either *prasiddham* (well-known) or *satyam* (truly), in which case the sense is: “For sure she heard nothing,” as though this were being sworn. Had she heard Him, it is certain that she would have set aside her unlimited duties and come to Him.

“And He, not obtaining His mother—even by crying—, and who was only crying (*rudan* = *rudan eva*), desiring her breast (*stanārthī* = *stanārthī san*), extended both feet (*caraṇau*) upward (*udakṣipat* = *ūrdhvaṁ prasārayāmāsa*).” The excellence of *bālya-līlā* is thus mentioned.

In accordance with an allusion in the *Brahmāṇḍa Purāṇa* (2.36.24): *śakaṭāsura-bhañjanaḥ*, “He shatters Śakaṭāsura,” the sense that is obtained is: It was for the sake of killing a demon who had entered the cart. Let this simply be an incidental topic, since the Lord’s deeds are inherently comprised of the power to reconcile everything.

Moreover, Kṛṣṇa’s crying occurred for the sake of drinking His mother’s breast-milk, since it is said *stanārthī*. The king of sages mentions His mental state according to how it really is on account of repeated remembrance. That mental state of His took place because He was engrossed in *bālya-līlā*, which consists of being under the control of her motherly love. This is because He is under the control of the moods of His devotees. The philosophical conclusion in this regard is: *loka-val-līlā-kaivalyāc ca*, “and because creation is simply a pastime like a worldly pastime.”¹⁴⁸

Krama-sandarbha—His absorption in *bālya-līlā* is illustrated by the word *stanārthī*.

Anvitārtha-prakāśikā—The participle *pūjayatī* is poetic license in terms of the absence of *n[um]*.

148 This seems to be Jīva Gosvāmī’s explanation of the *sūtra*: *loka-vat tu līlā-kaivalyam*, “But creation is a mere pastime, like what is seen in the world” (*Vedānta-sūtra* 2.1.33).

10.7.7

*adhaḥ śayānasya śiṣor ano 'lpaka-
pravāla-mṛdv-aṅghri-hataṁ vyavartata |
vidhvasta-nānā-rasa-kupya-bhājanam
vyatyasta-cakrākṣa-vibhinna-kūbaram ||
upajāti (12)*

adhaḥ—under [the cart]; *śayānasya*—who was lying down; *śiṣoḥ*—of the infant; *anaḥ*—the cart (or handcart); *alpaka*—small; *pravāla-mṛdu*—and soft [like] a new leaf; *aṅghri-hataṁ*—struck by the foot (or by the feet); *vyavartata*—overturned; *vidhvasta*—were destroyed; *nānā-rasa-kupya-bhājanam*—[in such a way that] metallic vessels containing various liquids; *vyatyasta-cakra-akṣa*—[in such a way that] the wheels and the spokes (and/or the axle) were disarrayed crosswise; *vibhinna-kūbaram*—[in such a way that] the pole (or the part of the frame on which the pin for the pole is located) broke.

anaḥ (tasya anasaḥ) adhaḥ śayānasya śiṣoḥ alpaka-pravāla-mṛdv-aṅghri-hataṁ (sad) vidhvasta-nānā-rasa-kupya-bhājanam (yathā syāt tathā) vyatyasta-cakrākṣa-vibhinna-kūbaram (yathā syāt tathā) vyavartata.

The cart, struck by the small, new-leaf-like tender feet of the baby, who was lying down under it, overturned in such a way that the wheels, the spokes, and the axle scattered and the frame holding the crankpin split. The brass vessels that contained various liquid preparations were ruined.

Śrīdhara Svāmī—“The cart (*anaḥ = śakaṭam*), struck by the foot of the infant (*śiṣoḥ*) who was lying down below it (*adhaḥ śayānasya = tad-adhaḥ-śayānasya*), which foot is soft like a new leaf and small, fell upside down (*vyavartata = viparītam apatat*).” How exactly did it fall?

✧ *vidhvasta-nānā-rasa-kupya-bhājanam* means: *vidhvastāni nānā-rasavanti kupya-bhājanāni svarṇa-rajatātīrikta-kāmsyādi-mayāni pātrāṇi yathā bhavanti tathā*, “in such a way that metallic containers—vessels made of brass and of other metals different from gold and

silver—containing various liquids were damaged.”¹⁴⁹

☆ *vyatyasta-cakrākṣa-vibhinna-kūbaram* means: *cakre ca akṣāḥ ca cakrākṣāḥ vyatyastāḥ cakrākṣāḥ yasmin vibhinnaḥ kūbaraḥ yugandharaḥ yasya tat ca tat ca yathā bhavati tathā*, “in such a way that the two wheels and the spokes were disarrayed in a crosswise manner and the wooden frame to which the yoke was fixed (*kūbara* = *yugandhara*) was broken.”

Viśvanātha Cakravartī—“The cart was struck by His foot, which is soft like a new leaf and small” (*alpaka-pravāla-mṛdv-aṅghri-hatam* = *alpakaḥ ca asau pravāla-vad-mṛduḥ ca yaḥ aṅghriḥ tena hatam*). Because of that, the idea is: To shatter the cart, His two feet did not increase, unlike when Vāmana Avatāra broke the shell of the universe, nor were they naturally very hard, unlike when Nṛsimha Avatāra ripped hard-hearted Hiranyakaśipu. This *aiśvarya* is utterly hard to come across, is not at variance with *bālya-lilā* and so on, and proves Kṛṣṇa’s completeness.

The verb *vyavartata* means: *viparyastī-bhūya apatat*, “becoming overturned, it fell...”

☆ *vidhvasta-nānā-rasa-kupya-bhājanam* means: *vidhvastāni...* (see above);

☆ *vyatyasta-cakrākṣa-vibhinna-kūbaram* means: *vyatyastāni viparyastāni cakre ca akṣāḥ ca cakrākṣāḥ vyatyastāḥ cakrākṣāḥ yasmin vidirṇaḥ kūbaraḥ yugandharaḥ ca yatra tad yathā syāt tathā* (see above).

This is from *Śrī Vaiṣṇava-toṣaṇī*: Because of *śakaṭāsura-bhañjanaḥ*, “He shatters Śakaṭāsura” in *Brahmāṇḍa Purāṇa* (2.36.24), it’s understood that the cart was touched by the small feet, because they were near the cart at the edge, although the cart was high, given that the wheels were penetrating the ground by the weight of the demon.

Sanātana Gosvāmī—The cart was struck (*hatam* = *prahatam*) by one foot, which is small (*alpaka*), hence His foot is even softer than a

149 Those liquids were dairy goods and honey: *babhañja sakaṭam petur bhaṅga-kāṣṭhāni tatra vai, papāta dadhi dugdham ca navanītam ghṛtaṁ madhu*, “The handcart broke; broken pieces of wood fell there. Yogurt, milk, fresh butter, ghee, and honey fell” (*Brahma-vaivarta Purāṇa* 4.12.7).

new leaf (*pravāla-mṛdu* = *pravālataḥ api mṛdu*), of the baby, who—out of a desire to break Śakaṭāsura—was lying down below,” that is, He was lying down on a very small bed below a big cart (*adhah śayānasya* = *śakaṭasya adhaṣṭād bāla-paryāṅkikāyāṁ śayānasya*) outside the house.

Or *hatam* signifies *gatam*, because the verbal root *han* can also have the sense of *gati* (to go); the sense of *gatam* is *prāptam* (reached), that is to say *sprṣtam* (touched)—by one foot.

The two compounds, beginning from *vidhvasta*, have already been explained by Śrīdhara Svāmī. Another interpretation is that they are adjectives of the cart; they are not adverbs.

The fall in a reverse way, because of the massive strike of the feet, makes one aware of how Śrī Bhagavān reveals His wonderful pastimes. In this way Śrī Kṛṣṇa's glory, distinguished in every situation because of the manifestation of His own particular godly capabilities in such a way that there is no deviation from that wonderment, even in this particular baby pastime, is illustrated, since the killing of asuras by Himself in the form of Śrī Viṣṇu and in the forms of Avatāras, such as Śrī Nṛsiṃha, occurred in such a way that there was a specific course of action consisting of pride in combat. As for Śrī Raghunātha and other Avatāras, everything in babyhood was just worldly pastimes.

Moreover, here in the realm of worldly *bālya-līlā* there is a manifestation of only that particular *aiśvarya* endowed with amazement and sweetness. Thus the sweetness pertaining to being the full Bhagavān is established. For this reason it was said:

*tokena jīva-haraṇaṁ yad ulūkikāyāś
trai-māsikasya ca padā śakaṭo 'pavṛttaḥ |
yad riṅgatāntara-gatena divi-sprṣor vā
unmūlanam tv itarathārjunayor na bhāvyam ||*

“His taking away the life of the owl, Pūtānā, as a newborn is unimaginable otherwise, and so is His uprooting of the two *arjuna* trees, which touched the stratosphere, while He was crawling and had gone between those trees. The cart was overturned by His foot when He was three months old!” (2.7.27)

In the above citation, “unimaginable otherwise” means “impossible without Śrī Kṛṣṇa’s manifestation of a particular state of Godhood.”¹⁵⁰ The sense is: Because of the nature of upcoming narrations, there would be no occasion to make such a specification in later parts of the text. For this reason, it was said right before:

*bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ |
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni ||*

“Having taken birth to diminish the distress of the Earth, who was bruised by armies of asuras, He whose dark hair is bound with skill and whose path is imperceptible by people will perform activities that testify to His glory.” (2.7.26)

In this citation, *sita-kṛṣṇa-keśaḥ* is construed as: *veṇī-trayābaddhāḥ kṛṣṇāḥ keśaḥ yena saḥ*, “He by whom black hairs are bound as three braids.” Because of this, beauty and constantly undertaking the killing of villains are implied. *Kalayā* (with skill) means: *śrī-baladevena saha* (having taken birth ‘with Śrī Baladeva’). Alternatively, *kalayā* means *aṁśena* (having taken birth ‘with an *aṁśa*’), in the sense of: *yah sita-kṛṣṇa-keśaḥ nārāyaṇaḥ api yasya aṁśaḥ saḥ*, “He whose *aṁśa* is Nārāyaṇa, whose dark hair is bound.”¹⁵¹

150 This is based on Śrīdhara Svāmī’s explanation: *itarathānīśvaratve tan na bhavitavyam*, “That cannot take place in another way, that is, if there is no Godhood” (*Bhāvārtha-dīpikā* 2.7.27). Thus the verse is on the topic of *aīśvarya*, not sweetness. Viśvanātha Cakravartī disagrees: *tat sarvaṁ ātma-mahimopanibandhanam eva nija-bālya-mahā-mādhuryeṇa sva-mahaiśvaryaśya āvṛti-karaṇam eveti pūrvenānuṣaṅgaḥ. itarathā anyathā na bhāvyaṁ, etat-trikeṇa idrṣena na bhavitavyaṁ nābhaviṣyad ity arthaḥ*, “All that conceals His great *aīśvarya* with the great sweetness of His babyhood.” (*Sārārtha-darśini* 2.7.27)

151 The following is Śrīdhara Svāmī’s take on the verse: *kalayā rāmeṇa saha jātaḥ san. ko ’sau jātaḥ. sita-kṛṣṇau keśau yasya bhagavataḥ sa eva sāksāt. sita-kṛṣṇa-keśatvaṁ śobhaiva na tu vayah-pariṇāma-kṛtam, avikāritvāt*, “‘He, the one who took birth with Balarāma and who, as Bhagavān, had two hairs, one pale and one dark.’ Having pale hair and dark hair is just a resplendence (as if Bhagavān Viṣṇu has blond hair and brown hair), but it’s not the result of a transformation due to age, because He does not change”

“He whose path (the method of attaining whom) cannot even be perceived by the souls (*janānupalakṣya-mārgaḥ = jīvaiḥ upalakṣitum api aśakyah mārgaḥ api yasya saḥ api*) will perform feats whose purpose hints at His glory—the fact that He is God.”

Jīva Gosvāmī—“The cart was struck, that is, touched with a stomp for a kill (*hatam = hanana-mudrayā sprṣṭa-mātram*), by one foot, which is small (*alpaka*) and hence even softer than a new leaf (*pravāla-mrdu = pravālataḥ api mrdu*), of the baby, who was lying down below.” This means He was lying down on a very small bed below a big cart (*adhaḥ śayānasya = śakaṭasya adhastād bāla-paryāṅkikāyām śayānasya*) outside the house.

Or *hatam* signifies *gatam*, meaning *prāptam* (reached), by taking the verbal root *han* in its sense of *gati*.

That He reached the cart with His foot is conceivable either by considering that the cart, although it was built high, was low given that its wheels were deep in the ground, since the asura had entered it, or by considering the nature of the Lord’s body, which pervades everything. It’s understood that the asura had invisibly entered the cart, and attained dissolution invisibly (without anyone noticing).

(This paragraph is the same:) In this way Śrī Kṛṣṇa’s glory, distinguished in every situation because of the manifestation of His own particular godly capabilities in such a way that there is no deviation from that wonderment, even in this particular baby pastime, is illustrated, since the killing of asuras by Himself in the form of Śrī Viṣṇu and in the forms of Avatāras, such as Śrī Nṛsiṃha, occurred in such a way that there was a specific course of action consisting of pride in combat. As for Śrī Raghunātha and other Avatāras, everything in babyhood was just worldly pastimes.

However, here the *aīśvarya* follows a baby pastime that is wonderful, sweet, and worldly, thus the sweetness pertaining to being a fully amazing Bhagavān is established. Even in Śrī Viṣṇu-dharma, that was said by Śrīmān Arjuna:

tālocchritāgram guru-bhāra-sāram

(*Bhāvārtha-dīpikā* 2.7.26). For more details on this verse, consult *Caitanya-maṅjuṣā* (10.1.2) and *Laghu-bhāgavatāmṛta* (1.5.156-158).

*āyāma-vistāra-vad adya jātaḥ |
pādāgra-vikṣepa-vibhinna-bhāṇḍam
cikṣepa ko 'nyaḥ śakaṭam yathā tvam ||*

“You, who were as if born today, kicked the cart. Its uppermost part was high like a *tāla* tree. It was the epitome of heavy weights. Its breadth was expansive. The various goods on it were scattered due to the tip of Your foot. Who else could do it in that way?”

Here, by the word *tāla*, only a very high *tāla* tree, to the measure of sixty *hastas* (90 feet or 27 meters) is meant. Similarly, Śrī Brahmā declared in the second canto: *tokena...* (see above). It’s understood that Mother made her son lie down under the cart because it was very large.

Krama-sandarbha—In the light of: *śakaṭāsura-bhañjanaḥ*, “He shatters Śakaṭāsura,” in the *Brahmāṇḍa Purāṇa* (2.36.24), the touch of the cart by the small feet is understood because, although the cart was built high, its wheels were penetrating the ground by the weight of the demon.

Vallabhācārya—The cart’s two wheels, and even the spokes, which were made of iron and were situated within them, fell here and there (*vyatyasta = itaḥ tataḥ patita*), and its pole (*kūbaram = agrima-bhāgaḥ lambaḥ yasya*) was broken in specific ways (*vibhinna = viśeṣeṇa bhinna*).

10.7.8

*dr̥ṣṭvā yaśodā-pramukhā vraja-striya
autthānike karmaṇi yāḥ samāgatāḥ |
nandādayaś cādbhuta-darśanākulāḥ
katham svayaṁ vai śakaṭam viparyagāt ||
upajāti (12)*

dr̥ṣṭvā—after seeing; *yaśodā-pramukhāḥ*—whose foremost is Yaśodā; *vraja-striyaḥ*—the ladies of Vraja; *autthānike karmaṇi*—in the activity pertaining to the Utthāna; *yāḥ*—who; *samāgatāḥ*—had assembled; *nanda-ādayaḥ*—Nanda and others; *ca*—and; *adbhuta—*

the amazement; *darśana*—due to seeing; *ākulāḥ*—confounded; *katham*—how (or why); *svayam*—by itself; *vai*—(used for emphasis); *śakaṭam*—the cart (or handcart); *viparyagāt*—it overturned.

yāḥ yaśodā-pramukhāḥ autthānike karmaṇi samāgatāḥ vraja-striyaḥ (santi, ye) ca nandādayaḥ (gopāḥ bhavanti, tāḥ ca te ca) śakaṭam dr̥ṣṭvā “katham vai (tat śakaṭam) svayam (eva) viparyagāt?” (iti uktvā) adbhuta-darśanākulāḥ (babhūvuh).

Jīva Gosvāmī—

(yāḥ) yaśodā-pramukhāḥ yāḥ ca vraja-striyaḥ autthānike karmaṇi samāgatāḥ (ye ca) nandādayaḥ (te sarve śakaṭa-viparyayaṁ) dr̥ṣṭvā adbhuta-darśanākulāḥ (santaḥ) “katham vai śakaṭam viparyagāt?” (iti ūcuḥ).

Seeing the cart, Yaśodā, who is foremost, other ladies of Vraja who had gathered for the festivity surrounding Kṛṣṇa’s Utthāna, Nanda, and other cowherds became perplexed when they noticed the wonder and said: “How did the cart overturn by itself?”

Śrīdhara Svāmī—“They became confounded by seeing the amazement.” *Viparyagāt* means: *viparītam apatat* (it fell upside down).

Viśvanātha Cakravartī—The syntactical connection is: *yaśodā pramukhā yāś ca vraja-striyaḥ*, “Yaśodā, who is foremost, and which ladies of Vraja.” Further, the reading is either *parvaṇi* (in the festival) or *karmaṇi* (in the event). The verb *viparyagāt* signifies: *viparyastaṁ sad apatat ity ūcuḥ*, “They said: ‘Being overturned, it fell.’” *Ity ūcuḥ* (they said this) is to be added.

Jīva Gosvāmī—“The foremost ladies, including Śrī Yaśodā, as well as the ladies of Vraja who had gathered for the festival (*parvaṇi*) related to the Utthāna, and Śrī Nanda and others: All of them, seeing the cart upside down (*dr̥ṣṭvā = śakaṭa-viparyayaṁ vikṣya*), became perplexed by beholding that wonder (*adbhuta-darśanākulāḥ = tasya adbhutasya darśanena vyākula-cittāḥ santaḥ*)—which was viewed as

a disaster— and said: “Why did the cart overturn?”” *Ity ūcuḥ* is to be added. Sometimes the reading is *karmaṇi* instead of *parvaṇi*. *Vai* has the sense of *vismaya* (astonishment).

10.7.9

ūcur avyavasita-matīn gopān gopīḥ ca bālakāḥ |
rudatānena pādena kṣiptam etan na saṁśayaḥ ||

ūcuḥ—[the boys] said; *avyavasita-matīn*—whose opinion is not fixed; *gopān*—to the cowherd men; *gopīḥ ca*—and to the cowherd ladies; *bālakāḥ*—the children; *rudatā*—who is crying; *anena*—by this [baby]; *pādena*—with one foot; *kṣiptam*—*etat*—this [cart]; *na saṁśayaḥ*—[there is] no doubt.

avyavasita-matīn gopān gopīḥ ca (prati) “rudatā anena (bālena) pādena etat (śakaṭam) kṣiptam, atra saṁśayaḥ na (asti)” iti tatra krīḍantaḥ) bālakāḥ ūcuḥ.

Neither the cowherd men nor the ladies could ascertain what had happened. The boys said to them: “He was crying and kicked it with one foot. There is no doubt about it.”

Viśvanātha Cakravartī—The cowherds’ opinion was undecided (*avyavasita-matīn* = *aniścītā matīḥ yeṣāṁ tān*): “Is this the work of a Daitya and the like? Or is it the bad influence of a planet?”

Jīva Gosvāmī—(Additions are underlined.) “They could not make up their minds” (*avyavasita-matīn* = *avyavasitā niścayam agatā matīḥ yeṣāṁ tān*): “Was it done by bulls, by the wind, by a Daitya, or because of the bad influence of a planet?” and so forth. The boys were the only ones who saw it, given that their minds were attracted to His sweetness.

Etat stands for *etat śakaṭam* (this cart). Because of *anena* and because of *etat*, the boys imply that they were directly present right then and there. For this reason they say: *saṁśayo ’tranāsti, kimuta pratītiḥ*, “There’s no doubt about it. There is no reason to not believe.”

Baladeva Vidyābhūṣaṇa—*Avyavasita-matīn* signifies: *avyavasitā niścaya-śūnyā matīḥ yeṣāṃ tān*, “they whose opinion is devoid of certainty.” The boys were those who had been established as protectors by Mother.

10.7.10

*na te śraddadhire gopā bāla-bhāṣitam ity uta |
aprameyaṃ balaṃ tasya bālakasya na te viduḥ ||*

na te śraddadhire—they did not believe; *gopāḥ*—the cowherds; *bāla-bhāṣitam*—the talk of children; *iti*—thus; *uta*—also; *aprameyam*—immeasurable; *balam*—the power; *tasya bālakasya*—of the babe; *na te viduḥ*—they do not know.

“*bāla-bhāṣitam*” *iti* (uktvā) *te gopāḥ (bālakeṣāṃ vacaḥ) na śraddadhire. te (gopāḥ) uta tasya bālakasya aprameyaṃ balaṃ na viduḥ.*

{*athavā: “bāla-bhāṣitam” iti (uktvā) te gopāḥ (bālakeṣāṃ vacaḥ) na śraddadhire—“uta tasya bālakasya balaṃ aprameyaṃ na (sambhavet). te (bālāḥ kim) viduḥ.”*}

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
te (evam-uktvā) gopāḥ bāla-bhāṣitam uta iti (kṛtvā) na śraddadhire, (yasmāt) aprameyaṃ balaṃ (yat) tasya bālakasya (asti tat) te na viduḥ.

Thinking, “This is just childish talk,” they did not believe it. They too did not know that the little boy has unfathomable power.

Śrīdhara Svāmī—*Na śraddadhire* means: *viśvāsaṃ na jagmuḥ*, “They did not believe it.” *Uta* means *api*. “This is not possible for the boy, so what do these boys know?” (*uta aprameyaṃ balaṃ tasya bālakasya na te viduḥ = bālasya etat na sambhavati ete ca bālāḥ kim jānanti*).

Viśvanātha Cakravartī—*Na śraddadhire* means: *na viśvasanti sma*, “They did not believe.”

Sanātana Gosvāmī—“Nanda and the other cowherds did not know the immeasurable power of that boy?” (*te na viduḥ = te na viduḥ kim*). By a modulation of the voice, the sense is: *vidanti eva*, “Of course they know,” because in *bhakti* it is possible to know everything. Nevertheless, they did not believe the boys’ statement (*na śraddadhire = bāloktau viśvāsaṁ na cakruḥ*). Why? They were spellbound by *prema* for Śrī Bhagavān.

Someone might think: “Since they are spellbound by such *prema*, an investigation will not occur. Fine, but it might take place due to the words of others.” Expecting this, he gives another reason, with *uta*. The sense is: *bāla-bhāṣitam ity ato ’pīti gopā api na śraddadhire, kimuta gopyaḥ*, “Kids had spoken, and so the cowherd men, much less (*uta = kimuta*) the cowherd ladies, did not believe.”

Jiva Gosvāmī—“They—that is, even though they are qualified to know everything since they are dearest to the Lord—did not know the power (*balam na viduḥ*), which is unfathomable (*aprameyam*).” It is unfathomable due to godhood, but specifically it is out of the range of reasoning on account of the appearance of baby pastimes. They did not know (*na viduḥ*) His power, therefore they did not believe (*na śraddadhire*).

Te is used again in that regard, and so there is another reason: Filled with parental affection, they were elated with *premānanda* for Him. The gist is: Such *prema* of His covers up everything, since Śrī Baladeva too was that way one time:

śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |
kṛṣṇaṁ caikaṁ gataṁ hartuṁ kanyāṁ kalaha-śaṅkitaḥ ||
balena mahatā sārddhaṁ bhrātr-sneha-pariplutaḥ |
tvaritaḥ kuṇḍinaṁ prāgād gajāśva-ratha-pattibhiḥ ||

“Hearing about this endeavor of enemy kings and also about Kṛṣṇa’s going alone to take away the girl, Lord Balarāma, being immersed in affection for His brother, became apprehensive of a strife. He, who is quick, went to Kuṇḍina along with an imposing army consisting of elephants, horses, chariots and infantry.” (10.53.20-21)

That His *prema* covers up their awareness is also proven in this verse:

*nemaṁ viriṇco na bhavo na śrīr apy aṅga-saṁśrayā |
prasādaṁ lebhīre gopī yat tat prāpa vimuktidāt ||*

“Neither Brahmā, nor Śiva, nor Lakṣmī, whose abode is His body, obtained from Him, the giver of specific liberations, the grace that the cowherd lady, Yaśodā, received.” (10.9.20)

(This paragraph is the same:) Someone might think: “Since they are spellbound by such *prema*, an investigation will not occur. Fine, but it might take place due to the words of others.” Expecting this, he gives another reason, with *uta*. The sense is: *bāla-bhāṣitam ity ato 'pīti gopā api na śraddadhire, kimuta gopyaḥ*, “Kids had spoken, and so the cowherd men, much less (*uta* = *kimuta*) the cowherd ladies, did not believe.”

Krama-sandarbha—*Te* (they) signifies: *vātsalya-pūrṇa-cittāḥ* (they whose hearts were filled with parental affection).

Baladeva Vidyābhūṣaṇa—“Not believing (*na śraddadhire* = *viśvasitavantah*)—even though they are qualified to know everything—, they did not know about the unfathomable power of that boy (*tasya aprameyaṁ balaṁ na viduḥ*)” because their *aiśvarya-jñāna* was covered, on account of His babyhood.

Anvitārtha-prakāśikā—*Uta* has the sense of *vitarka* (conjecture).¹⁵²

10.7.11

*rudantaṁ sutam ādāya yaśodā graha-śaṅkitā |
kṛta-svasty-ayanam vipraiḥ sūktaiḥ stanam apāyayat ||*

rudantaṁ—who was crying; *sutam*—[her] son; *ādāya*—after taking (i.e. after picking up); *yaśodā*—Yaśodā; *graha*—abductors (or evil spirits that possess children) (or [the bad influence of] the planets); *śaṅkitā*—fearing; *kṛta-svasty-ayanam*—whose auspiciousness was effected [by means of chanting short hymns]; *vipraiḥ*—by

152 This is sourced in *Viśva-kośa* (2.17): *uta praśne vitarke syāt*, “*Uta* is used in the senses of *praśna* (a question) and *vitarka* (conjecture).”

Brāhmaṇas; *sūktaiḥ*—by means of Vedic hymns; *stanam*—[her] breast; *apāyayat*—made [Him] suck.

yaśodā rudantaṁ (tasyāḥ) sutam ādāya graha-śaṅkitā (satī) sūktaiḥ (karaṇaiḥ) vipraiḥ (kartṛbhiḥ) kṛta-svasty-ayanam (tam kṛtvā āśvastā satī tasyāḥ tam) stanam apāyayat.

{*kinvā*: *yaśodā rudantaṁ sutam ādāya graha-śaṅkitā. (sā) sūktaiḥ vipraiḥ kṛta-svasty-ayanam (tam) stanam apāyayat.*}

Yaśodā took her crying son and, being apprehensive of the planets' bad aspects, made Him suck her breasts after a ceremony for His auspiciousness had been performed by Brāhmaṇas through Vedic hymns.

Śrīdhara Svāmī—“Vedic hymns which terminate Rākṣasas” (*sūktaiḥ* = *rakṣo-ghnaiḥ sūktaiḥ kṛtvā*).

Viśvanātha Cakravartī—The boy's auspiciousness was effected (*kṛta-svasty-ayanam* = *kṛtaṁ svasty-ayanam yasya tam*) by means of mantras that put an end to Rākṣasas (*sūktaiḥ* = *rakṣo-ghna-mantraiḥ*).

Sanātana Gosvāmī—For this reason (i.e. the cowherd ladies too did not believe), he gives details about something that took place because of Śrī Yaśodā's profuse affection. Even at that time He was intent on crying, just so there would be no rise of the knowledge that He is God. Love swells that way. Hence: *yaśodā graha-śaṅkitā*: She feared the gradual aspects of Mars and so on. Or she feared abductors of children (*graha* = *bāla-graha*). Alternatively, *yaśodāgraha-śaṅkitā* signifies *yaśodā āgraha-śaṅkitā*: “She feared an obstinacy,” in other words she was apprehensive because of His intent to cry (*āgraha* = *rodana-paratvaṁ tena*). *Śaṅkitā* signifies *bhītā satī* (being afraid).

Therefore: “The boy's auspiciousness was effected (*kṛta-svasty-ayanam* = *kṛtaṁ svasty-ayanam yasya*) by Brāhmaṇas (*vipraiḥ* = *vipraiḥ kartṛbhiḥ*) by means of *sūktas*,” which are specific mantras that terminate Rākṣasas (kidnappers) (*sūktaiḥ* = *rakṣo-ghnaiḥ*).

mantra-viśeṣaiḥ kṛtvā).”

Or *sūktaiḥ* is an adjective of *vipraiḥ*, “they whose words, such as blessings and good wishes of prosperity, are resplendent” (*sūktaiḥ = su śobhanam uktam āśīrvāda-kṣema-pratipādanādi-lakṣaṇam yeṣāṃ taiḥ*). Afterward, Yaśodā cheered up and made Him suck her breast.

Jīva Gosvāmī—For this reason he gives details about an activity that took place because of Śrī Yaśodā’s profuse affection. She was afraid of abductors of children, and so on (*graha = bāla-grahādibhyaḥ*).

The boy’s auspiciousness was effected by Brāhmaṇas (*vipraiḥ = vipraiḥ karṭṛbhiḥ*) by means of hymns (*sūktaiḥ = sūktaiḥ karaṇaiḥ*)” such as: *rakṣo-hanaḥ*, *bala-gahanah* (killer of Rākṣasas, taker of strength), which terminate Rākṣasas and so on. Afterward she cheered up and made Him suck her breast.

ANNOTATION

The verse states that Brāhmaṇas recited Vedic hymns (*sūktam*) for Kṛṣṇa’s auspiciousness. This is called a *svasty-ayanam*. The word *svasti* signifies: *su-astī*, ‘well-being’, and *ayanam* means “that which brings about,” a causative form of the verbal root *i[n] gatau* (to go, attain). Similarly, a *svasty-ayanam* was referred to in verse 5. And in the previous chapter, after Kṛṣṇa killed Pūtānā, a *svasty-ayanam* was elaborately told (10.6.22-29). A *svasty-ayana* is a *kavaca* (mantra for protection). In *Brahma-vaivarta Purāṇa* (4.12.12-42), a *kavaca* was recited by Brāhmaṇas after Kṛṣṇa kicked the cart:

ity ūcur bālakāḥ sarve gopāḥ śṛṇuta tad-vacaḥ |
śrī-kṛṣṇasya padāghātād babhaṇja sakaṭam dhruvam ||
śrūtvā tad-vacanam gopā gopyaś ca jahasur mudā |
na hi jagmuḥ pratītam ca mithyety ūcur vraje vrajāḥ ||
śiśoḥ svastyayanam tūrṇam cakrur brāhmaṇa-puṅgavāḥ |
hastam dattvā śiśor gātre papāṭha kavacam dvijāḥ ||
vadāmi tat te viprendra kavacam sarva-rakṣaṇam |
yad dattam māyayā pūrvaṁ brahmaṇe nabhi-pankaje ||
nidrite jagatī-nāthe jale ca jala-śāyine |
bhūtāya stuti-kartre ca madhu-kaiṭabhayor bhayāt ||
śrī-yoganidrovāca
dūri-bhūtam kuru bhayaṁ bhayaṁ kim te harau sthite |

sthitāyām mayi ca brahman sukhaṁ tiṣṭha jagat-pate ||
śrī-hariḥ pātu te vaktraṁ mastakaṁ madhusūdanaḥ |
śrī-kṛṣṇaś cakṣuṣī pātu nāsikaṁ rādhikā-patiḥ ||
karma-yugmaṁ ca kaṇṭhaṁ ca kapālaṁ pātu mādhaveḥ |
kapolaṁ pātu govindaḥ keśaṁś ca keśavaḥ svayam ||
adharoṣṭhaṁ hṛṣikeśo danta-paṅktiṁ gadāgrajaḥ |
rāseśvaraś ca rasanām tālukaṁ vāmano vibhuḥ ||
vakṣaḥ pātu mukundaś te jaṭharaṁ pātu daitya-hā |
janārdanaḥ pātu nābhīm pātu viṣṇuś ca te hanum ||
niṭamba-yugmaṁ guhyaṁ ca pātu te puruṣottamaḥ |
jānu-yugmaṁ jānakīśaḥ pātu te sarvadā vibhuḥ ||
hasta-yugmaṁ nṛsimhaś ca pātu sarvatra saṅkaṭe |
pāda-yugmaṁ varāhaś ca pātu te sarvadā vibhuḥ ||
ūrdhvaṁ nārāyaṇaḥ pātu hy adhaśtāt kamalā-patiḥ |
pūrvāsyām pātu gopālaḥ pātu vahnau daśāsya-hā ||
vanamālī pātu yāmyām vaikunṭhaḥ pātu nairṛtau |
vāruṇyām vāsudevaś ca pātu te jalajāsaṇaḥ ||
pātu te satatam ajo vāyavyām vistara-śravāḥ |
uttare ca sadā pātu cānanto 'nta-karaḥ svayam ||
aiśānyām īśvaraḥ pātu sarvatra pātu śatru-jit |
jale sthale cāntarikṣe nidrāyām pātu rāghavaḥ ||
ity evaṁ kathitaṁ brahman kavacaṁ paramādbhutam |
kṛṣṇena kṛpayā dattaṁ smṛtenaiva purā mayā ||
āvāṁ sanat-kumāraś ca dharma-sākṣī ca karmaṇām |
kavacasya prasādena sarvatra jayīno vayam ||
tasya nanda-śiṣoḥ kaṇṭhe cakāra kavacaṁ dvijaḥ |
ātmanaḥ kavacaṁ kaṇṭhe dadhāra ca svayaṁ hariḥ ||
prabhāvaḥ kathitaḥ sarvaḥ kavacasya hares tathā |
anantasyācyutasyaiva prabhāvam atulaṁ mune ||

All the boys said: “Elder cowherds, listen to us. The cart broke because Kṛṣṇa struck it with His foot. There is no doubt about this.” Hearing this, the cowherd men and ladies laughed heartily. They didn’t believe it. They said: “That’s a lie.”

The best of Brāhmaṇas immediately performed a recitation of hymns for the infant’s auspiciousness. One twice-born put his hand on the baby’s body and recited a kavaca.

[Nara-Nārāyaṇa Ṛṣi said to Nārada:] “O best of Brāhmaṇas,

let me tell you that *kavaca*. It keeps all evil at bay. In days of yore, Yogamāyā gave it to Brahmā. Out of fear of Madhu and Kaiṭabha, he did the praise on the lotus of the navel when the master of the world, lying down on the waters, was asleep.

Yoganidrā said: “O Brahmā! Cast your fear away. Why are you afraid when Hari is here and I am here? O master of the world, remain happy.”

“May Hari protect your face. May Madhusūdana protect your head. May Śrī Kṛṣṇa safeguard your eyes, and may Rādhikā-pati protect your nose. May Mādhava protect Your ears, neck, and forehead. May Govinda protect your cheeks, and may Keśava Himself protect your hair. May Hṛṣikeśa safeguard your upper and lower lips. May Gadāgraja protect your rows of teeth. May Rāseśvara guard your tongue, and may Lord Vāmana protect your palate. May Mukunda protect your chest, the killer of demons your abdomen, Janārdana your navel, and Viṣṇu your jaw. May Puruṣottama guard your hips and your privates. May Jānakīśa protect your knees, and may the omnipresent Lord always defend you. May Nṛsiṃha protect your hands and in danger may He guard you at all times. May Lord Varāha always protect your feet. May Nārāyaṇa protect you above, Kamalā-pati below, Gopāla in the east and the killer of ten-faced Rāvaṇa in the south-east. May Vanamālī protect you in the south, Vaikuṇṭha in the south-west, and Vāsudeva, whose seat is a lotus, in the west. May Aja of far-reaching fame always protect you in the north-west and may Ananta Himself, the terminator, forever guard you in the north. May Īśvara protect you in the north-east. May the conqueror of enemies guard you in any situation. May Rāghava protect you in water, on land, in the atmosphere, and in your sleep.”

Yoganidrā said: Brahmā! I have thus declared the most amazing *kavaca*. Kṛṣṇa gave it to me out of mercy because, previously, I remembered Him. Both of us, as well as Sanat-kumāra and the witness of the *dharma* of activities, are victorious due to the favor of the *kavaca*.” Then the Brāhmaṇa placed the amulet on the neck of Nanda’s baby. Hari Himself wore the *kavaca* (amulet) on His neck. O sage, all the power has been told. The powers of the *kavaca* and of Hari, who is Ananta and Acyuta, are incomparable.”

10.7.12

pūrva-vat sthāpitam gopair balibhiḥ sa-paricchadam |
viprā hutvārcayāñcakruḥ dadhy-akṣata-kuśāmbubhiḥ ||

pūrva-vat—as it was previously; *sthāpitam*—was placed; *gopaiḥ*—by cowherd men; *balibhiḥ*—who were strong; *sa-paricchadam*—which had paraphernalia; *viprāḥ*—the Brāhmaṇas; *hutvā*—after performing a fire ceremony; *arcayāñcakruḥ*—worshiped; *dadhi*—[mixed with] yogurt; *akṣata*—threshed and winnowed rice dried in the sun and washed; *kuśa*—and *kuśa* grass; *ambubhiḥ*—with water (for sprinkling).

viprāḥ hutvā balibhiḥ gopaiḥ pūrva-vat sthāpitam sa-paricchadam
(tat śakaṭam) dadhy-akṣata-kuśāmbubhiḥ arcayāñcakruḥ.

The cart was put back in place by strong cowherds and was refurnished with paraphernalia. The Brāhmaṇas offered oblations of ghee in a consecrated fire, and worshiped the cart with rice and yogurt and by sprinkling water and *kuśa* grass.

Śrīdhara Svāmī—In this verse he speaks for the purpose of deriding the endeavors of those who are unaware of the Lord’s powers. *Balibhiḥ* (who have strength) means *śaktaiḥ* (who are able). Alternatively: “After performing a fire sacrifice for the planets and so on (*hutvā* = *grahādi-homaṁ vidhāya*), the Brāhmaṇas worshiped (*arcayāñcakruḥ* = *arcayāmāsuḥ*) the cart, which was repositioned in the same way (*pūrva-vat* = *yathā-pūrvam*), with offerings in the eight directions (*balibhiḥ* = *aṣṭa-dikṣu balibhiḥ sahitam*) and with attendants (*sa-paricchadam* = *sa-parikaram*).”

Viśvanātha Cakravartī—“The cart was placed (*sthāpitam* = *śakaṭam sthāpitam*) exactly like it was previously (*pūrva-vat* = *pūrva-vad eva*) by cowherds who had strength (*balibhiḥ* = *bala-vadbhiḥ*).” Thus its largeness is implied. As regards *arcayāñcakruḥ* (they worshiped), it’s because the caste of cowherds predominantly depends on carts and because they’re Lakṣmī’s dwelling in terms of being a place where valued objects are accumulated.

Sanātana Gosvāmī—Śukadeva speaks to illustrate this: “The state of mind of the Brāhmaṇas who were obedient to Śrī Nanda was like that.” *Balibhiḥ* means *bala-vadbhiḥ*, “[by the cowherds] who had strength”: Because of this and so on, the great heaviness and largeness of the cart is made to be perceived. For this reason, mother fearlessly made her son lie down under it, and therefore everyone was perplexed by the unexpected overturn of the cart. That was a normal reaction.

“They offered oblations.” At first, they performed a fire sacrifice in a general way to appease the bad aspects of the planets for the sake of removing anything undesirable. They uttered the *vyāhṛtis* and used ghee. Afterward, they worshiped the cart (*arcayāncakruḥ* = *śakaṭam arcayāmāsuḥ*) with rice mixed with yogurt and with water for sprinkling that was endowed with *kuśa* grass (*dadhy-akṣata-kuśāmbubhiḥ* = *dadhi-miśritaiḥ akṣataiḥ kuśa-sahita-prokṣaṇa-jalaiḥ ca*).

Jīva Gosvāmī—(Additions are underlined.) Śukadeva speaks to illustrate this: “The state of mind of the Brāhmaṇas who were obedient to Śrī Nanda was like that.” *Balibhiḥ* means *bala-vadbhiḥ*, “[by the cowherds] who had strength”: Because of this and so on, the great heaviness and largeness of the cart is made to be perceived. That was mentioned with *tālocchritāgram*, “its uppermost part was high like a *tāla* tree” (*Viṣṇu-dharma*, quoted in *Laghu-vaiṣṇava-toṣaṇī* 10.7.7). Therefore mother made her son lie down under it, without any worry.

“They offered oblations.” At first, they performed a fire sacrifice in a general way to appease the bad aspects of the planets for the sake of removing anything undesirable. They uttered the *vyāhṛtis* and used ghee. Afterward, they worshiped the cart (*arcayāncakruḥ* = *śakaṭam arcayāmāsuḥ*) with rice mixed with yogurt and with water for sprinkling that was endowed with *kuśa* grass (*dadhy-akṣata-kuśāmbubhiḥ* = *dadhi-miśritaiḥ akṣataiḥ kuśa-sahita-prokṣaṇa-jalaiḥ ca*)—because the caste of cowherds predominantly depends on carts.

10.7.13-15

ye 'sūyānṛta-dambherṣyā-himsā-māna-vivarjitāḥ |

na teṣāṃ satya-śīlānām āśiṣo viphalāḥ kṛtāḥ ||
iti bālakam ādāya sāmarg-yajur-upākṛtaiḥ |
jalaiḥ pavitrauṣadhibhir abhiṣicya dvijottamaiḥ ||
vācayitvā svasty-ayanam nanda-gopaḥ samāhitaḥ |
hutvā cāgnim dvijātibhyaḥ prādāt annam mahā-guṇam ||

ye—which [Brāhmaṇas]; *asūya*—envy; *anṛta*—untruthfulness (unrighteousness); *dambha*—deceit; *īṣyā*—malice; *himsā*—animosity; *māna*—false pride; *vivarjitāḥ*—devoid of; *na*—not; *teṣāṃ*—their; *satya-śīlānām*—whose nature is endowed with truthfulness; *āśiṣaḥ*—blessings; *viphalāḥ*—fruitless; *kṛtāḥ*—done (i.e. uttered);

iti—thus; *bālakam*—the baby; *ādāya*—after taking (i.e. after picking up); *sāma-rk-yajuh*—by song, ṛc verses, and prayers in prose from the Vedas (or [by mantras of] the *Sāma-Veda*, *Rk-Veda*, and *Yajur Veda*; *upākṛtaiḥ*—prepared (i.e. purified); *jalaiḥ*—with water; *pavitra-auṣadhibhiḥ*—in which there were pure medicinal herbs; *abhiṣicya*—after giving ablutions; *dvija-uttamaiḥ*—by the topmost Brāhmaṇas (“by the topmost of the twice-borns”);

vācayitvā—having caused to be recited; *svasti-ayanam*—a ceremony for bringing about good fortune [by means of short hymns]; *nanda-gopaḥ*—the cowherd named Nanda; *samāhitaḥ*—composed in mind; *hutvā*—after offering oblations; *ca*—and; *agnim*—unto the fire; *dvijātibhyaḥ*—to the Brāhmaṇas (“to the twice-born”); *prādāt*—gave (or eminently gave); *annam*—food; *mahā-guṇam*—high quality.

“*ye (brāhmaṇāḥ) asūyānṛta-dambherṣyā-himsā-māna-vivarjitāḥ (santi), teṣāṃ satya-śīlānām (taiḥ) kṛtāḥ āśiṣaḥ viphalāḥ na (bhavanti)*” *iti (viśvasya) samāhitaḥ (san) nanda-gopaḥ (tasya) bālakam ādāya (tam) sāmarg-yajur-upākṛtaiḥ pavitrauṣadhibhiḥ jalaiḥ (karaṇaiḥ) dvijottamaiḥ (karṭṛbhiḥ) abhiṣicya (dvijottamaiḥ) svasty-ayanam vācayitvā (dvijottamaiḥ karṭṛbhiḥ) agnim hutvā ca dvijātibhyaḥ annam mahā-guṇam prādāt.*

Nanda pondered: “The blessings of Brāhmaṇas who are devoid of envy, falsehood, deceit, malice, animosity and false pride and

whose nature is to be truthful are not fruitless.” Thus, he took his son and had the best of Brāhmaṇas perform ablutions on him with liquids which had been sanctified by mantras of the *Sāma*, *R̥g*, and *Yajur Vedas* and in which the herbs were pure. Then he made the topmost Brāhmaṇas recite hymns for auspiciousness, executed a fire sacrifice, and eminently offered high quality food to the twice-born.

Śrīdhara Svāmī—Envy (*asūyā*) makes faults manifest within qualities. *Īrṣyā* (malice) means *akṣānti* (‘intolerance’ of another person’s success).

10.7.14

Iti denotes: *ity evam abhipretya* (intending in this way).

“He made Brāhmaṇas perform the ablutions (*dvijottamaiḥ = dvijottamaiḥ kartṛbhiḥ*) (*abhiścya = abhiṣekam kārāyivā*) with liquids in which the medicinal herbs are pure” (*pavitrauśadhibhiḥ = pavitrāḥ ośadhayaḥ yeṣu jaleṣu taiḥ kṛtvā*) and which had been consecrated (*upākṛtaiḥ = saṃskṛtaiḥ*) by mantras in the *Sāma*, *R̥g*, and *Yajus*.”

10.7.15

Hutvā means *hāvayitvā* (had offerings of oblation carried out).

Viśvanātha Cakravartī—Here Śukadeva means to say: “Nanda knew ‘My baby will be prosperous only by the blessings of Brāhmaṇas.’” *Māna* means *garva* (false pride).

“Believing: ‘The blessings made by them (*kṛtāḥ iti = taiḥ kṛtāḥ iti viśvasya*) are not fruitless (*na viphalāḥ*),’ Nanda made Brāhmaṇas perform ablutions (*dvijottamaiḥ abhiścya = dvijottamaiḥ kartṛbhiḥ abhiṣekam kārāyivā*) by means of liquids (*jalaiḥ = jalaiḥ karaṇaiḥ*) that were consecrated (*upākṛtaiḥ = saṃskṛtaiḥ*) and in which the medicinal herbs, such as *sarvauśadhi*, *mahauśadhi*, were pure (*pavitrauśadhibhiḥ = pavitrāḥ ośadhayaḥ sarvauśadhi-mahauśadhyādayaḥ yatra taiḥ jalaiḥ*), delegated the offering of oblations (*hutvā = hāvayitvā*) and gave food that had exquisite taste and aroma (*mahā-guṇam = atisvādāmoda-yuktam*).”

Sanātana Gosvāmī—Now, to establish a distinction from others, in four verses he describes Nanda’s endeavors, which resemble Yaśodā’s. *Asūyā* (envy, jealousy) means: *aduṣṭeṣu doṣāropanam* (superimposing faults on those who are not bad); *anṛtam* means *asatya-bhāṣanam* (lying): These two are faults related to speech. *Dambhaḥ* means *para-vañcanārtha-ceṣṭā* (endeavor for the purpose of deceiving another person): For the most part, this one only relates to the body. *Īrṣyā* (malice) means *akṣānti* (intolerance): In the opinion of some, it means *parotkarṣāsahanam* (not tolerating another’s eminence); this one relates to the mind. *Himsā* means *para-pīḍā* (paining another); *māna* signifies *ahankāra* (false ego): These two are combinations of the above and arise from any of them.

Although lust, anger and so on might exist in other persons too, they are not mentioned separately because, by eliminating *asūyā* and so on, they are automatically discarded. Alternatively, they are not mentioned separately because they are included in *himsā*.

For the most part, being devoted to *dharma* takes place by avoiding *asūyā*, *dambha*, *anṛta*, and *īrṣyā*. Being devoted to liberation occurs by shunning *himsā* and *māna*.

“The blessings of those Brāhmaṇas whose nature is like the Lord’s (*satya-śīlānām* = *satasya bhagavataḥ iva śīlaṁ svabhāvaḥ yeṣāṁ teṣāṁ*), or else whose nature is the truth: the exclusive worship of Him (*satya-śīlānām* = *satyaṁ tad-bhajanam eva śīlaṁ svabhāvaḥ yeṣāṁ teṣāṁ*), are not fruitless.” This adjective, *satya-śīlānām*, is mentioned after all of the above because it represents the essence.

10.7.14

The pure herbs are the *sarvauśadhi* herbs and the *mahauśadhi* herbs. They are mentioned in *Śrī Hayaśirṣa Pañcarātra*, and so on, in the context of *pratiṣṭhā* (establishing a deity). They should be known:

murā māṁsī vacā kuṣṭham śaileyam rajanī-dvayam |
śaṭī campaka-mustam ca sarvauśadhi-gaṇaḥ smṛtaḥ ||
sahadevī vacā vyāghrī balā cātibalā tathā |
śaṅkha-puṣpī tathā śimhī sūryāvartā tathāṣṭamī |
mahauśadhy-aṣṭakam hy etan mahā-snāne niyojayet ||

“The group of *sarvaṣṭadhi* is remembered as: *murā, māmsī, vacā, kuṣṭham, śaileya, rajanī-dvayam, śaṭī, campaka, and musta*. The group of eight *mahauṣadhis* is: *sahadevī, vacā, vyāghrī, balā, atibalā, śaṅkha-puṣpī, śimhī, and sūryāvartā*, the eighth. This group should be used in a grand bath.”

10.7.15

Nanda-gopaḥ is a *karma-dhūraya* compound: *nandaḥ ca asau gopaḥ ca* (he is Nanda and is a cowherd). Nanda was self-composed (*samāhitah*): Faith and being flawless are made to be understood thus. He performed a fire sacrifice (*agnim hutvā = homam kṛtvā*) by himself, in proximity to Brāhmaṇas, since he is the best Vaiśya. Then he gave food (*annam*) that consisted of good taste, aroma, and so on (*mahā-guṇam = rasāmodādi-viśiṣṭam*).

Jiva Gosvāmī—Now, to establish a distinction from others, in four verses he describes Nanda’s endeavors, which resemble Yaśodā’s. Of those verses, the words beginning from *yaḥ* make one unit of three verses. And of those, in the first verse he says those Brāhmaṇas are the best of all.

For the most part, being devoted to *dharma* takes place by avoiding *asūyā, dambha, anṛta, and īrṣyā*. Being devoted to liberation occurs by shunning *himsā* (animosity) and *māna* (false pride). In point of *satya-śilānām* (of Brāhmaṇas whose nature is *satya*), it is said: *satyaṁ ca sama-darśanam*, “*Satyam* means ‘seeing in the same way’” (11.19.37). This is an explanatory verse:

*nārāyaṇa-parāḥ sarve na kutaścana bibhyati |
surgāpavarga-narakeṣv api tulyārtha-darśinaḥ ||*

“All those who are solely devoted to Nārāyaṇa do not fear anything. They see paradise, impersonal liberation, and hell as the same.”
(6.17.28)

In short, being *satya-śilā* means being the topmost Vaiṣṇava. For this reason, since this adjective is thus most important it is mentioned separately at the end.

10.7.14-15

The words beginning with *iti* are one set of two verses within the set of three. The pure herbs are the *sarvausadhi* herbs and the *mahausadhi* herbs. The food consisted of good taste, aroma, and so on (*mahā-guṇam* = *rasāmodādi-viśiṣṭam*).

Baladeva Vidyābhūṣaṇa—*Asūyā* means attributing faults to qualities. *Anṛtam* is speaking a lie. *Dambha* is performing righteous activities to become popular. *Īṣyā* signifies *akṣamā* (intolerance). Nanda had the ablutions made (*hutvā* = *hāvayitvā*).

Vallabhācārya—The ablutions were made with liquids that were rendered (*upākṛtaiḥ* = *upa + ā + kṛtaiḥ*) (*kṛtaiḥ* = *utpāditaiḥ*), close-by (*upa* = *saṁīpa*) and entirely (*ā* = *saṁantāt*), supernatural by threefold mantras: of the *Sāma*, of the *R̥g* and of the *Yajus*.” (*sāmarg-yajur-upākṛtaiḥ jalaiḥ* = *sāmarg-yajus tri-vidhair api mantrair upākṛtaiḥ upa saṁīpa ā saṁantāt kṛtair mantrair alaukikatvenotpādita-jalaiḥ*)

Vira-Rāghava—*Dambha* means *vañcanam* (cheating, deceiving). *Himsā* means *bhūta-droha* (hurting living beings). The food had great qualities, meaning it included the six tastes (*mahā-guṇam* = *ṣaḍ-rasopetam*).

10.7.16

gāvaḥ sarva-guṇopetā vāsaḥ-srag-rukma-māliniḥ |
ātmajābhyudayārthāya prādāt te cānv ayuñjata ||

gāvaḥ—cows; *sarva-guṇa-upetāḥ*—endowed with every quality; *vāsaḥ*—cloth; *srag*—[flower] garlands; *rukma-māliniḥ*—which had golden garlands; *ātmaja-abhyudaya-arthāya*—for the purpose of his son’s prosperity; *prādāt*—gave; *te*—they; *ca*—and; *anu*—afterward (i.e. after eating); *ayuñjata*—bestowed [blessings] (or accepted).

gāvaḥ sarva-guṇopetāḥ (*abhavan*). *ātmajābhyudayārthāya* (*saḥ śrī-nandaḥ tāḥ*) *vāsaḥ-srag-rukma-māliniḥ* (*tebhyah*) *ca prādāt*. *anu te* (*viprāḥ tāḥ*) *ayuñjata*.

Cows which had all good qualities were decorated with cloths,

wreaths and golden necklaces. Nanda gave them to the Brāhmaṇas. After their meal, those Brāhmaṇas conferred blessings.

Śrīdhara Svāmī—“He also gave (*ca prādāt*) cows (*gāvaḥ* = *gāḥ*).” “They pronounced blessings (*anvayuñjata* = *āśiṣaḥ yuyujuh*).”

Viśvanātha Cakravartī—*Gāvaḥ* stands for *gāḥ*.¹⁵³ The qualities (*guṇa*) of the cows are ‘having plenty of milk’ and so on. “Afterward (*anu* = *anantaram*), those Brāhmaṇas (*te* = *te viprāḥ*) accepted the gifts (*ayyuñjata* = *svī-cakruḥ*).”

Sanātana Gosvāmī—Here Śukadeva says the best cows, endowed with every fitting decoration, were given as *dakṣiṇā* (fee). The cows had all good qualities: being young, having plenty of milk, etc.

Nanda gave those cows for the sake of the increase of his son’s body, strength, etc., and for the sake of *dharma*, *artha*, and so forth (*ātmajābhyudayārthāya* = *ātmajasya abhyudayaḥ deha-balādi-vṛddhiḥ arthaḥ dharmādiḥ tasmai*). Or he did so for His son’s prosperity (*abhyudaya* = *vaibhava*): That itself was all his own goals in life.

Anu means: *anna-bhojanādy-anantaram*, “after their meal.”

Jīva Gosvāmī—The words beginning from *gāvaḥ* form one unit of six lines. “Nanda gave the cows for his son’s prosperity (*abhyudaya* = *vaibhava*),” which takes place by the cessation of all troubles. That itself was his goal in life.

“After their meal (*anu* = *anna-bhojanādy-anantaram*), those Brāhmaṇas pronounced blessings (*ayyuñjata* = *prayuktavantah* = *āśiṣaḥ prayuktavantah*).” The word *āśiṣaḥ* (blessings) is self-evident here because it is in the next verse in the same context.

Baladeva Vidyābhūṣaṇa—*Gāvaḥ* stands for *gāḥ*. “Those Brāhmaṇas (*te* = *te viprāḥ*) gave blessings (*anvayuñjata* = *daduḥ* = *āśiṣaḥ daduḥ*).”

153 The word *gāvaḥ* is in the first case plural; *gāḥ* is the second case plural, if the word is taken as the object of the verb *prādāt* (he gave).

10.7.17

viprā mantra-vido yuktās tair yāḥ proktās tathāśiṣaḥ |
tā niṣphalā bhaviṣyanti na kadācid api sphuṭam ||

viprāḥ—the Brāhmaṇas; *mantra-vidaḥ*—who know mantras (or who have obtained mantras); *yuktāḥ*—who are connected (to God) (or proper, i.e. genuine Brāhmaṇas); *taiḥ*—by them; *yāḥ*—which [blessings]; *proktāḥ*—were uttered; *tathā*—in that way (i.e. the effect turned out exactly like the blessing intended it to be); *āśiṣaḥ*—blessings; *tāḥ*—those [blessings]; *niṣphalāḥ*—fruitless; *bhaviṣyanti na*—will not become (i.e. are not); *kadācid api*—at any time; *sphuṭam*—clearly.

(ye) *viprāḥ mantra-vidaḥ yuktāḥ (āsan,)* *yāḥ āśiṣaḥ taiḥ proktāḥ, tāḥ niṣphalāḥ kadācid api na bhaviṣyanti, (kintu tāḥ) tathā (eva babhūvuḥ iti etat) sphuṭam (asti).*

Vīra-Rāghava—

taiḥ (vipraiḥ) yāḥ āśiṣaḥ proktāḥ, tāḥ kadācid api sphuṭam niṣphalāḥ na bhaviṣyanti. (yad-abhiprāyeṇa āśiṣaḥ anvayūyujan, tāḥ ca) tathā (eva babhūvuḥ).

The blessings uttered by Brāhmaṇas who know mantras and who are closely connected with God are never fruitless. Hence the results of their blessings occurred as intended, obviously.

Śrīdhara Svāmī—Those blessings materialized in the same way they were pronounced.

Viśvanātha Cakravartī—The verb *babhūvuḥ* (were) needs to be added. The syntactical connection is: *ye viprā yuktāḥ yoginaḥ tair yā āśiṣaḥ proktās tāḥ tathā babhūvuḥ*, “The blessings uttered by Brāhmaṇas who were yogis (*yuktāḥ* = *yoginaḥ*) have taken place in the same way they were pronounced.”

rājatya akhila-sampatti-patau mayy api sañcitaiḥ |
kim ebhir vastubhir iti sva-mano 'bhinadīśvaraḥ ||

“The Lord said to Himself: ‘Given that I, the master of all opulence, am resplendent, of what use are these tons of things to Me?’”

Sanātana Gosvāmī—In addition he says those blessings are fruitful at once. Brāhmaṇas understand the purport of the Vedas, therefore they are devotees of the Lord (*yuktāḥ* = *bhagavad-bhaktāḥ*)—in accordance with this text of *Śrī Bhagavad-gītā*, among others: *śraddhāvān bhajate yo mām sa me yuktatamo mataḥ*, “A person who serves Me with faith [in My dictum *ye yathā mām*] is most connected to Me” (6.47).

*vraje virājamāno ’haṁ kāñcid arhāmi nāvṛtim |
iti cikṣepa bhagavān upariṣṭād anahḥ sthitam ||*

“The Lord thought: “In Vraja I am the star of the show; I don’t need a covering,” and so He kicked the cart situated above.”

Jīva Gosvāmī—What were the Brāhmaṇas like? They know the Vedas (*veda-vidaḥ*), which means *vedāṛthābhijñāḥ* (they understand the purport of the Vedas). In many editions the reading is *mantra-vidaḥ* instead. The sense is the same in essence. And therefore they are devotees of the Lord (*yuktāḥ* = *bhagavad-bhaktāḥ*), in the light of this text:

*bhagavān brahma kārtsnyena trir anvikṣya manīṣayā |
tad adhyavasyat kūṭa-stho ratir ātmany ato bhavet ||*

“Lord Brahmā completely examined the Veda three times. By the force of his wisdom, with one-pointed concentration he determined this: Love for the Soul can occur from it.” (2.2.34)

Another proof is this text of *Śrī Bhagavad-gītā*: *śraddhāvān bhajate...* (see above). Therefore the meaning is: *tair yāḥ āśiṣaḥ proktās tās tathaiva babhūvuḥ*, “The blessings uttered by them took place in that very way.” Thus, in accordance with His will, those blessings materialized (*babhūvuḥ* = *vyaktāḥ babhūvuḥ*) in Himself according to the occasion.

*vraje virājamāno 'ham kāñcid arhāmi nāvṛtim |
iti cikṣepa bhagavān upari-stham anah sphuṭam ||*

“The Lord thought: “In Vraja I am the star of the show; I don’t need a covering,” and so He kicked the cart situated above.”

Krama-sandarbha—“The blessings they uttered took place in that very way.” The gist is the Lord sanctioned those blessings because He is the Deity favorable to Brāhmaṇas.

Baladeva Vidyābhūṣaṇa—*Yuktāḥ* means *yoginaḥ* (yogis). “Their blessings did not become fruitless” because those results are in Kṛṣṇa at all times.

Vallabhācārya—The Brāhmaṇas did good deeds by nature (*yuktāḥ* = *sat-karma-kartāraḥ*).

Anvitārtha-prakāśikā—The Brāhmaṇas were genuine (*yuktāḥ* = *yogyāḥ*).

10.7.18

*ekadāroham ārūḍham lālayantī sutam satī |
garimāṇam śiṣor voḍhum na sehe giri-kūṭa-vat ||*

ekadā—once; *āroham*—unto the lap; *ārūḍham*—who had climbed; *lālayantī*—who was caressing; *sutam*—the son; *satī*—the saintly lady (Yasodā); *garimāṇam*—the weight; *śiṣoḥ*—of the infant; *voḍhum*—to carry (to bear); *na sehe*—was not able; *giri-kūṭa-vat*—which was like [the weight] of the peak of a mountain.

ekadā (tasmin ekābda-vayasi satī), satī (yaśodā tasyāḥ) āroham ārūḍham (tasyāḥ) sutam lālayantī śiṣoḥ giri-kūṭa-vat garimāṇam voḍhum na sehe.

One day, the saintly lady was caressing her son, who had climbed unto her lap, but she became unable to bear the baby’s weight. He was as heavy as a mountain peak.

Śrīdhara Svāmī—

*utkṣīpya mṛdu-pādena śakaṭaṁ vyomni līlayā |
tṛṇāvartaṁ padāpīḍya bhuvy apātayad arbhakaḥ ||*

“Having flipped the cart in the air with His soft foot, as a pastime, with one foot the boy hurt Tṛṇāvarta and made him fall to the ground.”

Āroham means *utsaṅgam* (the lap).

Viśvanātha Cakravartī—“One day” (*ekadā*) means “When He was one year of age,” because of a statement ahead: *eka-hāyana āsīno hriyamāṇo vihāyasā*, “While sitting, He who is one year old was taken away via the sky” (10.26.6).

Kṛṣṇa had climbed unto her lap (*āroham* = *utsaṅgam*). She caressed Him, meaning she made Him happy by raising Him and by swinging Him with both arms, and so forth. But she could not bear the baby’s weight, which was like the weight of the peak of a mountain (*giri-kūṭa-vat* = *giri-śṛṅgasya iva*).

Beholding Tṛṇāvarta, who was coming to abduct Him and His mother, He thought: “No harm should happen to mother Yaśodā.” Thus it’s understood that the weight was only created by the *śakti* of the Lord as a solution to that.

“Mother, lift Me up a little. I want to play in the sky.” In this way only His quality of *satya-kāma* (being one whose desires come true) induced Tṛṇāvarta to come there. That asura is so called because he made grass move to and fro (*tṛṇa-vivartanāśura*).

Sanātana Gosvāmī—“One day” (*ekadā*) means “When there was the manifestation of one year of age,” because of a statement ahead: *eka-hāyana āsīnaḥ* (10.26.6). Although within that year various other, totally amazing deeds of Śrī Kṛṣṇa, who is always devoted to manifesting His unlimited godhood, are possible, for example those consisting of cleverness involved in subduing the Brāhmaṇa in disguise named Śrīdhara, which are well-known by the people living in Śrī Mathurā, still, either because of not being famous everywhere or because of the noneffectuation of various unlimited topics in a very short time since the life of Śrī Parīkṣit, the hearer, was going to

end in seven days, it's inferred that Śrī Śukadeva only narrated the principal ones.

Further, in the world the crooked motion of the feet of a baby in the first year is perceived, for the most part. And moreover, for the strongest too it occurs in that period of time. Nonetheless, the mention of this pastime before the pastime of crawling is because the context is wonderful pastimes. Or the reason for mentioning this pastime here is that the sequence of the pastimes described is meant to follow the course of an increase of sweetness. If any description of a pastime deviates from that course, it's because that pastime follows the previous one in real time. Thus, here the sequence of pastimes is not taken into account, for the most part, and that will become clear ahead in various places.

“She was caressing Him (*lālayantī*),” in other words she was kissing His face, making Him suck her breast, sometimes lifting Him up playfully with both hands, and so on. The sense is she is fully knowledgeable (*satī* = *paramābhijñā*), and so an expertise in caressing is meant.

“She was unable to bear His weight.” He wanted to get down from the bosom of mother so He could kill Tṛṇāvarta in the sky. It's understood that her power to sustain Him was taken away in an instant.

Jīva Gosvāmī—“One day” (*ekadā*) means “When there was the manifestation of one year of age,” because of a statement ahead: *eka-hāyana āsinaḥ* (10.26.6).

“She was caressing Him (*lālayantī*),” in other words she was kissing His face, making Him suck her breast, sometimes lifting Him up playfully with both hands, and so on. The sense is she is fully knowledgeable (*satī* = *paramābhijñā*), and so an expertise in caressing is meant.

“She was unable to carry Him by her own strength” (*voḍhum* = *sva-balena paryāpayitum*). Here it's as though Yaśodā is described in terms of being alone. In this regard, a similar text should be kept in mind:

ekadā grha-dāsīṣu yaśodā nanda-gehinī |
karmāntara-niyuktāsu nirmamantha svayaṁ dadhi ||

“One day, Yaśodā, Nanda’s wife, churned yogurt by herself while the maidservants of the house were engaged in other tasks.” (10.9.1)

10.7.19

*bhūmau nidhāya taṁ gopī vismitā bhāra-pīḍitā |
mahā-puruṣam ādadhyau jagatām āsa karmasu ||*

bhūmau—on the ground; *nidhāya taṁ*—after putting Him down; *gopī*—the cowherd lady; *vismitā*—[being] astonished; *bhāra-pīḍitā*—[being] pained by the weight; *mahā-puruṣam*—the Mahā-Puruṣa (Viṣṇu); *ādadhyau*—meditated upon; *jagatām*—of the worlds (or pertaining to the worlds); *āsa*—became [engaged] (*āsa* = *babhūva*) (or went); *karmasu*—in activities.

Sanātana Gosvāmī—

gopī bhāra-pīḍitā (satī) bhūmau taṁ nidhāya vismitā (satī) jagatām mahā-puruṣam (śrī-nārāyaṇam) ādadhyau. (tataḥ ca sā) karmasu āsa.

Vīra-Rāghava—

gopī vismitā bhāra-pīḍitā (ca) taṁ (śiśuṁ) bhūmau nidhāya mahā-puruṣam (bhagavantam) ādadhyau. (tataḥ sā) jagatām karmasu (pravṛttā) āsa.

Pained by the weight, the cowherd lady put her son on the ground. Astonished, she contemplated on the Mahā-Puruṣa. Afterward she went to perform her household tasks.

Śrīdhara Svāmī—Yaśodā did not know that the weight was produced by Kṛṣṇa so that He would alight from her lap and in that way her death by Trṇāvarta would be averted, and so she meditated on the Mahā-Puruṣa out of fear of a grave misfortune.

“She was amazed, and pained by the weight (*bhāra-pīḍitā* = *bhāreṇa pīḍitā satī*) of the worlds, which abide in Śrī Kṛṣṇa’s abdomen.” Or: “She became (*āsa* = *babhūva*)¹⁵⁴ engaged in activities

154 Although the usage of the verb *āsa* is improper as such, nonetheless,

(*karmasu*) in the midst of the worlds (*jagatām = jagatām madhye*),” but she did not know Him, in whose belly the world exists.

Viśvanātha Cakravartī—She was amazed out of delusion: “I don’t know why my child is suddenly so heavy.” Because she was afraid that way, or because she thought He was possessed by some child-abductor demon, she meditated (*ādadhyaau*) on the Mahā-Puruṣa of the worlds, Śrī Nārāyaṇa. The sense is she spoke after looking up in the direction of Vaikuṅṭha and contemplating as follows: “O Lord, this son was bestowed by You: You should protect Him.”

Afterward, the puzzled lady (*vyagrā* is added) became (*āsa = babhūva*) [engaged] in activities (*karmasu*) such as calling Brāhmaṇas for [yet another] *svasty-ayanam* (reciting Vedic formulas for auspiciousness).

Sanātana Gosvāmī—Therefore: “Pained by the weight, putting Him on the ground, and being astonished (*vismitā = vismitā satī*)—that is, either her natural smiling had gone due to suspecting a grave misfortune or she had become amazed by the burden of the unexpected weight—, she properly remembered (*ādadhyaau = samyak sasmāra*) the Mahā-Puruṣa of the worlds,” either Paramātmā or Śrī Nārāyaṇa, for the sake of her son’s well-being. The sense is Yaśodā’s heart melted out of natural affection. Subsequently, feeling at ease after a moment, she was in activities (*karmasu āsa*). The meaning is: For the sake of her son, she busied herself working in the house.

Jiva Gosvāmī—The verse was explained by Śrīdhara Svāmī. In his commentary, the phrase *śrī-kṛṣṇodara-vartinām* (of the worlds, which abide in Śrī Kṛṣṇa’s abdomen) should be interpreted as: *vibhutvena tad-udara-vartinām iva*, “which as if abide in His abdomen, given that He pervades all (as Brahman).” However, His being all-pervading, even while being delimited, should be established in *dāmodara-līlā*. His pervasiveness even while having a body, as well as being untouched by anything even while pervading

says Ashutosh Sharma Bishvas, that verb is current in the Brāhmaṇa portions of the Vedas (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 220).

everything, should be established in various upcoming pastimes.

Karmasu denotes: in activities, such as a *svasty-ayana*, imbued with of her motherly affection.

Baladeva Vidyābhūṣaṇa—“In activities” such as making the Brāhmaṇas create harmony.

Śrīnātha Cakravartī—“She reflected on the Mahā-Puruṣa,” that is, she thought: “He is a *mahā-puruṣa* (great personality) in the worlds (*jagatām madhye*).” Afterward she was (*āsa* = *babhūva*) in household chores (*karmasu* = *grha-kṛtyeṣu*).

Or she contemplated (*ādadhya* = *cintitavati*): “He is the Mahā-Puruṣa: He is not involved with the world (*jagatāmāsa karmasu* = *jagatā mā āsa karmasu* = *jagatā saha karmasu mā āsa*).” She remained blissful by recollecting His glories, and became forgetful of everything else. Thus, He was left alone.

Vallabhācārya—Pained by the weight, she put Him down on the ground. She was amazed; later, she will also have fear, because of the knowledge of His glories, in sequence.

Then, what should be done? She meditated upon Puruṣottama. Or she meditated—here *dhyāna* has the sense of *pratīti*, clear apprehension: “He is the Mahā-Puruṣa, the master of the worlds (*jagatām mahā-puruṣam* = *brahmāṇḍa-koṭinām api madhye svāmīnam*).” Afterward, knowing that He is Bhagavān, for the sake of attending to Him (*paricaryā*) she began to do various tasks, such as bathing (*karmasu āsa* = *snānādi-karmasu āsa* = *tat-tat-karyāni kartum ārabdhavati*). Otherwise, in separation from Him for one second, her life force would have departed. Alternatively, knowing that He is Bhagavān, the maintainer of the world, she went to her household duties (*karmasu āsa* = *grha-karmasu gatā*).¹⁵⁵

Vīra-Rāghava—“She meditated on the Lord (*mahā-puruṣam* = *bhagavantam*). Then she became (*āsa* = *babhūva*) involved in household tasks (*jagatām karmasu* = *gārhīya-karmasu pravṛttā*).”

155 Here the verb *āsa* is derived from the verbal root *as gatau dipty-ādānayoḥ ca* (1U) (to go; to shine; to take) in its sense of *gati*, not from the verbal root *as bhuvi* (2P) (to exist).

10.7.20-21

daityo nāmnā tṛṇāvartaḥ kaṁsa-bhrtyaḥ pracoditaḥ | ¹⁵⁶
cakravāta-svarūpeṇa jahārāsinam arbhakam ||
gokulaṁ sarvaṁ āvr̥ṇvan muṣṇaṁś cakṣūṁṣi reṇubhiḥ |
īrayan sumahā-ghora-śabdena pradiśo diśaḥ ||

daityaḥ—a demon; *nāmnā*—by the name [of]; *tṛṇāvartaḥ*—*Tṛṇāvarta*; *kaṁsa-bhrtyaḥ*—a servant of Kaṁsa; *pracoditaḥ*—dispatched; *cakravāta-svarūpeṇa*—as the form of a dust devil (a strong whirlwind carrying sand, dust and debris); *jahāra*—took away; *āsinam*—who was sitting; *arbhakam*—the boy; *gokulaṁ sarvaṁ*—all of Gokula; *āvr̥ṇvan*—while covering; *muṣṇan*—while taking away; *cakṣūṁṣi*—the eyes (eyesight); *reṇubhiḥ*—by means of dust; *īrayan*—while making [the directions] resound; *su-mahā-ghora-śabdena*—with a very, very frightful sound; *pradiśaḥ*—the intermediate cardinal directions; *diśaḥ*—the cardinal directions.

Vīra-Rāghava—

(*tadā*) *daityaḥ nāmnā tṛṇāvartaḥ kaṁsa-bhrtyaḥ* (*tena ca*) *pracoditaḥ cakravāta-svarūpeṇa* (*āgatya*) *sarvaṁ gokulaṁ* (*cakravāta-rūpeṇa*) *āvr̥ṇvan reṇubhiḥ* (*vrajaukasām*) *cakṣūṁṣi muṣṇan sumahā-ghora-śabdena pradiśaḥ diśaḥ* (*ca*) *īrayan, āsinam* (*yaśodayā tyaktam*) *arbhakam* (*śrī-kṛṣṇaṁ*) *jahāra*.

Then a demon by the name of Tṛṇāvarta, who was dispatched by Kaṁsa, arrived in the form of a dust devil. Enveloping all of Gokula with darkness, blinding everyone's eyes with dust, and making the directions reverberate with a very, very frightful sound, that servant of Kaṁsa abducted the boy, who was sitting.

Śrīdhara Svāmī—*īrayan* means *ninādayan*, “while making [the cardinal directions and so on] resound.”

Viśvanātha Cakravartī—Only then did the demon take Him away.

156 *pranoditaḥ* (Vallabhācārya's reading) (BBT edition).

Thus it's understood that the lightness of the weight was effected at the time of that kidnapping by the same *śakti* of the Lord.

10.7.21

“While making the cardinal directions and the intermediate cardinal directions (*pradiśo diśaḥ* = *vidiśaḥ diśaḥ ca*) reverberate (*īrayan* = *pratidhvanayan*).”

Sanātana Gosvāmī—‘Trṇāvarta’ means either: *trṇam iva āvartayati viparītaṁ jagat pātayati* (he as if makes grass whirl, that is, he makes people fall upside down) or *gati-vegena trṇāni āvartayati paribhramayati* (he makes grass twirl by the flux of the motion). It is thus pointed out that he is very strong. He is a complete scoundrel: that is indicated by *kaṁsa-bhr̥tyaḥ* (Kāṁsa’s servant).

He was dispatched (*pracoditaḥ* = *peritaḥ*) by Kāṁsa—either previously during a counsel of asuras, or at this time, that is, right after Kāṁsa heard the news of the murder of Pūtanā—for the sake of killing. For this reason, it is said *jahāra* (he abducted).

The boy was no longer heavy. He was sitting (*āsīnam*) somewhere to please His mother in order to dispel her concern about His whereabouts.

10.7.21

“While covering all of Gokula with dust (*reṇubhir āvṛṇvan*),” and therefore: “while taking away the eyes of those living there (*cakṣūṁṣi muṣṇan* = *tatratyānāṁ cakṣūṁṣi muṣṇan*).” The sense of *muṣṇan* is: *nitarāṁ mudrayan* (while always making [the eyes remain] closed).

Or, “while covering Gokula with darkness (*tamasā* is added from verse 22), and while blinding the eyes with dust...”. This was for the sake of deluding Śrī Yaśodā’s vision.

Pradiśo diśaḥ signifies: *vidiśo diśaś ca* (the intermediary directions and the cardinal directions). Moreover, Trṇāvarta was the form of a hurricane, making a terrible sound so that the crying of the baby could not be heard.

Jīva Gosvāmī—This is one unit of two verses. It is pointed out here that he has a bad occupation as a demon whose form is a hurricane, that he is very strong, and that he cannot be counteracted. And He is

a complete scoundrel: This is indicated by *kaṁsa-bhṛtyaḥ* (Kāṁsa's servant).

Tṛṇāvarta was dispatched (*pracoditaḥ*). The drift is as follows: Previously, only Pūtānā was dispatched, but only in a general way, as a murderess of children. Then, hearing about her demise, Kāṁsa became afraid because he could not understand how Pūtānā, who had disguised herself, had been exposed, and so he dispatched Śakaṭāsura and told him to remain invisible. Hearing the news of Śakaṭāsura's death, Kāṁsa became alarmed, hence he dispatched Tṛṇāvarta, who was stronger than the strong. A gale in the form a kidnapper, Tṛṇāvarta was both visible and invisible. Kṛṣṇa will grab him by squeezing his neck.

The boy was no longer heavy. He was sitting (*āsīnam*) in the path of His mother's vision. Thus one can only imagine her atonishment, which consisted of very great sorrow.

10.7.21

"While covering all of Gokula with dust," and therefore: "while taking away the eyes (*cakṣūṁṣi muṣṇan*)"... of those living there and while decreasing the luminosity. *Pradiśo diśaḥ* signifies: *vidiśo diśaś ca*.

Baladeva Vidyābhūṣaṇa—Tṛṇāvarta made the ten directions (*diśaḥ* = *daśa diśaḥ*) and the intermediate directions shake, or reverberate (*īrayan* = *kampayan pratinādayan vā*).

Vallabhācārya—Now he says: When mother left in this way, Tṛṇāvarta arrived. He was eminently sent by Kāṁsa (*praṇoditaḥ* = *kaṁsena prakarṣeṇa preritaḥ*). He grabbed the Lord, whose body was light as a gem. *Cakravāta-svarūpeṇa* is a *yasya saḥ bahuvrīhi* compound.

Vīra-Rāghava—"Arriving in the form of a hurricane (*cakravāta-svarūpeṇa* = *cakravāta-svarūpeṇa āgatya*), he kidnapped Śrī Kṛṣṇa."

Anvitārtha-prakāśikā—The derivation of 'Tṛṇāvarta' is: *tṛṇa-vat sakalam viśvam āvartayati*, "He makes the whole world gyrate as if it were grass."

ANNOTATION

In his previous life, Trṇāvarta was King Sahasrākṣa, a devotee of Hari, and used to perform *yajñas*. Once, enjoying life with women, in a river, he did not greet Durvāsā Muni, who cursed him to become a demon. When the king begged at his feet, the sage foretold that he would be liberated by the touch of Śrī Kṛṣṇa's body (*Brahma-vaivarta Purāṇa* 4.11) (*Garga-saṁhitā* 1.14.61-64).

10.7.22

muhūrtam abhavad goṣṭham rajasā tamasāvṛtam |
sutaṁ yaśodā nāpaśyat tasmin nyastavatī yataḥ ||

muhūrtam—for a *muhūrta* (48 minutes); *abhavat*—was (i.e. were); *goṣṭham*—the pasturing grounds (or the village); *rajasā*—with dust (or because of dust); *tamasā*—by darkness; *āvṛtam*—covered; *sutaṁ*—the son; *yaśodā*—Yaśodā; *na apaśyat*—did not see; *tasmin*—in that place; *nyastavatī*—she had placed [Him]; *yataḥ*—where.

goṣṭham rajasā tamasā (ca) āvṛtam muhūrtam abhavat. yaśodā (tasyāḥ) sutaṁ yataḥ nyastavatī, (sā) tasmin (sthāne tam) na apaśyat.

Sanātana Gosvāmī / Jīva Gosvāmī—

(*śrī-bhagavad-darśanam vinā*) *goṣṭham rajasā (guṇena) tamasā (guṇena ca iva) āvṛtam muhūrtam abhavat. yaśodā sutaṁ tasmin (eva sva-pārśve) nyastavatī (api), yataḥ (raja-ādeḥ hetoḥ tam) na apaśyat.*

For nearly one hour, the village was covered by dust and darkness. Yaśodā did not see her son where she had put Him.

Alternatively: **For nearly one hour, the village was as if covered by *rajo-guṇa* and *tamo-guṇa*. Because of the dust and the darkness, Yaśodā did not see her son where she had put Him.**

Śrīdhara Svāmī—“She did not see Him in the place (*tasmin* = *tasmin sthāne*) where (*yataḥ* = *yatra*) she had put Him.”

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—As regards *rajasā* (by dust): There is oneness in the sense of a *jāti* (category): Gokula was covered by dust and by darkness created by the dust (*rajasā tamasā = rajobhis tat-kṛta-tamasā ca*). Or Gokula was covered by darkness caused by the dust (*rajasā tamasā = rajasā yat tamas tena*). As a pun: Without seeing Śrī Bhagavān, Gokula was as if covered by *rajo-guṇa* and by *tamo-guṇa*.

“Although she placed Him there (*tasmin*), in that same place at her side, she did not see Him because of the darkness (*yataḥ = yataḥ tamasaḥ hetoḥ*).” In this way it’s understood that the kidnapping was not perceived.

Jīva Gosvāmī—“The place was covered by darkness created by the dust (*rajasā tamasā = rajasā yat tamas tena*).” As a pun: “The place was covered by *rajo-guṇa* and by *tamo-guṇa*... which put an end to seeing Śrī Bhagavān.” At first He was as if in the yogis’ hearts. Thus, by the pun (*śleṣa*) there is also a simile (*upamā*).¹⁵⁷

“Although she placed Him there (*tasmin*)—in that same place at her side—, she did not see Him because of that dust etc. (*yataḥ = yasmad raja-ādeḥ hetoḥ*).” Sometimes the reading *svayam* (herself) is seen instead of *tasmin*.

Vallabhācārya—*Goṣṭham* signifies: *sarvam eva gokulam* (all of Gokula).

Anvitārtha-prakāśikā—*Goṣṭha* means *vraja*.

ANNOTATION

This is sourced in *Amara-koṣa* (3.3.30): *goṣṭhādhva-nivahā vrajāḥ*, “*Vraja* means *goṣṭham* (pasturing grounds; cow pen), *adhvan* (path), and *nivaha* (multitude).” In usage, the word *Vraja* often means ‘cowherd village’.

10.7.23

nāpaśyat kaścanātmānaṁ param cāpi vimohitaḥ |
tṛṇāvarta-niṣṛṣṭābhiḥ śarkarābhir upadrutaḥ ||

157 Vraja was covered with dust and by darkness like the Lord is not seen because of *rajo-guṇa* and *tamo-guṇa*.

na apaśyat kaścana api—no one saw; *ātmānam*—oneself; *param*—another; *ca*—nor; *vimohitaḥ*—[being] bewildered; *trṇāvarta-nisrṣṭābhiḥ*—sent forth by Trṇāvarta; *śarkarābhiḥ*—by the sand particles; *upadrutaḥ*—[being] oppressed.

kaścana api (janaḥ) trṇāvarta-nisrṣṭābhiḥ śarkarābhiḥ upadrutaḥ (ataeva) vimohitaḥ (ca san) ātmānam param ca na apaśyat.

Everyone, oppressed by the particles of sand set in motion by Trṇāvarta, was confused. No one saw another nor even themselves.

Sanātana Gosvāmī—Moreover he says: On account of the commotion engendered by the big demon, no one residing there was aware of what happened. “No one saw another (*param = anyam*), not even themselves (*ātmānam = ātmānam api*), nor did they hear anything,” in reference to the word *ca* (and). Alternatively, *param* means either *paramēśvaram* or *śrī-kṛṣṇam api*. The sense of *vimohitaḥ* (bewildered) is: They were not even able to deliberate on anything. The reason for that is *trṇāvarta* and so on: “Oppressed by the sand particles cast by Trṇāvarta (*trṇāvarta-nisrṣṭābhiḥ = trṇāvartena prakṣiptābhiḥ*).” It’s understood that all of this occurred because of Śrī Kṛṣṇa’s desire to go in the sky.

Jiva Gosvāmī—“No one saw another, not even themselves, nor did they hear anything,” in reference to the word *ca*. The sense of *vimohitaḥ* (bewildered) is: They were even unable to organize anything.

Virā-Rāghava—*Śarkarābhiḥ* means *sikatābhiḥ* (by particles of sand).

10.7.24

iti-khara-pavana-cakra-pāṁśu-varṣe
suta-padavīm abalāvilakṣya mātā |
atikaruṇam anusmaranty aśocad
bhuvī patitā mṛta-vatsakā yathā gauḥ ||
 (candrikā)
 (with irregularities)

iti—in this way; *khara*—harsh; *pavana-cakra*—because of a tornado; *pāṁśu-varṣe*—when there was a shower of sand and dust; *suta-padavīm*—the place (or path) of her son; *abalā*—the woman (“weak”); *avilakṣya*—after not seeing; *mātā*—mother; *atikaruṇam*—in a very pitiful manner; *anusmarantī*—while remembering continuously; *aśocat*—lamented; *bhuvi*—on the ground; *patitā*—fell; *mṛta-vatsakā*—whose calf is dead; *yathā*—like; *gauḥ*—a cow.

Vīra-Rāghava—

iti khara-pavana-cakra-pāṁśu-varṣe (sati) suta-padavīm avilakṣya abalā mātā (yaśodā) atikaruṇam anusmarantī bhuvi patitā yathā mṛta-vatsakā gauḥ, (tadvad) aśocat.

Vallabhācārya / Gaṅgā Sahāya—

iti khara-pavana-cakra-pāṁśu-varṣe (sati) suta-padavīm avilakṣya abalā mātā atikaruṇam (yathā syāt tathā tam) anusmarantī (akṛtārthā aham ity ātmānam) aśocat, (tataḥ) mṛta-vatsakā gauḥ yathā bhuvi patitā.

Not seeing her son’s tracks during the shower of sand, occasioned by such a harsh dust devil, mother Yaśodā grew weak and, continuously remembering her son, wailed extremely pitifully like a cow whose calf has died. Then she slumped to the ground.

Śrīdhara Svāmī—*Khara-pavana-cakra-pāṁśu-varṣe* signifies: *khara-pavana-cakrāt pāṁsu-varṣe sati*, “when there was a shower of sand and dust due to a harsh whirlwind.”

Viśvanātha Cakravartī—*Khara-pavana-cakra-pāṁśu-varṣe* signifies: *khara-pavana-cakrāt pāṁsu-varṣe sati*. *Avilakṣya* means *adrṣṭvā* (not seeing).

Sanātana Gosvāmī—She was *abalā* (a woman; weak), meaning she was unable to do anything or to deliberate. She fell on the ground (*bhuvi patitā satī*) and lamented her son (*sutam aśocat*) extremely pitifully, that is, in such a way that it broke timber, stones, and diamonds. Alternatively, at first she lamented, and afterward she

fell on the ground out of bewilderment, because she is a mother.

Aho has the sense of *kheda* (grief). In the other reading, *anusmarantī*, *sutam* needs to be added (‘remembering her son’).

Jiva Gosvāmī—“When there was a shower of dust, which was connected with a tornado that was harsh in the way that was told (*iti-khara-pavana-cakra-pāṁśu-varṣe* = *pūrvokta-prakāra-khara-pavana-cakra-sambaddha-pāṁśu-varṣe sati*), Yaśodā, not perceiving the path of her son (*suta-padavīm* = *sutasya mārgam*) by any sign, could not understand.” The word *abalā* (a woman; weak) means she was unable to do anything or to deliberate. Hence “she just fell on the ground (*bhuvi patitā* = *kevalam bhuvi patitā sati*) and wailed (*aśocat*) while continuously remembering (*anusmarantī*) in an extremely pitiful manner (*atikaruṇam*),” that is, in such a way that it broke timber, stones, and diamonds. She wailed for His sake. Alternatively, at first she lamented, and afterward she fell on the ground out of bewilderment, because she is a mother.

Baladeva Vidyābhūṣaṇa—*Pāṁśu-varṣe* denotes: *dhūli-vikṣepe sati* (when there was a flurry of dust).

Vallabhācārya—*Aśocat* (she lamented) signifies: *ātmānam aśocitavati akṛtārthā aham iti*, “She lamented over herself: ‘I am a failure.’” Afterward she fell on the ground. That is, she fainted.

10.7.25

*ruditam anu niśamya tatra gopyo
bhṛṣam anutapta-dhiyo 'śru-pūrṇa-mukhyaḥ |
rurudur anupalabhya nanda-sūnum
pavana upārata-pāṁśu-varṣa-vege ||
(puspitāgrā)*

ruditam—the crying; *anuniśamya*—after continuously hearing (or *anu*—afterward; *niśamya*—after hearing); *tatra*—there; *gopyaḥ*—the cowherd ladies; *bhṛṣam*—very much; *anutapta-dhiyaḥ*—whose minds are continuously afflicted; *aśru-pūrṇa-mukhyaḥ*—whose faces are filled with tears; *ruruduḥ*—cried; *anupalabhya*—after not perceiving; *nanda-sūnum*—Nanda’s son; *pavane*—when there as a

wind; *upārata*—had ceased; *pāṁśu-varṣa*—of the shower of dust and the like; *vege*—[the wind,] in which the momentum.

Bhaktisiddhānta Sarasvatī—

upārata-pāṁśu-varṣa-vege pavane (sati) gopyaḥ tatra (yaśodāyāḥ) ruditam anuniśamya (tatra sthāne āgatya) nanda-sūnum anupalabhya bhṛśam anutapta-dhiyaḥ āśru-pūrṇa-mukhyaḥ (ca satyaḥ) ruruduḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*trṇāvarta-vātyā-śabde yaśodā-rodanam gopibhiḥ na śrutam.*) *anu upārata-pāṁśu-varṣa-vege pavane (sati, tasyāḥ) ruditam niśamya tatra (āgatya) nanda-sūnum anupalabhya bhṛśam anutapta-dhiyaḥ (ataeva) āśru-pūrṇa-mukhyaḥ gopyaḥ ruruduḥ.*

When the wind's momentum of sand and dust died down, the cowherd ladies heard a wailing cry there. Not perceiving Nanda's son, they cried: Their hearts felt tremendous pain and their faces filled with tears.

Śrīdhara Svāmī—“When there was a wind in which the momentum of the shower of sand and dust had ceased (*pavana upārata-pāṁśu-varṣa-vege = upārataḥ pāṁśu-varṣasya vegāḥ yasmin tathā-bhūte pavane sati*).” “Continuously hearing (*anuniśamya*) her crying there (*ruditam tatra = tatra tasyāḥ ruditam*), the cowherd ladies cried (*gopyaḥ ruruduḥ*).”

Sanātana Gosvāmī—They heard afterward (*anu niśamya = paścāt śrutvā*), because of the cessation of the terrible sound of the hurricane.

The ladies' minds were very (*bhṛśam = atyartham*) afflicted (*anutapta*). In the reading *anurakta-dhiyaḥ* (instead of *anutapta-dhiyaḥ*), the sense is the ladies were fond (*anurakta*) of either Yaśodā or Nanda's son.” The word *nanda-sūnum* suggests that all the residents of Nanda's Vraja too cried.

Jīva Gosvāmī—“When the tempest ceased, the cowherd ladies, who were neighbors, heard a wailing cry that was pervading Vrajeśvarī's

house (*anuniśamya* = *vīpsayā śrutvā*) (*tatra* = *śrī-vrajeśvari-grhe*). Going there and not seeing Nanda's son (*anupalabhya* = *gatvā api adṛṣtvā*), the ladies, whose minds were greatly afflicted (*bhṛṣam anutapta-dhiyaḥ* = *bhṛṣam anutapta-dhiyaḥ satyaḥ*), profusely shed tears (*aśru-pūrṇa-mukhyaḥ* = *aśru-pūrṇa-mukhyaḥ satyaḥ*), and cried."

(Additions are underlined.) The ladies' minds were very (*bhṛṣam* = *atyartham*) afflicted (*anutapta*). In the reading *anurakta-dhiyaḥ* (instead of *anutapta-dhiyaḥ*), the sense is the ladies were fond (*anurakta*) of either Yaśodā or Nanda's son." The word *nanda-sūnum* suggests that all the residents of Nanda's Vraja too cried, since they are his followers.

Vallabhācārya—"After going there in the house by themselves (*tatra* = *svayam tatra grhe gatvā*) and not perceiving Nanda's son, they cried by holding themselves."

Vijayadhvaja Tīrtha—Kṛṣṇa had traveled to the *antarikṣa* (outer space) (10.7.29).

10.7.26

tṛṇāvartaḥ śānta-rayo vātyā-rūpa-dharo haran |
kṛṣṇam nabho-gato gantum nāśaknod bhūri-bhāra-bhṛt ||

tṛṇāvartaḥ—Tṛṇāvarta; *śānta-rayah*—whose speed has abated; *vātyā-rūpa-dharaḥ*—who assumes the form of a hurricane; *haran*—while taking away; *kṛṣṇam*—Kṛṣṇa; *nabhah-gataḥ*—who goes to the sky; *gantum*—to go; *na āśaknot*—was not able; *bhūri-bhāra-bhṛt*—who bears a heavy weight.

Jīva Gosvāmī—

tṛṇāvartaḥ vātyā-rūpa-dharaḥ kṛṣṇam haran nabho-gataḥ (bhūtvā tatra tena āviṣkṛta-bhāreṇa) bhūri-bhāra-bhṛt (san tataḥ eva ca) śānta-rayah (san) gantum na āśaknot.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa / Gaṅgā Sahāya—*tṛṇāvartaḥ vātyā-rūpa-dharaḥ (prathamam bālakāntaram iva) kṛṣṇam haran nabho-gataḥ (tataḥ) bhūri-bhāra-bhṛt (ataeva) śānta-*

rayaḥ (abhūt. tataḥ ca saḥ taṁ voḍhum asamarthaḥ san paraṁ) gantum na āśaknot.

Tṛṇāvarta, a dust devil, kidnapped Kṛṣṇa and reached the skies. Due to the heavy weight, his velocity subsided, and so he was unable to go further.

Viśvanātha Cakravartī—At first, while abducting Kṛṣṇa as if he were kidnapping another boy, he reached a very high altitude (*nabho-gataḥ = atyūrdhvaṁ gataḥ*). There he was *bhūri-bhāra-bhṛt* (he carries a heavy weight). In those upper regions, his velocity has abated. Afterward, he was simply unable to carry Him, therefore he could not move.

Sanātana Gosvāmī—After that, because of their wailing in pain, He abandoned His pastime of going in the sky and undertook to kill the demon. *Bhūri-bhāra-bhṛt* means: *bhūri mahān yaḥ bhāraḥ taṁ bibharṣi iti tathā saḥ*, “he bears a large weight,” in reference to either Kṛṣṇa’s weight or his own. In the latter sense, the idea is he could achieve a high momentum by having a hefty bodily mass: In that way he could carry Him far away.¹⁵⁸ Or the derivation is ‘Tṛṇāvarta carried Him, who was very heavy’ (*bhūri-bhāraḥ yasya taṁ bibharṣi iti tathā saḥ*).

Jīva Gosvāmī—After that, because of their wailing in pain, He abandoned His pastime of going in the sky and undertook to kill the demon.

“Assuming the form of a hurricane, Tṛṇāvarta abducted Kṛṣṇa, went high in the sky, and there became *bhūri-bhāra-bhṛt* (he has a heavy weight),” because of the weight that was manifested by Him there. “Afterward, his velocity subsided, hence he could not move.”

Baladeva Vidyābhūṣaṇa—“He could not go further” (*gantum = paraṁ gantum*).

¹⁵⁸ Sanātana Gosvāmī says Tṛṇāvarta himself was heavy. This is substantiated in the next verse. Jīva Gosvāmī edited that out.

10.7.27

tam aśmānaṁ manyamāna ātmano gurumattayā |
gale grhīta utsraṣṭum nāśaknod adbhutārbhakam ||

tam—Him (Kṛṣṇa); *aśmānam*—[as] a stone; *manyamānaḥ*—while thinking; *ātmanaḥ*—than himself (or his own); *guru-mattayā*—in terms of having weight; *gale*—on the neck; *grhītaḥ*—[being] grabbed; *utsraṣṭum*—to eject; *na aśaknot*—was not able; *adbhuta-arbhakam*—the wonderful boy.

(*sah*) *ātmanaḥ guru-mattayā tam (śrī-kṛṣṇam) aśmānaṁ manyamānaḥ*
 (*tena eva*) *gale grhītaḥ (tam tyaktum icchan api) adbhutārbhakam*
 (*tam*) *utsraṣṭum na aśaknot*.

While considering Him as a rock, in terms of being even more heavy than himself, Tṛṇāvarta was grabbed on the neck and was unable to cast aside that amazing boy.

Śrīdhara Svāmī—Tṛṇāvarta thought He had a stone (*aśmānam* = *aśmavantam*), because He was extremely heavy (*gurumattayā* = *atigauraveṇa*) almost as if He were a mountain. Grabbed (*grhītaḥ* = *dhṛtaḥ*) on his own neck (*ātmanaḥ gale*) by Him, he could not cast Him aside, although he wanted to.

Viśvanātha Cakravartī—Afterward, baby Kṛṣṇa, whose wish to play in His own sky was achieved and whose ambition to be seen in Svarga by young women able to conceive was accomplished, set out to kill him.

Thinking He had a stone (*aśmantam* = *aśmavantam*), in terms of being even heavier (*gurumattayā* = *atigauravatvena*) than himself (*ātmanaḥ* = *ātmanaḥ sakāśād api*), meaning he thought Kṛṣṇa was a boulder of sorts, he could not repel Him (*utsraṣṭum na aśaknot* = *niḥsārayitum na aśakat*). The reason for that is he was grabbed on the neck (*gale grhītaḥ*) by Him, as a baby pastime—out of fear that He would fall.

Concerning *aśmantam* (which should read *aśmavantam*), the deletion of ‘*va*’ pertains to the meter. It is similar to: *yu-vor anākau*,

“*Ana* and *aka* are the replacements of *yu* and *vu*” (*Aṣṭādhyāyī* 7.1.1). In the reading *aśmānam* (a stone), there is a deletion of *mat[up]*. In the reading *aśmārṇam*, the sense is: *aśmārṇavam*, that is, *śilā-samudram iva*, “like an ocean in the form of a rock.”

Sanātana Gosvāmī—“Thinking He had a stone (*aśmantam* = *aśmavantam*)—meaning he thought Kṛṣṇa was a *nilamaṇi* mountain, not Nanda’s son—since He was even heavier than himself (*ātmanaḥ guru-mattayā* = *ātmanaḥ api sakāśād guru-mattayā hetunā*), Tṛṇāvarta could not repel Him—although he wanted to get rid of Him because He was heavier than himself and because he could not carry Him further away—because he was grabbed on the neck by Him,” and therefore He is an amazing boy (*adbhutārbbhakam*), that is, a boy who is beyond this world, or else He creates great interest. In some places the reading is *aśmānam*.

As a toddler who is being led upward by someone grabs their neck out of fear, so there is a worldly *bālya-līlā* here too by grabbing the neck. Moreover, there is *aiśvarya* in this pastime, for these reasons: (1) That big demon was unable to repulse Him from his neck, (2) The weight was unbearable for him, and (3) The manner in which He killed Tṛṇāvarta.

Jīva Gosvāmī—(The first paragraph is almost the same:) “Thinking He had a stone (*aśmantam* = *aśmavantam*), meaning he thought Kṛṣṇa was a *nilamaṇi* mountain, not Nanda’s son, Tṛṇāvarta could not repel Him—although he wanted to get rid of Him because He was heavier than himself and because he could not carry Him further away—because he was grabbed on the neck by Him,” and therefore He is an amazing boy (*adbhutārbbhakam*), that is, a boy who is beyond this world, or else He creates great interest.

Concerning *aśmantam*, the deletion of ‘*va*’ is due to the meter, because it hints at: *yu-vor anākau* (*Aṣṭādhyāyī* 7.1.1), but this reading is rarely seen. However, the reading *aśmānam* is seen in many places, but in this instance the deletion of *mat[up]* is caused by the meter. *Aśmārṇam* is also the reading in many places. In this regard, ‘*varṇa*’ (letter, syllable) is expressed by the word *aṛṇa* because it is seen in that way in the *Āgamas* and so on; *ābhā* (color) is stated with the word *varṇa*, and somehow *parvata* (mountain) with the word *aśman* (stone).

As a toddler who is being led upward by someone grabs their neck out of fear, so there is a worldly *bālya-lilā* here too by grabbing the neck.

Baladeva Vidyābhūṣaṇa—“Thinking He was a boulder (*aśmānam* = *eka-pāṣāṇa-vapuṣam* = *śailam*), because He was even heavier than himself (*ātmanaḥ guru-mattayā* = *ātmanaḥ sakāśād api atigauravatvena hetunā*), Tṛṇāvarta, although desiring to abandon Him, was unable to reject (*utsraṣṭum* = *tyaktum*) Him because (*yataḥ* is added) Kṛṣṇa grabbed him on the neck” out of fear of falling, due to absorption in *bālya-lilā*.

Vallabhācārya—Kṛṣṇa was a supernatural boy (*adbhutārbhakam* = *alaukikārbhakam*): The connection remained even when Tṛṇāvarta was rejecting Him. The pastimes of the Lord are reverse (*viparīta*).

Anvitārtha-prakāśikā—Tṛṇāvarta relinquished his form of a hurricane. Then Kṛṣṇa grabbed him on the neck.

ANNOTATION

The reference to Pāṇini’s rule ‘*yu-vor anākau*’ (*Aṣṭādhyāyī* 7.1.1) has nothing to do with this verse. The word *vu* (which signifies either *ṇvul* or *vun*) is a code word for the suffix *aka*, and the word *yu* (which signifies either *lyu*, *lyuṭ*, *tyu* or *tyul*) is a code word for *ana*. There is only a similarity in terms of the disappearance of the syllable *va*, but the respective reasons for that are radically different.

Regarding the grammatical form *aśmavantam*, the ‘*m*’ of the suffix *mat[up]* changes to ‘*v*’ when it is applied after *aśman* because the second to last letter in *aśman* is an ‘*a*’ (*Aṣṭādhyāyī* 8.2.9) (HNV 1058).

However, with respect to the form *aśmānam*, which is the second case singular of *aśman* (stone), the rule concerning *mat[up]* to which Jīva Gosvāmī and Viśvanātha Cakravartī refer above is a different one: *kvacid guṇa-vacanān matupo lug iṣṭaḥ*, “Sometimes the deletion of *mat[up]* is desired when it comes after a word expressing a quality” (*Vārttika* 5.2.94). The gist is *aśman* (stone) represents the quality of heaviness, and heaviness (*gurutvam*) is classed as a *guṇa*, in Nyāya philosophy (*Tarka-saṅgraha* 1.4). Thus, either Tṛṇāvarta

thought Kṛṣṇa is a stone or he thought Kṛṣṇa had a stone. The usage of *mat[up]* relates to the latter interpretation.

10.7.28

*gala-grahaṇa-niśceṣṭaḥ daityo nirgata-locanaḥ |
avyakta-rāvo nyapatat saha-bālo vyasur vraje ||*

gala—the neck; *grahaṇa*—because of grabbing; *niśceṣṭaḥ*—devoid of activity; *daityaḥ*—the demon; *nirgata-locanaḥ*—whose eyes popped; *avyakta-rāvaḥ*—whose sound is unclear; *nyapatat*—fell; *saha-bālaḥ*—with the boy; *vyasuḥ*—dead (“he whose life airs have departed (*vi* = *vigata*)”); *vraje*—in the pastures.

*daityaḥ gala-grahaṇa-niśceṣṭaḥ nirgata-locanaḥ avyakta-rāvaḥ
vyasuḥ saha-bālaḥ vraje nyapatat.*

The demon’s endeavor came to an end because Kṛṣṇa clasped his neck. His eyes popped, his sounds were inarticulate, and his life force departed. He and the boy fell in the pastures.

Sanātana Gosvāmī—“Tṛṇāvarta was devoid of movement (*niśceṣṭaḥ*) only because of the grabbing on the neck (*gala-grahaṇa* = *gala-grahaṇena eva*).” The sense is he was unable to flail his hands and feet.

His eyes popped (*nirgata-locanaḥ* = *nirgate bahir niḥsrte locane yasya saḥ*) just by being squeezed on the throat. In addition, his sounds of pain were indistinct (*avyakta-rāvaḥ* = *na vyaktaḥ na spaṣṭaḥ na vaktum śakyaḥ rāvaḥ āta-nādaḥ yasya yena saḥ*).

He was with the Lord (*saha-bālaḥ* = *bhagavat-sahiṭaḥ*). Or the separation is: *sa ha bālaḥ*, “The demon was notorious (*saḥ* = *prasiddhaḥ*), by being very strong, and was a fool (*bālaḥ* = *mūrkaḥ*)” because he did not know what he was getting into. Therefore he died (*vyasuḥ* = *mṛtaḥ*), and fell continuously, that is, in such a way that all the limbs fell topsy-turvy (*nyapatat* = *nitarām apatat*) (*nitarām* = *prṣṭhataḥ sarvāṅga-pātam*), within Vraja (*vraje* = *vraja-madhye*). *Ha* has the sense of *harṣa* (joy).¹⁵⁹

159 In *Sārārtha-darśinī* (10.1.38), Viśvanātha Cakravartī separated the

Previously, the residents of Vraja experienced great fear, as a result of Pūtānā's flailing her feet and so on and emitting cries of pain. Now, that should not occur, and so the killing only took place in the sky by grabbing the neck. For this reason, the truth of the matter is: Kṛṣṇa kidnapped Tṛṇāvarta in order to fly in the sky.

Jīva Gosvāmī—(Additions are underlined.) “Tṛṇāvarta was devoid of movement (*niśceṣṭaḥ*) only because of the grabbing on the neck (*gala-grahaṇa = gala-grahaṇena eva*).” The sense is he was unable to flail his hands and feet.

His eyes popped (*nirgata-locanaḥ = nirgate bahir niḥsrte locane yasya saḥ*) just by being squeezed on the throat. In addition, his sounds of pain were indistinct (*avyakta-rāvaḥ = na vyaktaḥ kim uktam iti na bodddhum aśakyaḥ rāvaḥ āṛta-nādaḥ yasya saḥ*).

He was with Śrīla Bāla-Gopāla. Tṛṇāvarta died (*vyasuḥ = mṛtaḥ*), and fell continuously, that is, in such a way that all the limbs fell topsy-turvy (*nyapatat = nitarām apatat*) (*nitārām = prṣṭhataḥ sarvāṅga-pātam*), within Vraja (*vraja = vraja-madhye*).

Previously, the residents of Vraja experienced great fear, as a result of Pūtānā's flailing her feet and so on and emitting cries of pain. Now, that should not occur, and so the killing only took place in the sky by grabbing the neck. For this reason, the truth of the matter is: Kṛṣṇa kidnapped Tṛṇāvarta in order to fly in the sky.

Baladeva Vidyābhūṣaṇa—*Vyasuḥ* means *prāṇa-hīnaḥ* (devoid of life force).

10.7.29

*tam antarikṣāt patitaṁ śilāyām
viśirṇa-sarvāvayavaṁ karālam |
puraṁ yathā rudra-śareṇa viddhaṁ
striyo rudatyo dadṛśuḥ sametāḥ ||
(upendra-vajrā)*

tam—him (Tṛṇāvarta); *antarikṣāt*—from outer space; *patitaṁ*—

word *saha* as *sa ha*, where he glossed *ha* as *spaṣṭam* (clearly). Or *ha* is used to fill the meter (*Amara-koṣa* 3.4.5).

fallen; *śilāyām*—on a rock; *viśirṇa*—were broken (or scattered); *sarva-avayavam*—all of limbs of whom; *karālam*—dreadful; *puram yathā*—like the city (called Tripur or Tripuram); *rudra-śareṇa*—by Śiva’s arrow; *viddham*—that was pierced; *striyaḥ*—the women; *rudatyah*—while crying; *dadrśuḥ*—saw; *sametāḥ*—who had assembled.

Vira-Rāghava—

antarikṣāt śilāyām patitam (ataeva) viśirṇa-sarvāvayavaṁ taṁ (daityaṁ) rudra-śareṇa viddham puram yathā karālam sametāḥ rudatyah (ca) striyah dadrśuḥ.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

rudra-śareṇa viddham puram yathā antarikṣāt śilāyām patitam viśirṇa-sarvāvayavaṁ karālaṁ taṁ (ṭṇāvartaṁ) sametāḥ rudatyah striyah dadrśuḥ.

The weeping women, who had assembled, saw Ṭṇāvarta, fallen from outer space unto a rock. All his limbs were dreadful. They were scattered like the city of Tripura was after it collapsed, struck by Rudra’s arrow.¹⁶⁰

160 This is the background information: The asuras were conquering the three worlds by means of three flying fortresses made of gold, silver, and steel, respectively, and built by Maya Dānava. The gods requested Lord Śiva’s assistance. He shot an arrow that transformed into innumerable arrows, and thereby all the occupants of the three cities died and fell. Maya Dānava revived them by making the dead bodies touch the water in a well of nectar within Tripura. Afterward, Lord Viṣṇu came to the rescue. He took the form of a cow, and Brahmā that of a calf. Viṣṇu drank up the nectar while the gods kept staring. Seeing this, Maya Dānava said: “No one in this world, whether an *īśvara*, a god, an asura, a human, or some other living being, is able to repel fate—either one’s own, another’s, or the fate regarding both oneself and another—which is arranged by destiny.” Then, Śrī Kṛṣṇa, by means of His potencies such as *dharma*, *jñāna*, *virakti*, *ṛddhi*, *tapas*, *vidyā*, and *kriyā*, created military equipment for Śambhu: a chariot, a charioteer, a banner, horses, a bow, an armor, arrows, and so on. Fitting an arrow to his bow at midday, during the *muhūrta* known as *abhijit*, Hara destroyed the three cities” (*Bhāgavatam* 7.10.53-70).

Jiva Gosvāmī—(Additions are underlined.) Tṛṇāvarta landed on a stone, meaning on an area of the ground that was mixed with stones, in the vicinity of a house. Stones had been put there so that there would be no rise of the dust occasioned by the trampling of the animals' hooves. The gist is he did not fall on anything else, and so the idea that he crushed a bunch of trees like Pūtanā did is repudiated. Therefore, all his limbs were broken in specific ways (*viśirṇa-sarvāvayavam* = *viśeṣataḥ śirṇāḥ bhagnāḥ sarve avayavāḥ yasya*). They were also very stiff (*karālam* = *kathinatarāṅgam api*). Or: Therefore they were terrible (*karālam* = *raudram*).

The clause with *puram* is an example of helplessly falling from the sky. *Viśirṇa* and so on is syntactically connected here too. “All the ladies, having met at Śrī Yaśodā's side while, saw Tṛṇāvarta at the same time.

The sense is: As women, their hearts are greatly attached to Śrī Kṛṣṇa on account of a particular type of affection pertaining to the soft nature of *prema*. For this reason, due to their abundant sorrow they saw Him from the beginning of the fall, which took place in proximity to them for the sake of quickly dispelling that.

Vallabhācārya—He fell when his magical powers ended. Concerning *śilāyām* (on a rock): *vraja-madhye mahān pāṣāṇo bhavati yatra sthito nandaḥ sarvam eva doham anusandhatte. sā śilā brahma-putriva sthitā daitya-ghātini*, “Within Vraja is a large stone on which Nanda inspects all the milk. That stone is like Brahmā's daughter, a murderess of demons.” For this reason all the demon's limbs were scattered. Although dead, he made everyone afraid, let alone when he was alive: This is what he says with *karālam*, which means *krūra* (cruel). That is the reason the Lord killed Him.

As regards *puram yathā rudra-śareṇa viddham*, the three cities caused great calamities. The weeping women saw Tṛṇāvarta, who fell like Tripura, hit by Rudra's arrow, collapsed.

Vijayadhvaja Tīrtha—*Puram* stands for: *puram tripura-saṁjñam* (the city called Tripura).

Vira-Rāghava—“The demon, all the limbs of whom were scattered, was dreadful (*karālam* = *bhayaṇ-karam*) like the city pierced by Rudra's arrow.”

10.7.30

*prādāya māt্রে pratihṛtya vismitāḥ
 kṛṣṇaṁ ca tasyorasi lambamānam¹⁶¹
 taṁ svastimantaṁ puruṣāda-nītaṁ
 viḥāyasā mṛtyu-mukhāt pramuktaṁ |
 gopyaś ca gopāḥ kila nanda-mukhyā
 labdhvā punaḥ prāpuḥ atīva modam ||*

meters:

first line: *indra-varṁśā*

other lines: *upajāti* (11)

prādāya—after taking (i.e. after picking up); *māt্রে*—to mother; *pratihṛtya*—after handing over; *vismitāḥ*—[were] amazed; *kṛṣṇaṁ*—Kṛṣṇa; *ca*—and; *tasya urasi lambamānam*—who was resting upon his chest; *taṁ*—Him; *svastimantaṁ*—[Kṛṣṇa] who fared well (“He had well-being”); *puruṣa-āda*—by a demon (“by one who eats men”); *nītaṁ*—who was led; *viḥāyasā*—via the sky (or “who is vigorous,” as referring to *puruṣāda*); *mṛtyu-mukhāt*—from the mouth of death; *pramuktaṁ*—freed; *gopyaḥ*—the cowherd ladies; *ca*—and; *gopāḥ*—the cowherd men; *kila*—certainly; *nanda-mukhyāḥ*—whose foremost is Nanda; *labdhvā*—after obtaining; *punaḥ*—again; *prāpuḥ*—obtained; *atīva*—excessive; *modam*—joy.

(*tāḥ striyaḥ*) *tasya (daityasya) urasi lambamānaṁ kṛṣṇaṁ prādāya (taṁ) māt্রে (yaśodāyai) ca pratihṛtya vismitāḥ (babhūvuḥ).* *viḥāyasā puruṣāda-nītaṁ (api) mṛtyu-mukhāt pramuktaṁ taṁ kila svastimantaṁ punar labdhvā gopyaḥ gopāḥ ca nanda-mukhyāḥ atīva modam prāpuḥ.*

Kṛṣṇa was relaxing on the demon’s chest. Picking Him up and handing Him over to mother Yaśodā, the ladies were flabbergasted. He certainly was lucky, for He had been freed from the jaws of death although that demon had taken Him into the sky. Reunited with Kṛṣṇa, who was safe and sound, the ladies and the men, whose leader is Nanda, were elated.

161 *tasyopari lambamānam* (Vallabhācārya’s edition).

Śrīdhara Svāmī—The syntactical connection is: *tasyorasi lambamānam kṛṣṇam ādāya māt্রে pratihṛtya vismitās ca bābhūvuh*, “Taking Kṛṣṇa, who was resting upon his chest, and handing Him over (*pratihṛtya* = *samarpya*) to mother, the women too became astonished.”

“He was brought (*nītam*) by a demon (*puruṣāda* = *puruṣādena*) through the path of the sky (*vihāyasā* = *gagana-mārgaṇa*). Nevertheless He was freed from the mouth of death (*mṛtyu-mukhāt pramuktam*). Upon obtaining Him again (*punar labdhvā*), they became happy (*modam prāpuḥ*).”

Viśvanātha Cakravartī—The prose order is: *tasyorasi lambamānam kṛṣṇam ādāya māt্রে pratihṛtya vismitā bābhūvuh*, “The women took Kṛṣṇa, who was resting upon his chest, handed Him over to mother and became astonished.” The word *urasi* (on the chest) suggests that Kṛṣṇa was not in pain, because the asura fell upon a stone on his back.

“He was taken by a cannibal (*puruṣāda* = *puruṣādena* = *manuṣya-bhakṣakeṇa*) through the path of the sky (*vihāyasā* = *gagana-mārgaṇa*),” therefore He was “as if freed from the mouth of death (*mṛtyu-mukhāt pramuktam* = *mṛtyoḥ mukhād iva muktam*).”

Sanātana Gosvāmī—They saw Śrī Kṛṣṇa, the one whose pastimes attract everyone’s hearts. What was He like? “He was clinging (*lambamānam*) to the demon’s chest (*tasya* = *tasya daityasya*).” That is, He had remained in place by holding on to the demon’s neck, as though He were a dark blue gem. Kṛṣṇa clung to his neck with both hands. Or He had let go of his neck and was lying on his chest.

“Picking Him up and handing Him over (*pratihṛtya* = *samarpya*) to mother, they became astonished.” He was safe and sound (*svastimantam* = *sarvathā kuśalinam*) even when He was resting on Tṛṇāvarta’s chest. He had been led via the sky by a cannibal (*puruṣāda* = *bhakṣaka*). Kṛṣṇa was eminently freed (*pramuktam* = *prakarṣaṇa muktam*) from the mouth of death, because of the possibility of falling from high altitude. He was *svastimān* in the sky and was *svastimān* when He was found too, meaning He was in good health (*svastimantam* = *svāsthya-yuktam*). Hence the cowherds became elated. Thus, He was found again (*punar labdhvā*). The

sense of *punaḥ* is: *punar jātam iva* (as if born again). The cowherd ladies include Yaśodā. They are mentioned first because they found Him before the men did.

Jīva Gosvāmī—“The women handed Him over to Yaśodā and became astonished.” Their astonishment occurred only afterward because previously the confusion was vehement. It’s understood that eventually the cowherds carried the demon’s body into the Yamunā. Kṛṣṇa was safe and sound (*svastimantam* = *sarvathā kuśalinam*) even when He was resting on Tṛṇāvarta’s chest. (The rest of the commentary is the same as the above.)

Vallabhācārya—They were astonished right when they saw the demon fall from the sky, and when they noticed, upon picking Him up, that He was not afraid, and also when, after handing Him to Yaśodā, they saw He was in good health.

Kṛṣṇa was heavyweight in the sky and became lightweight while coming down. Kṛṣṇa was delaying above Tṛṇāvarta (*tasyopari lambamānam*). Like a boulder and a leaf fall, the demon fell down hard but baby Kṛṣṇa came down very slowly above him, without ever touching him. The cowherds grabbed Kṛṣṇa in midflight (*ādāya* = *madhyataḥ eva ādāya*).

The *puruṣādas* are Rākṣasas (ogres), by the derivation *puruṣam evādanti* (they only eat humans). This means they harm either the body or the limbs.

Moreover, *mṛtyu-mukhāt pramuktam* is a *lyab-lope pañcamī* (the ablative case is used when there is a deletion of the suffix *lyap*).¹⁶² The sense is: *mṛtyu-mukhaṁ prāpya svecchayā prakarṣeṇa mṛtyuṁ mārayitvā svayaṁ muktam*, “Having attained the mouth of death by His own will, He was freed eminently (*pramuktam* = *prakarṣeṇa muktam*), that is, by cheating death, meaning He freed

162 Thus, *mṛtyu-mukhaṁ prāpya* (having attained the mouth of death) is the gloss of *mṛtyu-mukhāt* (from the mouth of death). The rule is: *pañcamī-vidhāne lyab-lope karmaṇy upasamkhyānam* (*Vārttika* 2.3.28). Jīva Gosvāmī’s corresponding *sūtra* is: *gamyasya yab-antasya karmaṇo ’dhikaraṇac ca pañcamī*, “When an indeclinable participle ending in *ya[p]* is implied, the ablative case is applied after the *karma* or the *adhikaraṇa* of that participle” (*Hari-nāmāmṛta-vyākaraṇa* 684).

Himself.” Thus He was in good spirits (*svastimān* = *kalyāṇavān*): It’s not just that He was in one piece, rather His splendor was intact. His innate bliss too did not change, not one bit.

Vira-Rāghava—“He was freed from the mouth of death although He had been led away by a demon (*puruṣāda-nītam* = *daityena nītam athāpi*).” “Obtaining the boy, who was alive (*svastimantam* = *jīvantam*), the cowherd men, whose leader is Nanda (*nanda-mukhyāḥ* = *nanda-pradhānāḥ*), and the cowherd ladies became happy again (*punar* = *nitarām*) (*modam* = *harṣam*), obviously (*kila*).”

Anvitārtha-prakāśikā—*Mṛtyu-mukhāt pramuktam* is a *lyab-lope pañcamī*. The meaning is: *mṛtyu-mukhaṁ prāpya iva prakarṣeṇa taṁ mārāyitvā muktam*, “After as if attaining the mouth of death, He was freed in an eminent way, that is, by killing him.” *Kila*, in *prāpuḥ kila*, has the sense of *prasiddhi* (obviously). In *punar labdhvā*, *punar* is said in consideration of *Pūtānā*.

10.7.31

*aho batātyadbhutam eṣa rakṣasā
bālo nivr̥ttim gamito 'bhyagāt punaḥ |
himsraḥ sva-pāpena vihim̐sitaḥ khalah
sādhuḥ samatvena bhayāt vimucyate ||* ¹⁶³
upajāti (12)

aho bata—what a wonder; *atyadbhutam*—extremely amazing; *eṣaḥ*—this [boy]; *rakṣasā*—by a Rakṣas (Rākṣasa); *bālah*—boy; *nivr̥ttim*—cessation; *gamitaḥ*—was caused to attain; *abhyagāt punaḥ*—He has returned; *himsraḥ*—cruel (or injurious, savage); *sva-pāpena*—by (or because of) his own sin; *vihim̐sitaḥ*—was injured (i.e. killed); *khalah*—wicked; *sādhuḥ*—a good person (or a spiritual practitioner); *samatvena*—by being equal (i.e. even-minded); *bhayāt*—from fear; *vimucyate*—is freed.

163 In Vallabhācārya’s edition, this half verse is seen prior to the verse: *sametya caikatra kṛtāśiṣo 'malā vicārayāmāsur upāyam atra*, “The cowherds, who were pure and had pronounced blessings, got together in one place and pondered over the way this happened.”

(*śrī-nandādayaḥ parasparam āhuḥ sma*)—*aho! bata! (etad) atyadbhutam (asti, yad) eṣaḥ bālaḥ rakṣasā nivṛttiṁ gamitaḥ (api) punar abhyagāt. (janaḥ) khalāḥ himsraḥ sva-pāpena vihimsitaḥ. sādhuḥ samatvena bhayād vimucyate.*

“Golly, this is greatly astonishing: Although a Rākṣasa tried to finish Him off, this boy has come back to us again. Injurious scoundrels are harmed by their own sin. The righteous dispel fear by being even-minded.

Śrīdhara Svāmī—They talk to one another about joyful topics.

“The Rākṣasa tried to kill Him (*nivṛttiṁ gamitaḥ = mṛtyum prāpitaḥ*).” With *himsraḥ* and so on (injurious scoundrels...), some cowherds among them say: “What is amazing about that?”

Viśvanātha Cakravartī—In three verses he says: The *aiśvarya* which took place even though He is a boy and which consisted of putting an end to a big demon did not laugh at the *vātsalya* of Nanda and the cowherds, although the *aiśvarya* engendered wonderment. On the contrary, it increased it.

This is even more wonderful than a wonder of wonders: “Even though the boy (*bālaḥ*) was made to attain (*gamitaḥ = prāpitaḥ api*) cessation (*nivṛtti*)—a condition that should not be described with words such as *maraṇa* (death) or *nāśa* (demise), on account of suggesting inauspiciousness—, He again (*punar*) attained the presence of His relatives (*abhyagāt = bandhūnām abhimukhaṁ prāptaḥ*).”

With *himsraḥ* and so on, some cowherds among them say: “What is amazing about that? The injurious scoundrel was killed because of his sin (*sva-pāpena*), his abduction of an innocent little boy. A good boy (*sādhuḥ = sādhu-bālakāḥ*) is freed from fear by being even-minded (*samatvena*),” that is, by viewing friends and enemies alike, only on account of being a child.

Jīva Gosvāmī—(Additions are underlined.) In this way, only their particular affection continuously increased. It’s not that *aiśvarya-jñāna*, which puts it to an end, came about. This is what he says via

their conversation in this verse.

The words *aho bata* have the sense of either *parama-vismaya* (total amazement) or *atyanta-harṣa* (absolute joy). *Atyadbhutam* means *mahāścaryam* (great wonder): That is exactly what they expound with *eṣaḥ* and so on: “Although He was caused to attain cessation (*nivṛttiṁ gamitaḥ apī*), this boy (*eṣaḥ bālāḥ*)—who is very young and extremely delicate, the form of the sole life force of Vraja; the sense is He was unable to do anything—has again (*punar*) come face to face with us (*abhyagāt = asmad-abhimukhaṁ prāptaḥ*),” by killing the demon, an enemy. Alternatively, “He has fearlessly returned (*abhyagāt punaḥ = abhy agāt punaḥ*) (*abhi = abhayaṁ yathā syāt tathā*).”¹⁶⁴

That is not so amazing: This is what they affirm with the words beginning from *himsraḥ*, which means *vicāra-hīnaḥ* (devoid of judgment) or *jighāṁsuh* (one who desires to harm); *khalah* signifies *vañcakah* (deceiver), therefore: *sva-pāpena vihimṣitaḥ* (he was utterly injured by his own sin).

“A *sādhū*, a person devoid of *himsā* (hatred), *mattatā* (false pride) and other faults, is freed (*pramucyate = pramuktaḥ*)¹⁶⁵ from fear by means of virtue, which occurs by seeing the happiness and the unhappiness of others as if they were own’s own (*samatvena = ātma-vat parama*¹⁶⁶-*sukha-duḥkha-darśana-jena puṇyeṇa*).” The drift is: “There’s no need to worry about repeated calamities, even from wicked Kāṁsa.” The word *sādhuh* is said in reference to *Śrī Nanda* because it is a general statement of the *gopas*.

Or, the second half of the verse (injurious scoundrels...) consists of the *arthāntara-nyāsa* ornament (corroboration): As such, *vihimṣitaḥ* means *vihimṣyate* (is injured).

164 Here *abhi* (fearlessly) is an adverb, formed by adding the negative particle *na[ñ]* to the word *bhi*. The word *bhi* is made by adding the suffix *[k/vi/p]* after the verbal root *[ñi/bhi bhaye* (to fear) and by deleting *[k/vi/p]*. Afterward, *na[ñ] + bhi* becomes *abhī*, and *abhī* becomes short because an adverb is neuter, and a long vowel at the end of a word made neuter becomes short by the rule: *brahmānta-trivikramasya vāmanaḥ*, “At the end of a neuter word, a long vowel becomes short” (*Hari-nāmāmṛta-vyākaraṇa* 172).

165 The reading *pramucyate*, instead of *vimucyate*, is not mentioned in modern editions of *Bhāgavatam*.

166 *Parama* is a typographical mistake in the place of *para*.

Sanātana Gosvāmī—With *sādhuh* and so on they say: “There’s no need to worry about repeated calamities, even from wicked Kāṁsa.” This is said in reference to either Śrī Kṛṣṇa or themselves.

Baladeva Vidyābhūṣaṇa—In this verse he says the *īśvara-buddhi* (the cowherds’ awareness that He is God), although it was arising by seeing the destruction of the great demon, vanished because of the *putra-buddhi* (their notion that He is a son) of Nanda and others.: Words (*vāñi*) are indeed Sarasvatī.

Vallabhācārya—*Krūraḥ* means *piśunaḥ* (malignant). No one in the world is worse than he. As regards *sādhuh samatvena bhayād vimucyate*, only Brahman is the form of *apahata-pāpman* (devoid of sin) (*Chāndogya Upaniṣad* 1.2.9): It has many forms. That which is *sama* is devoid of all faults, in light of the statement: *nirdoṣaṁ hi samaṁ brahma*, “The flawless Brahman is the same [everywhere]” (*Bhagavad-gītā* 5.6).

“One who is a *sādhuh* sees the same (*sama-dṛṣṭi*) (sees Brahman everywhere and in everyone), therefore even this boy, who has *sama-dṛṣṭi*, deserves to be a *sādhuh*. As a result, this *sādhuh* was freed from fear in a particular way (*vimucyate* = *viśeṣeṇa mucyate*).” As such, a wrong conception of Bhagavān is made. An ascertainment by those who are fixed in *jñāna* was made that way.

Vijayadhvaja Tīrtha—*Samatvena* means: *samatvena guṇena* (because of the quality of equanimity).

Vīra-Rāghava—“A cruel (*himsraḥ* = *krūraḥ*) rascal is killed (*vihimsitaḥ* = *nihitaḥ*) because of his sin, whereas a *sādhuh* is freed (*vimucyate* = *muktaḥ bhavati*) from fear by seeing oneself in others and others in oneself (*samatvena* = *svasmin itareṣu ca sama-bhāvena*).”

Anvitārtha-prakāśikā—“We are *sādhuh*, therefore our boy was freed.”

10.7.32

kiṁ naś tapaś cīrṇam adhokṣajārcanam

pūrteṣṭa-dattam uta bhūta-sauhrdam |
yat samparetaḥ punar eva bālako
diṣṭyā sva-bandhūn praṇayann upasthitaḥ ||
(indra-varṣā)

kim—whether; *naḥ*—by us; *tapah*—austerities; *cīrṇam*—done; *adhokṣaja-arcanam*—worshipping Adhokṣaja; *pūrta*—meritorious public works; *iṣṭa*—fire sacrifices; *dattam*—gifts; *uta*—perhaps; *bhūta-sauhrdam*—friendship toward living beings; *yat*—which (or because of which); *samparetaḥ*—[as if] dead; *punaḥ*—again; *eva*—the same; *bālakaḥ*—the boy; *diṣṭyā*—by good luck; *sva-bandhūn*—to His relatives; *praṇayan*—while being affectionate (or in order to be affectionate); *upasthitaḥ*—is situated near.

kim naḥ tapah adhokṣajārcanam pūrteṣṭa-dattam uta bhūta-sauhrdam cīrṇam yad (yad = yasmāt) (nimittāt) samparetaḥ (iva) bālakaḥ sva-bandhūn praṇayan diṣṭyā punar eva upasthitaḥ (iti).

{*athavā: bālakaḥ eva samparetaḥ (iva) sva-bandhūn praṇayan punar upasthitaḥ (iti yad diṣṭyā bhavati, tatra hetuḥ) naḥ tapah adhokṣajārcanam pūrteṣṭa-dattam uta bhūta-sauhrdam cīrṇam kim (bhavati).*}

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

yat (yat = yasmāt) (tapa-ādi-punya-viśeṣāt) samparetaḥ (api) bālakaḥ sva-bandhūn (asmān) praṇayan punar upasthitaḥ, (tad) diṣṭyā (bhadram jātam. atra viṣaye) kim naḥ tapah adhokṣajārcanam pūrteṣṭa-dattam bhūta-sauhrdam cīrṇam (iti na jānīmah).

“Is it because we performed austerities, worshiped Adhokṣaja, carried out public works, did fire sacrifices, gave in charity, and showed friendship to living beings that we now reap the good luck of being with the boy, who delights us, His relatives? He was almost dead!

Śrīdhara Svāmī—“Austerity done (*cīrṇam = kṛtam*) by us (*naḥ = asmābhiḥ*).” *Pūrtam* (meritorious public works) signifies: *vāpī-*

kūpādi-nirmāṇam (constructing ponds, wells, etc.); *iṣṭam* (sacrificial acts) means: *pañca-yajñāgnihoṭrādi* (the five sacrifices,¹⁶⁷ the Agnihotra, etc.); *dattam* means *dānam* (gifts). *Yat* stands for *yasmāt*, that is, *yasmāt tapa-ādeḥ* (because of which austerities and so on). *Praṇayan* means *harṣayan* (to delight; while delighting).

Viśvanātha Cakravartī—In this verse, Śrī Nanda and others say: “However, if something inauspicious were to happen to this boy, all of us would die. Therefore this is the result of our very many pious deeds.” *Cirṇam* means *kṛtam* (done). *Pūrtam* signifies: *vāpy-ādi-nirmāṇam* (constructing ponds, etc.); *iṣṭam* means: *pañca-yajñādi* (the five sacrifices, etc.). *Yat* stands for *yasmāt tapa-ādeḥ* (because of which austerities and so on). [

The sense of *praṇayan* is *kurvan* (*praṇayaṁ kurvan*, “to show affection”). It amounts to saying *jīvayan* (to revive). Or it means *praṇayavantam kurvan* (He is making Himself affectionate).

Jīva Gosvāmī—(Additions are underlined.) Lauding their recurrent good luck, out of continuous rapture, they speak. The worship of Adhokṣaja (*adhokṣajārcaṇam*) culminates in *bhakti*, in light of the text: *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*, “The topmost duty for humans is that because of which *bhakti* to Adhokṣaja occurs” (1.2.6). *Tapas* and the rest too culminate in *bhakti*. Of those, *tapas* means *kṛcchrādi* (hardship and so on). *Pūrtam* and the rest are defined as follows:

vāpī-kūpa-taḍgāni devatāyatanāni ca |
anna-pradhānam ārāmaḥ pūrtam ity abhidhīyate ||
agnihoṭram tapaḥ siddham vedānām cānupālanaṁ |
ātithyaṁ vaiśvadevaṁ ca iṣṭam ity abhidhīyate ||
śaraṇāgata-santrāṇam bhūtānām cāpy ahimsanam |
bahir-vedyām ca yad dānam tad dattam abhidhīyate ||

167 The five great sacrifices (*pañca-mahā-yajña*) are enjoined for every Vedic householder: (1) *brahma-yajña*, “Study of the Vedas and Vedic literature,” (2) *deva-yajña*, “Oblations to the gods,” (3) *pitṛ-yajña*, “Offerings to the forefathers,” (4) *manuṣya-yajña*, “Showing hospitality” (4) *bhūta-yajña*, “Offering food to beings.

“Pūrtam is the construction of ponds, wells, tanks, temples, and gardens, in such a way that the most important thing is giving away cooked food. Iṣṭam is a Agnihotra sacrifice, undergoing austerities to completion, preserving the Vedas, hospitality, and the rite called Vaiśvadeva. Dattam means gifts which save those who have come for assistance, which are on a platform outside of a sacrificial altar, and in regard to which there is no animosity toward living beings.”

Or, *tapas* and so on are varieties of the worship of Adhokṣaja. Of these, it's understood that *tapas* consists of the vow of Ekādaśī, etc., and *pūrtam* and so on are aspects of it.¹⁶⁸

“The boy has come back (*upasthitah* = *saṁipam āgatah*) to enliven us (*praṇayan* = *jīvayan*), His folks (*sva-bandhūn* = *sva-janān*). He was as if dead (*samparetaḥ* = *samparetaḥ iva*) again to boot (*punar* = *punar api*), like before.” The word *eva* has the sense of *sādrśya* (similarity).¹⁶⁹

168 The dual interpretation is based on the verse: *iṣṭāpūrtena mām evam yo yajeta samāhitaḥ labhate mayi sad-bhaktim mat-smṛtiḥ sādhu-sevayā*, “One who worships Me in this way with a concentrated mind through fire sacrifices (*iṣṭam*) and meritorious public works (*āpūrtam*) obtains genuine devotion to Me. By serving the *sādhus*, one obtains knowledge of Me” (*Bhāgavatam* 11.11.47). Śrīdhara Svāmī says *iṣṭam* and *pūrtam* are processes within *bhakti*: *bhakter antaraṅga-sādhanaṁ* (*Bhāvārtha-dīpikā* 11.11.47). The *Bhāgavatam* defines *iṣṭam* and *pūrtam* as follows: *himsraṁ dravya-mayaṁ kāmyaṁ agni-hotrādy aśāntidaṁ, darśaś ca pūrṇamāsaś ca cāturmāsyaṁ paśuḥ sutaḥ. etad iṣṭaṁ pravṛttākhyam hutam prahutam eva ca, pūrtam surālayārāma-kūpājīvyādi-lakṣaṇam*, “A rite (such as *śyena-yāga*, ‘hawk sacrifice’) performed to harm another person; a sacrifice, such as the Agnihotra; *darśa* (a sacrifice performed on every new moon); *pūrṇamāsa* (a sacrifice performed on every full moon); *cāturmāsyaṁ* (the three sacrifices: *vaiśvadeva*, *varuṇa-praghāsa*, and *sākam-edha*, which are performed at the beginning of every four months: Kārtika, Phālguna, and Āṣāḍha); an animal sacrifice; a Soma sacrifice; *hutam* (*vaiśvadevam*); *prahutam* (*bali-haraṇam*, an offering of food before the meal to gods; it is done after the *vaiśvadevam*); These, which are called *iṣṭam*, and *pūrtam*, defined as the construction of temples, gardens, wells, places for distributing water, and so on, are called *pravṛtta* (*pravṛtta-karma*, acts that cause one to remain in *saṁsāra*) if they are done with selfish motives and bring restlessness” (7.15-48-49).

169 This is sourced in *Viśva-kōśa*: *evaupamyē ’vadhāraṇe*, “*Eva* is used in the senses of *aupamyam* (resemblance) and *avadhāraṇam* (limitation, ascertainment)” (2.63).

Krama-sandarbha—*Tapas* and the rest are meant to please Adhokṣaja.

Baladeva Vidyābhūṣaṇa—*Dattam* means offering cooked food and so on, which has been earned by proper means and which is palatable to the giver, to venerable recipients. *Yat* means: *yato nimittāt* (because of which reason). *Praṇayan* means *praharṣayan* (while enrapturing).

Vallabhācārya—*Pūrtam* is digging wells and so forth. *Iṣṭam* is *yāga* (fire sacrifices) and so on. *Dattam* denotes *tulā-puruṣa-dāna* (gift of gold and so on equal to a man's weight), and so on. These are worldly methods: This consideration in particular is for those who are outsiders.

Yat expresses the reason in regard to their conjecture, as follows: *punar eva bālakaḥ api sva-diṣṭyā sva-bandhūn praṇayan upasthitāḥ iti yat*. *Punar eva* means *pūrva-vat* (as before).

Vijayadhvaṇī Tīrtha—The name 'Adhokṣaja' is derived in *Mahābhārata*: *adho na kṣīyate jātu yasmāt tasmād adhokṣajaḥ*, "Since He is not moved below at all, He is Adhokṣaja" (*Mahābhārata*, *udhyoga-parva* 68.10).

Praṇayan means *praṇayaṁ snehaṁ kurvan*, "while showing affection (*praṇayaṁ* = *snehaṁ*)."
Amara-koṣa states: *praśraya-praṇayau samau*, "*Praśraya* and *praṇaya* are the same [and mean 'affection']" (3.2.25).

Anvītārtha-prakāśikā—*Bhūta-sauhṛdam* means: *sarva-prāṇiṣu bhagavad-buddhyā sammānanam*, "Respecting all living beings with the notion that God is in everyone." *Cirṇam* means *ācaritam* (practiced, done): The irregular formation is because it is a *prṣodarādi* (a list of irregularly formed words) (*cirṇa* is irregularly made from the verbal root *car*).

10.7.33

dṛṣṭvādbhutāni bahuśo nanda-gopo brhadvane |
vasudeva-vaco bhūyo mānayāmāsa vismitaḥ ||

dr̥ṣṭvā—after seeing; *adbhutāni*—amazing; *bahuśaḥ*—repeatedly; *nanda-gopaḥ*—the cowherd named Nanda; *br̥hadvane*—in Br̥hadvana; *vasudeva-vacaḥ*—Vasudeva’s words; *bhūyaḥ*—repeatedly; *mānayāmāsa*—considered; *vismitaḥ*—amazed.

Bhaktisiddhānta Sarasvatī—

nanda-gopaḥ br̥hadvane bahuśaḥ adbhutāni (bālaka-caritrāṇi) dr̥ṣṭvā vismitaḥ (san) bhūyaḥ vasudeva-vacaḥ mānayāmāsa.

Nanda the cowherd, astonished by seeing so many amazing deeds only in Br̥hadvana, repeatedly pondered over Vasudeva’s words.

Sanātana Gosvāmī—Their profuse affection for Śrī Bhagavān has thus been shown in a general way. And specifically, it greatly increased by fearing another occurrence, insofar as Nanda was trying to determine the cause of the calamities. Śukadeva speaks with that in mind.

Because of *bahuśaḥ* (manifold), other similar deeds of the Lord are implied. The philosophical conclusion with regard to the absence of narrations about Him because His feats were innumerable, has already been written (BVT 10.7.18).

“Vasudeva’s words (*vasudeva-vacaḥ* = *vasudevasya vacaḥ*) refers to: *santy utpātās ca gokule*, “There are disturbances in Gokula also” (10.5.31). Nanda was amazed (*vismitaḥ* = *vismitaḥ san*) in this way, because of his vivid recollection. *Nanda-gopaḥ* is a double meaning: he delights the inhabitants of the village (*vrajānandana*) and protects the Earth (*pr̥thvī-pālana*).

jagad-bhrāmaka-vibhramśān mad-bhaktiyā bhānti sādhaveḥ |
ato rajas-tamo-netṛ-tṇāvartam ahan prabhuḥ ||

“After the ruination of those who make the world dizzy, the *sādhus* are resplendent, because of devotional service to Me.” Hence the Lord killed Tṇāvarta, the leader of dust and darkness (or whose leaders are *rajo-guṇa* and *tamo-guṇa*).”

Jiva Gosvāmī—(Additions other than the verse are underlined.)

Their profuse affection for Śrī Bhagavān has thus been shown in a general way. And specifically, it greatly increased by fearing another occurrence, insofar as Nanda was trying to determine the cause of the calamities. Śukadeva speaks with that in mind.

Because of *bahuśaḥ* (manifold), other similar deeds of the Lord are implied, such as those consisting of cleverness involved in subduing the Brāhmana in disguise named Śrīdhara, which are well-known by the people of Śrī Mathurā. The king of sages did not mention them on account of the king's short life span.

Only in *Brhadvana*, and nowhere else: That is the reason he suspected that something was wrong. *Nanda-gopaḥ* is a double meaning: he delights the inhabitants of the village (*vrajānandana*) and protects the Earth (*pr̥thivī-pālana*).

rajas-tamaḥ-svabhāvaṁ mad-bhrāmakam guru-māninam |
nighnan nijān bibharmīti tṛṇāvarta-druhān api ||

“My people were oppressed by Tṛṇāvarta too. By slaying him, who has a nature of *rajas* and *tamas*, who makes Me go 'round, and who thinks he is heavy, I am protecting them.”

Anvitārtha-prakāśikā—Nanda thought highly of Vasudeva's words, meaning he realized that what he said came true (*mānayāmāsa* = *satyam amanyata*).

10.7.34

ekadārbhakam ādāya svāṅkam āropya bhāminī |
prasnutam pāyayāmāsa stanam sneha-pariplutā ||

ekadā—once; *arbhakam*—the boy; *ādāya*—after taking; *sva-āṅkam*—unto her lap; *āropya*—after causing to climb; *bhāminī*—the resplendent lady (Yaśodā); *prasnutam*—which was oozing [milk]; *pāyayāmāsa*—made [Him] suck; *stanam*—the breast; *sneha-pariplutā*—immersed in affection.

ekadā bhāminī (tasyāḥ) arbhakam ādāya svāṅkam āropya sneha-pariplutā (satī) prasnutam (tasyāḥ) stanam (tam) pāyayāmāsa.

One day, the resplendent lady took her child, raised Him unto her lap and, immersed in affection, made Him suck her oozing breasts.

Śrīdhara Svāmī—

*trṇāvartāgame drṣṭa-gauravāśaṅkinīm prasūm |
bodhayan darśayāmāsa jṛmbhamāṇo mukhe jagat ||*

“Mother Yaśodā was perplexed about the heaviness she had felt at the time of Trṇāvarta’s arrival. To enlighten her, He showed her the universe in His mouth while yawning.”

Sanātana Gosvāmī—On the occasion, he talks about yet another amazing deed. *Ekadā* signifies: *kasmim̐scit kāle* (at some time). There is no fixed rule regarding the time, because the Lord is not dependent on Time. Or the reason is that, because He exhibits youth (*tārūṇya*) in babyhood too (*bālya*) and babyhood in youth too, it is impossible to determine His exact age.

Ādāya (after taking) connotes: *bhūmau kṛḍantaṁ tataḥ ā balād gṛhṭvā*, “pulling Him, who was playing on the ground, out of that with all her strength.” Or else: *paryāṅkikāyām śayānaṁ taṁ tataḥ gṛhṭvā*, “taking Him after He had been resting on a cot.”

Bhāvinī (instead of *bhāminī*)¹⁷⁰ portends: *paramottamā nārī śrī-yaśodā* (Śrī Yaśodā, the topmost woman). Because of that, she was completely immersed (*pariplutā* = *atyantaṁ nimagnā*) in *putra-sneha-rasa*, and for this reason her breast-milk was eminently flowing (*prasnutāṁ stanam* = *prakarṣeṇa kṣarat-stanyam*). That is, it was always making her clothes wet.

Jīva Gosvāmī—(Additions are underlined.) Yaśodā had as if become withered on account of conjecturing the repeated occurrence of something undesirable, due to fear in each previous event. Now, in this verse Śukadeva begins the narration of a pastime where the *līlā-śakti* itself shows some power in Him in order to console her.

Ādāya connotes either: *paryāṅkikāyām śayānaṁ taṁ tataḥ*

170 Jīva Gosvāmī too has the reading *bhāvinī*, but that variant reading is not mentioned in any modern edition of *Bhāgavatam*.

grhītvā, “taking Him, who had been resting on a cot, from that,” or *bhūmau kṛīḍantaṁ tataḥ ā balād grhītvā*, “pulling Him, who was playing on the ground, out of that with all her strength.”

Bhāvinī (instead of *bhāminī*) means: *svabhāvataḥ sad-bhāva-yuktā* (she naturally has a good disposition). Specifically, she was completely immersed (*pariplutā* = *atyantaṁ nimagnā*) in such a *putra-sneha-rasa*. For this reason her breast-milk was eminently flowing (*prasnutam stanam* = *prakarṣeṇa kṣarat-stanyam*). That is, it was always making her clothes wet.

Vallabhācārya—*Bhāminī* signifies: *bhāma-yuktā* (endowed with splendor).

Vijayadhvaṇya Tīrtha—*Bhāminī* means: *tejasvinī* (effulgent, energetic lady).

Vira-Rāghava—In *prasnutam* (exuding), the suffix *[k]ta* is in the active voice.

10.7.35-36

pīta-prāyasya jananī sutasya rucira-smitam |
mukhaṁ lālayatī rājañ jṛmbhato dadṛśe idam ||
khaṁ rodasī jyotir-anikam āśāḥ
sūryendu-vahni-śvasanāmbudhīmś ca |
dvīpān nagāṁś tad-duhitṛ vanāni
bhūtāni yāni sthira-jaṅgamāni ||

meters:

anuṣṭup (10.7.35)
indra-vajrā (10.7.36)

pīta-prāyasya—by whom most of it was drunk; *jananī*—mother; *sutasya*—of her son; *rucira-smitam*—in which the smiling was exquisite; *mukhaṁ*—the face (or the mouth); *lālayatī*—while caressing; *rājañ*—O king (Parikṣit); *jṛmbhataḥ*—who was gaping; *dadṛśe*—saw; *idam*—this; *khaṁ*—space; *rodasī*—heaven and Earth; *jyotiḥ-anikam*—a multitude of luminaries; *āśāḥ*—the cardinal directions; *sūrya*—

the sun; *indu*—the moon; *vahni*—fire; *śvasana*—air; *ambudhīn*—oceans; *ca*—and; *dvīpān*—islands (i.e. the Vedic divisions of Earth: continents); *nagān*—mountains; *tad-duhitṛḥ*—rivers (daughters of mountains); *vanāni*—forests; *bhūtāni*—living entities; *yāni*—which; *sthira-jaṅgamāni*—nonmoving and moving.

rājan! jananī pīta-prāyasya jṛmbhataḥ (tasyāḥ) sutasya rucira-smitaṁ mukhaṁ lālayatī (tasya mukhe tad-dvārā jaṭhare vā) idam (vakṣyamānaṁ khādikaṁ, viśvaṁ vā) dadṛṣe.

(*sā*) *khaṁ rodasījyotir-anikamāśāḥsūryendu-vahni-śvasanāmbudhīn dvīpān nagān tad-duhitṛḥ vanāni yāni bhūtāni sthira-jaṅgamāni (tāni) ca (dadarśa).*

O king, when baby Kṛṣṇa had almost finished suckling and was gaping, mother Yaśodā caressed His smiling mouth and saw this: outer space, heaven and Earth, the stars, the sun, the moon, fire, air, oceans, islands, mountains, rivers, forests, living beings, and things.

Śrīdhara Svāmī—He had almost suckled all the breast-milk (*pīta-prāyasya* = *pītaḥ prāyaḥ stanaḥ yena tasya*) ('by whom most of the breast was drunk'). *Nagān* means *girīn* (mountains); their daughters are the rivers (*tad-duhitṛḥ* = *teṣāṁ duhitṛḥ* = *nadiḥ*).

Viśvanātha Cakravartī—In *pīta-prāyasya* (of Him who was mostly suckling), the suffix *[k]ta* is in the active voice, as in: *pītā gāvo vibhaktā bhrātaraḥ*, "The cows drank. The brothers distributed."

"While caressing (*lālayatī* = *lālayanti*) His mouth, she saw... the universe in His abdomen, through His mouth," in the light of Brahmā's praise: *kṛtsnasya cāntar jaṭhare jananya māyātvaṁ eva prakāṣi-kṛtaṁ te*, "The illusoriness of the entire material manifestation was manifested within, inside Your abdomen, by You to Your mother" (10.14.16). Sometimes the reading is *mukhe* instead of *mukham*.

"She saw this," meaning the world, which we can see (*idam* = *idam asmad-dṛśyaṁ viśvaṁ eva*), because His body, even though it was on mother's bosom, is the substratum of the entire world, given

that His body pervades everything by His inconceivable potency.

As regards *jṛmbhataḥ* (of Him who was gaping): Seeing the entire universe with its particulars was only brought about by the inconceivable potency at a moment that was convenient because of His gaping.

Sanātana Gosvāmī—With *jananī* (the mother) and *sutasya* (of the son), he makes one aware of the profuse affection. In addition to that, there was intense beauty, in reference to *rucira-smitam* (in which mouth the smile was exquisite), therefore: “While caressing (*lālayatī* = *lālayanī*), she saw the universe in His mouth (*mukhe*) while He was gaping,” or yawning (*jṛmbhataḥ* = *jṛmbhamānasya* = *jṛmbhām kurvataḥ sataḥ*), out of idleness, due to great bliss engendered by her caress.

In the reading *mukham*, this is understood: “While caressing (*lālayatī* = *lālayanī*) His mouth, she saw (*dadṛṣe* = *dadarśa*) the universe in His abdomen, through the mouth,” because of Brahmā’s praise: *kṛtsnasya cāntar jathare...* (see above) (10.14.16).

Śrīdhara Svāmī seems to prefer the reading *mukhe*, by looking at his explanations in regard to this one (ref. *darśayan viśvam āsye, Bhāvārtha-dīpikā* 10.7.1) and the next one (*Bhāvārtha-dīpikā* 10.8.37).¹⁷¹

Rājan (O king) is a vocative uttered due to great amazement. Alternatively, Śukadeva implies this: “Don’t think that her vision was anything like the way Arjuna, your grandfather, saw you during the Kurukṣetra War. It was much more special than that.”

Kham means *antarikṣam* (outer space, between heaven and Earth). *Rodasī* signifies: *divaṁ bhūmiṁ ca* (heaven and Earth), that is, the three worlds, *bhuvā*, *sva*, and *bhū*. And by that the inhabitants there are understood.

171 Kṛṣṇa twice showed Yaśodā the universe within Himself. The other instance is in the next chapter: *sā tatra dadṛṣe viśvam*, “She saw the universe in it” (10.8.37). In that text, *tatra* (in it) refers to *mukham* (mouth) in verse 10.8.35. Śrīdhara Svāmī comments: *tatra tasmin mukhe viśvaṁ dadṛṣe dadarśa*, “She saw the universe in that mouth (*tatra* = *tasmin mukhe*)” (*Bhāvārtha-dīpikā* 10.8.37). This is in conformity with the text: *jṛmbhato ’sya vadane bhuvanāni gopī saṁvikṣya*, “the cowherd lady, seeing the worlds in the mouth of Him who was yawning” (2.7.30). But in his commentary on verse 10.7.19 Śrīdhara Svāmī said the worlds exist in Kṛṣṇa’s abdomen.

Jīva Gosvāmī—Concerning *pīta-prāyasya*, the suffix *[k]ta* is in the active voice, by looking at the usage, such as: *pītā gāvo vibhaktā bhrātaraḥ*... (see above). It is like *āgata-prāyaḥ* (who had almost arrived).¹⁷² Another possibility is that *pītam* means *pānam*, by taking the suffix *[k]ta* in the passive impersonal voice: *pītam pānam prāyam iṣad asiddham yasya*, “of Him whose suckling was not quite finished.” In Śrīdhara Svāmī’s opinion, the word *stana* was deleted. Here that is poetic license.

(The next three paragraphs are the same as the above.) With *jananī* (the mother) and *sutasya* (of the son), he makes one aware of the profuse affection. In addition to that, there was intense beauty, in reference to *rucira-smitam* (in which mouth the smile was exquisite), therefore: “While caressing (*lālayatī* = *lālayantī*), she saw the universe in His mouth (*mukhe*) while He was gaping,” or yawning (*jṛmbhataḥ* = *jṛmbhamānasya* = *jṛmbhām kurvataḥ sataḥ*), out of idleness, due to great bliss engendered by her caress.

In the reading *mukham*, this is understood: “While caressing (*lālayatī* = *lālayantī*) His mouth, she saw (*dadṛṣe* = *dadarśa*) the universe in His abdomen, through the mouth,” because of Brahmā’s praise: *kṛtsnasya cāntar jaṭhare*... (see above) (10.14.16).

Śrīdhara Svāmī seems to prefer the reading *mukhe*, by looking at his explanations in regard to this one (ref. *darśayan viśvam āsyē*, *Bhāvārtha-dīpikā* 10.7.1) and the next one (*Bhāvārtha-dīpikā* 10.8.37).

Idam (this) connotes: *asmābhir yad dṛśyate tad eva viśvam*, “the world, which is what we see,” and nothing else. The gist is: His body

172 The rule is that the suffix *[k]ta* is applied in the active voice after verbal roots that have the sense of *gati* (motion) and after some verbal roots which are intransitive but which become transitive by the application of a prefix. For more details, consult *Hari-nāmāmṛta-vyākaraṇa* (767-769). Here the sense of *pīta* (suckling) relates to the sense of *gati*. Here is why: The sense of *gati* includes *prāpti* (attainment) and *tyāga* (rejection) (HNV *vṛtti* 641). ‘Suckling’ the breast means ‘taking’, thus it has the sense of *prāpti*. For instance, Jīva Gosvāmī writes: “*ajīgrahat taṁ janako dhanus tat*” *iti ca. atropādānārthasya graheḥ prāpty-ātmakatvena gaty-arthatvāt*, “There is also: *ajīgrahat taṁ janako dhanus tat* (“Janaka made Him take up that bow,” *Bhaṭṭi-kāvya* 2.42) because the verbal root *grah*, which has the sense of *upādāna* (taking), has the sense of *gati* since it involves *prāpti* (attainment)” (HNV *vṛtti* 641).

pervades everything by His inconceivable potency. For this reason, there is no actual connection of the world in it. That was stated as follows in *Śrī Bhagavad Upaniṣat*:

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā |
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ ||
na ca mat-sthāni bhūtāni paśya me yogam aiśvaram |*

“I pervade all this world by My unmanifest form (Brahman). All beings are in Me (as Brahman), but I am not in them, nor are beings situated in Me! Behold My godly might.” (*Bhagavad-gītā* 9.4-5)

Only Garbhodaka-śāyī Viṣṇu, who is an *aṁśa* of His *aṁśa*, is the one in whose belly the universe exists: At the time of final annihilation, the world exists in him in potential form.¹⁷³

Kham means *antarikṣam* (outer space); *rodasī* signifies: *divaṁ bhūmim ca* (heaven and Earth), that is, the three worlds, *bhuvas*, *svar*, and *bhū*.

Baladeva Vidyābhūṣaṇa—Concerning *mukhaṁ lālayatī* (while caressing the mouth): *cibukaṁ grhītvā* (after grabbing the chin) needs to be added.

The purport of His showing the universe is this: “My mother is already omniscient, but she only knows the nature of My *aiśvarya* in principle: She has not beheld it. That is why she fears for My sake. By showing her My *aiśvarya*, I will have peace of mind.”

Vallabhācārya—Addressing Parīkṣit with the vocative *rājan* is a normal procedure for showing respect to a king, but the real

173 In the end, some potential energy remains: *bijam* (*Brahma-saṁhitā* 5.13), and at the beginning of creation, the subtle form of the world pierced through Garbhodaka-śāyī Viṣṇu’s abdomen (*Bhāgavatam* 3.8.13). Moreover, commenting on *Bhāvārtha-dīpikā* earlier, Jīva Gosvāmī wrote: *atha śrī-kṛṣṇodara-vartinām iti vibhutvena tad-udara-vartinām iveti vyākhyeyam*, “After this, as regards *śrī-kṛṣṇodara-vartinām*, “[of the worlds,] which abide in Śrī Kṛṣṇa’s abdomen,” the explanation is: *vibhutvena tad-udara-vartinām iva*, ‘which as if abide in His abdomen, given that He pervades all (as Brahman)’” (*Laghu-vaiṣṇava-toṣaṇī* 10.7.19). The world in Kṛṣṇa’s abdomen is a holographic double of sorts.

purpose is an implied sense: “Brace yourself, because you never heard anything like this before.”

Anvitārtha-prakāśikā—The word base *pīta-prāyaḥ* signifies: *prāyeṇa pītaḥ*, “He is mostly suckling.” In *lālayatī*, the absence of *n[um]* is poetic license. The verbal root *jrbh[i]* is *ātmanepadī*, and so *jṛmbhataḥ* is poetic license because of the usage of the *[ś]at[r]* suffix. The *ātmenepada* in *dadrśe* is poetic license.¹⁷⁴

Kham means *ākāśam* (space); *jyotir-anīkam* signifies: *tārādi-samūham* (the multitude of stars and so on); *āsāḥ* means *diśaḥ* (the cardinal directions); *śvasana* is *vāyu* (air); the islands (*dvīpān*) are Jambudvīpa and so on.

10.7.37

sā vikṣya viśvaṁ sahasā rājan sañjāta-vepathuḥ |
sammīlya mṛga-śāvākṣī netre āsīt suvismītā ||

sā—she; *vikṣya*—after seeing; *viśvam*—the universe; *sahasā*—suddenly (and/or at once); *rājan*—O king (Parīkṣit); *sañjāta-vepathuḥ*—whose trembling has been produced; *sammīlya*—after closing; *mṛga-śāva-akṣī*—whose eyes are[like the eyes] of the young of a deer; *netre*—both eyes; *āsīt*—became; *su-vismītā*—very astonished.

rājan! sā viśvaṁ sahasā vikṣya mṛga-śāvākṣī (ataeva sahasā) sañjāta-vepathuḥ suvismītā (satī) netre sammīlya (cintayantī) āsīt (itī).

Sanātana Gosvāmī—

rājan! sā viśvaṁ sahasā vikṣya mṛgaśāvākṣī sañjāta-vepathuḥ netre sammīlya suvismītā āsīt.

Suddenly beholding the universe, O king, doe-eyed Yaśodā shook. She closed her eyes out of astonishment.

174 Not only that, the expected phonetical combination is *dadarśedam*. Ashutosh Sharma Bishvas says the hiatus in *dadrśe idam* is because of the meter (*Bhāgavata Purāṇa, a linguistic study*, Assam, 1968, p. 220).

Viśvanātha Cakravartī—*Sahasā* (suddenly) means both *akasmāt* (unexpectedly) and *yugapad* (simultaneously) (she unexpectedly saw and immediately shook). She shook (*sañjāta-vepathu*) out of fear of a grave misfortune. She closed her eyes to meditate on Śrī Viṣṇu, “O Lord Nārāyaṇa, please protect, protect my son from this grave misfortune.” She is described as doe-eyed because her face evoked her alarmed state of mind.

*pūtanādi-vadhaiśvaryam na prema samacūkucat |
 pratyutāvardhayat tasminn ariṣṭa-prati śaṅkayā ||
 nanda-bhāgyādi-hetūnām tatrābhūd yadi kalpanam |
 tato nirhetur eveyam aiśvarī śaktir āgatā ||
 vibhūta-darśikā kṛṣṇa-dehasya sphuṭam eva hi |
 tathāpi viśmitaivāsīn mat-putrasyedam adya kim ||
 na tv aiśya-jñāna-sambhrāntiā vātsalye śīthilābhavat |
 na cātra sambhavet kiñcit pūrva-vad-dhetu-kalpanam ||
 tac cāpi vastuto gādha-premormi-mayam eva hi |
 iti niṣkampatā premnaḥ khyāpitā syān muhur muhuḥ ||
 prema-devyāḥ¹⁷⁵ parīkṣārtham āgacchanty antarāntarā |
 śaktir eṣā hareḥ kintu tayā dāsī-kṛtā bhavet ||*

“The might involved in killing Pūtanā and others did not constrict love. On the contrary, it increased it, on account of fearing that a mishap would happen to Him. If reasons such as Nanda’s good fortune were to be posited in that regard, the reply is: This godly *śakti* that came was causeless. She clearly perceived the omnipresence of Kṛṣṇa’s body. Nevertheless, she became astonished: “What is happening to my child now?” It is not that, due to perplexity arising from the knowledge of His godhood, languor occurred in her caring mood. Nor is any conjecture of a cause, though done before, possible here. Moreover, in truth that deep love is comprised of waves. The unshakeability of love is declared in this way again and again. This innermost *śakti* of Hari was coming for the purpose of testing *prema-devī*, but the latter turned the former into a servant.”

Sanātana Gosvāmī—*Vikṣya* means *sākṣād dṛṣṭvā* (after seeing

175 *prema-devyā* (Sundara-Kṛṣṇa Dāsa’s edition)

directly). *Sahasā* means *akasmāt* (unexpectedly) and *yugapad* (simultaneously). *Viśvam* means *aśeṣam jagad eva* (the entire universe). Therefore its material causes, although not mentioned, are meant to be included. They are implied ahead, in the other vision of the universe, with: *vaikārikāṇi* (the mind, and the presiding deities of the senses, ‘transformations of *sattvika ahaṅkāra*’) and so on (10.8.38).

She shook either because she was completely astonished or because she feared a grave misfortune. She closed her eyes for the sake of not seeing that universe. This proves that her vision was only an external one, with both eyes. Thus Her vision is similar to Arjuna’s, in consideration of the Lord’s words to him: *divyaṁ dadāmi te cakṣuḥ*, “I give you divine eyes” (*Bhagavad-gītā* 11.8). In addition, because of seeing directly with both eyes by the power of her affection for Śrī Bhagavān, the vision of that in the abdomen is also made to be perceived, since the Lord has the world in His abdomen. And that is obvious at the outset of creation, due to the emergence of the lotus of the worlds through the navel, and so on. And this is indicated because of the nondifference with Nārāyaṇa (*Garbhodaka-śāyī Viṣṇu*, in this context), who is His *amśa*.

Or, by the sight of that within His abdomen, an inner vision is intended to be described. Her perceiving the truth of Him is ascertained indeed, but that is a trifle compared to the bliss engendered by seeing His outward beauty and by contemplating on His inner beauty.

In point of the adjective *mṛga-śāvākṣī* (doe-eyed): On account of her distinct beauty, the qualification for being the mother of the Lord, who has lotus eyes, is indicated. The drift is: It makes sense that she would see those things.

She became very astonished (*suvismitā āsīt*): “What is this?” or “How am I able to see this?” Thus, her amazement was over-the-top. For this reason, it’s understood that *aiśvarya-jñāna* (the knowledge that He is God), which puts an end to tender affection, did not occur in her case.

Alternatively, *suvismitā* means she had a superbly special smile, utterly distinct from all other forms of smiling (*su-vi-smitā āsīt* = *śobhanam viśiṣṭam ca anyataḥ vilakṣaṇam smitam yasyāḥ tathā-bhūtā babhūva*). The drift is she became aware of the greatness of

the moment and gently laughed at herself.

Rājan (O king) means: *sarvatra prakāśamāna* (O you who are shining at all times). The sense is: “Only you, no other, can know the truth about Him.”

Moreover, this is my philosophical conclusion on the topic: She closed her eyes to avoid the vision of the universe, a vision which ends the bliss of directly seeing Śrī Bhagavān. “Even though baby Kṛṣṇa is very beautiful, I am looking at something else.” By thus examining the power of His Māyā, she shivered out of concern and became amazed.

śrī-kṛṣṇa-kṛpayāneka-siddhānteṣu sphuratsv api |
nija-rucy-anusāreṇa siddhānto ’tra vilikhyate ||

“By Śrī Kṛṣṇa’s mercy, even when many philosophical conclusions are bubbling forth, the philosophical conclusion in this matter is written in accordance with my own taste.”

Jīva Gosvāmī—(Additions in the first two paragraphs are underlined.) *Vikṣya* means *sākṣād dṛṣtvā* (after seeing directly). *Amara-koṣa* states: *sahasākasmād yugapac ca*, “*Sahasā* can mean *akasmāt* (unexpectedly) and *yugapad* (simultaneously).”¹⁷⁶ *Viśvam* means *aśeṣam jagad eva* (the entire universe). Therefore its material causes, although not mentioned, are meant to be included. They are implied ahead, in the other vision of the universe, with: *vaikārikāṇi* (the mind, and the presiding deities of the senses, ‘transformations of *sattvika ahaṅkāra*’) and so on (10.8.38).

She shook either because she was completely astonished or because she feared a grave misfortune. She closed her eyes for the sake of not seeing that universe. This proves that her vision was only an external one, with both eyes. There was no attainment of a divine vision. Rather, what is meant is a particular śakti which abides in her and is behaving like a maidservant of the Lakṣmī of Śrī Kṛṣṇa’s premānanda. Yaśodā closed her eyes by disregarding that śakti. It is said in Nārada Pañcarātra:

176 This quote is not in modern editions of *Amara-koṣa* nor in any classical Sanskrit dictionary. In *Amara-koṣa*, the definition of *sahasā* is: *atarkite tu sahasā*, “*Sahasā* has the sense of *atarkita* (unexpected)” (3.4.7).

hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |
bhuktayaś cādbhutās tasyāś cetikā-vad anuvratāḥ ||

“All the perfections, such as liberation, and all wonderful material enjoyments are attendants of her, the grand goddess of *hari-bhakti*, like maidservants.” (quoted in *Bhakti-rasāmṛta-sindhu* 1.1.34)

Nevertheless, this is also understood: That *śakti*, while making her mood of service successful on the occasion of the origination of such a pastime by showing up right then and there, served Yaśodā, her own *īśvarī*, by remaining present in order to gladden her by generating astonishment.

Concerning *mṛga-śāvākṣī* (doe-eyed): This is the sage’s statement infused with the merriment of the glittering of the natural beauty of His mother’s eyes, which are shining due to a particular splendor of wonderment imbued with *vātsalya* for Śrī Kṛṣṇa.

Baladeva Vidyābhūṣaṇa—She shook because the vision was astonishing. She closed her eyes to behold that vision in some other way.

pūtanām oṣṭhayaḥ sparśāc chakaṭam pādayaḥ śiśuḥ |
bhujayoś ca tṛṇāvartam ahann āsyē kṣitākhilah ||
ahina-nara-ceṣṭābhir ābhir līlābhir acyutaḥ |
nijaiśvaryasya pūrṇatvaṁ mādhyamam ca vyajijñapat ||

“The baby, who is everything, killed Pūtanā by the touch of His upper and lower lips, the cart by the touch of both feet, and Tṛṇāvarta by the touch of both arms. The Earth was in His mouth. By means of these pastimes, in which the deeds of people did not lack luster, Acyuta made everyone realize the fullness of His sweetness and of His *aiśvarya*.”

Vallabhācārya—Yaśodā completely shook (*sañjāta-vepathuḥ* = *samyag jātaḥ kampaḥ yasyāḥ*) (‘her tremor had completely taken place’). That was fitting. After that, she closed her eyes. With *mṛga-śāvākṣī* (she has fawn-like eyes), Śukadeva as if gives an example to illustrate this: “The main reason she closed her eyes is her very

nature.” A doe is fearful, let alone a fawn (*śāva* = *bālaka*). The beauty of her eyes is obliquely described thus, for the sake of hinting at a qualification to see the Lord. With *suvismitā* he says astonishment had already arisen in her mind hence she was even more astonished (*suvismitā āsīt* = *sutarām vismitā āsīt*).



Chapter Eight

**Garga Performs the Name-giving Rite;
Baby Kṛṣṇa and Baby Balarāma Crawl;
Kṛṣṇa Eats Earth;
Yaśodā Sees the Universe in Him;
Yaśodā's and Nanda's Past Lives**

10.8.1

śrī-śuka uvāca

*gargaḥ purohito rājan yadūnām sumahā-tapāḥ |
vrajam jagāma nandasya vasudeva-pracoditaḥ ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *gargaḥ*—Garga; *purohitaḥ*—the family priest; *rājan*—O king (Parīkṣit); *yadūnām*—of the Yadus; *su-mahā-tapāḥ*—whose austerities were great and resplendent; *vrajam*—to the cowherd village; *jagāma*—went; *nandasya*—Nanda's; *vasudeva-pracoditaḥ*—[being] impelled by Vasudeva.

śrī-śukaḥ uvāca— *rājan!* *gargaḥ yadūnām purohitaḥ sumahā-tapāḥ* *vasudeva-pracoditaḥ (san) nandasya vrajam jagāma.*

Śrī Śuka said: Garga was the family priest of the Yadus, O king. His austerities were resplendent and extraordinary. Sent by Vasudeva, he went to Nanda's village.

Śrīdhara Svāmī—

*aṣṭame nāma-karmāsya bāla-kṛṣṇa-kutūhale |
mṛd-bhakṣaṇābhiyoge ca viśva-rūpaṁ nirūpyate ||*

viśva-rūpādi bālasya niśamyāśankinaḥ pituḥ |
nāma-kṛd-garga-vākyena nijaṁ tattvam asūsucat || ¹⁷⁷

“In the eighth chapter, the Universal Form, in connection with eating earth, which is a deed related to an interest in childish games, and His name-giving rite are detailed. Nanda had become anxious when he heard about His Universal Form, and so Garga, the name giver, let the boy reveal His own truth to His father through his speech.”

Viśvanātha Cakravartī—

aṣṭame nāma-karaṇaṁ riṅgaṇaṁ gavya-moṣaṇaṁ |
mṛd-bhakṣaṇaṁ viśva-rūpa-darśanaṁ ca nigadyate ||

“In the eighth chapter, the name-giving ceremony, crawling, stealing dairy goods, eating earth, and the vision of the Universal Form are narrated.”

10.8.1

Having related the slaying of Tṛṇāvarta only because it is connected to the context of killing the asuras, in this verse Śukadeva begins his discourse upon remembering bygone milestones of Kṛṣṇa’s life, beginning from the name-giving rite.

Sanātana Gosvāmī—Having thus talked about baby pastimes which involved *aiśvarya*, now, in order to narrate, by the proper sequence, utterly captivating deeds only about His infancy, at first, from *gargaḥ* to *janāḥ* (10.8.1-15) he describes the name-giving ceremony.

This is the gist of the vocative *rājan* (O king): “The *saṁskāras* of Kṣatriyas are only done by the family priest: This custom is known to you.” Garga Muni is described as *sumahā-tapāḥ*, which means either *śrī-bhagavan-nāma-bhāgyavān* (he has the good fortune of the Lord’s name) or *mahā-bhāgavatottama* (the very greatest devotee of the Lord). Garga was sent by Vasudeva: It was expected that Vasudeva order Garga to perform the *saṁskāra* for the sons.

¹⁷⁷ The proper grammatical form is *asūsucat*, as the verbal root is *sūca* *paiśunye* (10P).

Jiva Gosvāmī—Having thus talked about baby pastimes which involved *aiśvarya* in the context of the killing of demons, now, in order to narrate, by the proper sequence, utterly captivating deeds only about His infancy, at first, from *gargaḥ* to *janāḥ* (10.8.1-15) he describes the name-giving ceremony: It took place on a day that was almost the one-hundredth, in the light of scriptures on astrology: *digaviśiva-śatāhe*.

The king was engrossed in bliss by listening to previous pastimes, and so with the vocative *rājan* (O king) Śukadeva makes him pay attention to another topic.

The gist of *sumahā-tapāḥ* is: *anirvacanīya-bhāgyavān*, “Garga’s good luck is indescribable,” by means of which his nature was very similar to those of Śrī Vasudeva, Śrī Nanda, and Śrī Kṛṣṇa.

Baladeva Vidyābhūṣaṇa—

varṇitaṁ nāma-karaṇaṁ riṅgaṇaṁ dadhi-moṣaṇaṁ |
viśva-rūpekṣaṇaṁ mātur aiśya-jñānaṁ tathāṣṭame ||

“In the eighth chapter, the name-giving ceremony is narrated, and so are His crawling, His theft of yogurt, His mother’s vision of the Universal Form, and knowledge about His divinity.”

Vallabhācārya—Garga went to Vraja knowing the proper *muhūrta* for doing that task. He was eminently sent by Vasudeva (*pracoditaḥ* = *prakarṣeṇa coditaḥ* = *prakarṣeṇa preritaḥ*).

10.8.2

taṁ dr̥ṣṭvā parama-prītaḥ pratyutthāya kṛtāñjaliḥ |
ānarcādhokṣaja-dhiyā pranipāta-puraḥsaram ||

tam—him (Garga Muni); *dr̥ṣṭvā*—after seeing; *parama-prītaḥ*—[Nanda, being] extremely glad; *pratyutthāya*—after standing up to receive him; *kṛta-añjaliḥ*—by whom joining both hands prayerfully is done; *ānarca*—worshiped¹⁷⁸; *adhokṣaja-dhiyā*—with the notion [that

178 The verb *ānarca* is made from the verbal root *arc* *pūjāyām* (to worship), in the perfect tense. The verbal root is reduplicated backward: *arc* + *arc* → *a* + *arc*, and then: *ā* + *arc*, because of the rule: *narāder a-rāmasya trivikramaḥ*, “The initial *a* of the reduplicated portion becomes long” (*Hari-*

Garga is nondifferent from] Adhokṣaja; *pra-nīpāta*—prostration; *poraḥ-saram*—by means of.

taṁ (gargaṁ) dr̥ṣṭvā (śrī-nandaḥ) parama-prītaḥ pratyutthāya kṛtāñjaliḥ (ca san, taṁ) adhokṣaja-dhiyā praṇipāta-puraḥsaram ānarca.

Seeing him, Nanda became elated: He stood up and greeted him by joining his own palms as a token of respect. Then, with the notion that Garga Muni is Adhokṣaja, Nanda showed reverence by prostrating himself.

Sanātana Gosvāmī—The word *nandaḥ* needs to be added to the verb *ānarca*. Nanda revered Garga with the idea that Garga, who, like God, is beyond the range of the knowledge obtained through the senses, is God in person (*adhokṣaja-dhiyā = indriya-jñānāgocarō 'pi bhagavān ayaṁ sākṣād bhūta iti buddhyā*). The topmost *bhakti* is thus indicated.

Or, the sense of ‘Adhokṣaja’ is that baby Kṛṣṇa was as if born again under the axle of the cart, since the cart did not crash on Him, hence after the cart collapsed He was well known in Vraja by that name, and so the gist of *adhokṣaja-dhiyā* is: “with the notion that He is his son.” Thus, out of great affection for his son, Nanda wanted to ensure His well-being.

Nanda revered Garga by offering obeisances like a rod, or by bowing very low out of humility (*praṇipāta-puraḥsaram = praṇipātaḥ daṇḍa-vat praṇāmaḥ vinayena atinamratā vā tat-pūrvakam*).

Jīva Gosvāmī—Nanda honored him with reverence akin to *bhakti* to God (*adhokṣaja-dhiyā = parameśvara iva bhaktyā*).

Krama-sandarbhā—The sense of *adhokṣaja-dhiyā* is: *tad-adhiṣṭhānatvena abheda-dr̥ṣṭyā*, “by not seeing a difference between Garga and God, given that God is the substratum of Garga.”

nāmāmṛta-vyākaraṇa 361). Then, the affix *n[ut]* is added after *ā*: *tasmān nuḍ dvī-viṣṇujana-dhātau*, “After that, *n[ut]* is inserted if the verbal root has two consonants” (*Hari-nāmāmṛta-vyākaraṇa* 362).

Baladeva Vidyābhūṣaṇa—*Adhokṣaja-dhiyā* denotes: *bhagavat-tanū-buddhyā*, “with the concept that Garga is a body of the Lord.”

Vīra-Rāghava—“Thinking that Garga is God (*adhokṣaja-dhiyā* = *bhagavad-buddhyā*), Nanda treated him with respect in such a way that the first thing was the offering of obeisances (*praṇipāta-puraḥsaram ānarca* = *namaskāra-pūrvakam yathā tathā arcitavān*).

ANNOTATION

In this connection, Bhaktisiddhānta Sarasvātī Thākura stated: “A guest is as worshipable as Lord Nārāyaṇa” (*Gauḍīya-bhāṣya* on *Caitanya-bhāgavata*, ādi 5.23). Some call this the principle of *atithi-nārāyaṇa*, honoring an unexpected guest as if he were God.

10.8.3-4

sūpaviṣṭam kṛtātithyam girā sūṇṛtayā munim |
nandayitvābravid brahman pūrṇasya karavāma kim ||
mahad-vicalanam nṛṇām grhiṇām dīna-cetasām |
niḥśreyasāya bhagavan kalpate nānyathā kvacit ||

su-upaviṣṭam—who was nicely seated; *kṛta-ātithyam*—unto whom hospitality was done; *girā*—with words; *sūṇṛtayā*—very pleasing; *munim*—the sage; *nandayitvā*—after delighting; *abravit*—said; *brahman*—O Brāhmaṇa; *pūrṇasya*—[to you,] who are full (inherently content); *karavāma kim*—what can we do?

mahat—of the greats; *vicalanam*—the wandering (or the travels); *nṛṇām*—of men; *grhiṇām*—who are householders; *dīna-cetasām*—whose minds are miserable; *niḥśreyasāya*—for the greatest good; *bhagavan*—O venerable one; *kalpate*—is capable of effecting; *na anyathā*—not otherwise; *kvacit*—at any time.

(*saḥ nandah*) *sūpaviṣṭam kṛtātithyam munim girā sūṇṛtayā nandayitvā*
abravid—brahman! pūrṇasya (tava vayam) kim karavāma?
bhagavan! mahad-vicalanam (svāśramād anyatra) nṛṇām grhiṇām
dīna-cetasām (mādrśānām) niḥśreyasāya kalpate. (tad vicalanam)
anyathā kvacit na (ghaṭate).

The sage was comfortably seated and was shown further hospitality.

Delighting him with pleasant words, Nanda added: “O Brāhmaṇa, what can we do for you? You are full. Your Excellence, the wandering of the greats makes miserable householders achieve the highest benefit. There is no exception.

Śrīdhara Svāmī—“If he is *pūrṇa* (full, ever satisfied), why did he go to the house of a rich man?” He responds to that with *mahad-vicalanam* (the wandering of the greats). The greats do not travel from their *āśrama* to another place for their own purpose, but for the auspiciousness of householders. “Then why don’t the householders go to see the greats?” He answers that with *dīna-cetasām*, which means *kṛpaṇānām* (who are miserable): They are unable to leave the house, even for a moment.

Viśvanātha Cakravartī—“What can we do for you, who are full?” The sense is: “In truth, we’re not worthy of doing anything for you.” This is one possible meaning, by taking *kim* as the object of the verb. Or, by taking *kim* as a question marker, the sense of “*pūrṇasya karavāma kim*” is: *pūrṇasya tava kiṁ apekṣitaṁ vartate tad brūhi vayanṁ karavāma*, “What do you, who are full, require? Tell us. We shall procure it or get it done.” In response to the first meaning, Garga might say: “Coming to your house is useless,” and in response to the second, “Given that I am ever content, what can you possibly do for me?” With *mahad-vicalanam* and so on Nanda hypothetically replies to Garga. Nanda means to say: “No, not at all. In either case, coming to my house is not useless, because welcoming a saintly person in a house is a very good thing.” It is seen in the scriptures that Sanat-kumāra came to Pṛthu’s house, Vāmana to Bali’s, and so on, in order to bestow their mercy although they were full to the highest degree.

“The roaming of the greats from their *āśrama* to another place (*mahad-vicalanam* = *mahatām vicalanam* = *mahatām svāśramād anyatra vicalanam*) is conducive (*kalpate* = *samarthaṁ bhavati*) to the topmost auspiciousness (*niḥśreyasāya* = *parama-maṅgalāya*) of householders (*grhīṇām*).” The sense is: That is exactly what they need. But, in reference to *nṛṇām* and *grhīṇām* respectively, the gods and the Brahmacārīs do not need it so much.

With *dīna-cetasām*, he says: On top of that, to benefit from the visit of a sage, a householder must consider himself less fortunate than a blade of grass (= *dīnaṁ trṇād api durbhagam-manyarṁ ceto yeṣām*). Only such householders, not the hard-hearted ones who think highly of themselves, are qualified to obtain the mercy of a sage.

Sanātana Gosvāmī—“Garga was comfortably seated” (*sūpaviṣṭam* = *sukhopaviṣṭam*): He was asked to sit on a venerable seat, where he received a foot massage and so on, to drive away the fatigue occasioned by walking on the road. Garga was the object of further hospitality by being offered *madhuparka* (*kṛtātithyam* = *kṛtam ātithyaṁ madhuparkādy-arpaṇa-lakṣaṇaṁ yasya tam*) (lit. ‘he unto whom hospitality, characterized by offering *madhuparka*, was done’).¹⁷⁹

“Having delighted (*nandayitvā*) Garga, who is most honorable (*munim* = *paramārcyam*), with words (*girā*) that were the form of a sweet praise (*sūnṛtayā* = *madhura-stotra-rūpayā*)—or *munim* denotes: *prāk-kṛta-maunim*, “he by whom silence was observed at first” so that he could be intuitive about Nanda’s intentions—, Nanda spoke to him: “What can we do for you? All your goals are accomplished because of your devotion to the Lord (*pūrṇasya* = *śrī-bhagavad-bhaktiā siddha-sarvārthasya*).” The reason Garga is so is expressed with the vocative *brahman* (O Brāhmaṇa), that is to say: *sarva-veda-svarūpa*, “O you who embody the nature of all the Vedas,” in the sense that the Vedas’ desires were fulfilled by a special devotion to the Lord, who was highly pleased by their praises at the beginning of creation. That narration is found in *Brhad-Vāmana Purāṇa*.

Or, *brahman* connotes: *sākṣād brahma-svarūpa*, “O you who have the exact same nature as Brahman,” in the sense that all his goals are automatically accomplished given that he is a *mahā-vibhūti* (manifestation of sublime excellence) of the Lord.

179 *Madhuparka*, ‘a mixture of honey’, includes yogurt, ghee, milk, and sugar. Or it can be just honey, yogurt and ghee. According to *Āpastamba Grhya-sūtra* (2.4.8.8-9), *madhuparka* consists of yogurt mixed with honey, or milk mixed with honey; water may be used instead of yogurt and milk, if those substances are not available.

10.8.4

The vocative *bhagavan* means: *sarva-jña*, “O omniscient one,” because of the statement beginning: *pravṛttim ca nivṛttim ca*.¹⁸⁰ Or the sense is: *sākṣāt śrī-nārāyaṇa*, “O you who are Śrī Nārāyaṇa in person,” because of the nondifference between the Lord and His devotee, as regards *pūjā* and so on. It is thus implied that Garga has all capabilities.

Mahad-vicalanam stands for: *mahatām viśeṣeṇa calanam*. Thus, the going far away, from one’s own place to another, of those who are fixed in exclusive *bhakti* to Śrī Bhagavān occurs (*kalpate = ghaṭate*) for the complete auspiciousness (*niḥśreyasāya = sarva-maṅgalāya*) of men (*nṛṇām*)—meaning people who are qualified to work and are always intent on doing so—who are householders (*grhiṇām*), and therefore: *dīna-cetasām* (whose minds are miserable).

“It never takes place (*kvacit na = kadācid api na ghaṭate*) otherwise, that is, without resulting in the greatest benefit for miserable people (*anyathā = dīna-jana-niḥśreyasārtha-vyatirekena*).”

Alternatively: “Even a deviation of the greats (*mahad = mahatām*) from their religious duty (*vicalanam = vicalanam = svadharmāt kiñcit skhalanam api*)—consisting of serving the Lord—is able to effect (*kalpate = samartham syāt*) the topmost benefit (*niḥśreyasāya*) of householders (*grhiṇām*).” The drift is: The greats like to stay in their *āśramas* to serve the Lord. If they would never leave their *āśramas*, the householders could never see the greats.

Jiva Gosvāmī—(Additions are underlined.) “Garga was comfortably seated” (*sūpaviṣṭam = sukhopaviṣṭam*): He was asked to sit on a venerable seat, where he received a foot massage and so on, to drive away the fatigue occasioned by walking on the road. Garga was the object of further hospitality by being offered *madhuparka* (*kṛtātithyam = kṛtam ātithyam madhuparkādy-arpaṇa-lakṣaṇam yasya tam*) (‘he unto whom hospitality, characterized by offering *madhuparka*, was done’).

180 *pravṛttim ca nivṛttim ca bhūtānām āgatim gatim, vetti vidyām avidyām ca sa vācya bhagavān iti*, “He who knows the living beings’ course of worldly activity, which is a return path, and their path of renunciation, which is genuine progress, and what is knowledge and what is ignorance, may be called *bhagavān*” (*Viṣṇu Purāṇa* 6.5.78).

“Having delighted (*nandayitvā*) the sage, who had observed silence at first (*munim* = *prāk-kṛta-maunim*)—so that he could be intuitive about Nanda’s intentions—, with words (*girā*) that were the form of a sweet praise (*sūnṛtayā* = *madhura-stotra-rūpayā*), Nanda spoke to him: “What can we do for you? All your goals are accomplished because of your devotion to the Lord (*pūrṇasya* = *śrī-bhagavad-bhaktiyā siddha-sarvārthasya*).” The reason Garga is so is expressed with the vocative *brahman* (O Brāhmaṇa), that is to say: *sarva-vedārtha-jñānena brhattama*, “O you who are the greatest due to the knowing the purport of all the Vedas,”¹⁸¹ in the sense that the culmination of that is *bhakti*, in the light of the text *bhagavān brahma kārtsnyena trir anvikṣya* and so on: “Lord Brahmā completely examined the Veda three times. By the force of his wisdom, with one-pointed concentration he determined this: Love for the Soul can occur from it” (2.2.34) and also because of: *vedaiś ca sarvair aham eva vedyah*, “Only I am to be known by all the Vedas” (*Bhagavad-gītā* 15.15), and so on.

10.8.4

The vocative *bhagavan* means: *sarva-jña*, “O omniscient one,” because of the statement beginning: *pravṛttim ca*. The gist is: “The arrival of self-realized persons of your caliber, out of compassion for dullards like me, is certainly fitting.”

Mahad-vicalanam stands for: *mahatām viśeṣeṇa calanam*. Thus, the traveling of the greats—they travel because they are dedicated to serving the Lord—occurs (*kalpate* = *ghaṭate*) for the complete auspiciousness (*niḥśreyasāya* = *sarva-maṅgalāya*) of men (*nṛnām*)—that is, those who are intent on performing material activities—who are householders (*grhiṇām*), and also of wives, children et al. who are diverted from their real benefit, and therefore: *dīna-cetasām* (whose minds are miserable).

“It never takes place (*kvacit na* = *kadācid api na ghaṭate*) in another way, that is, without resulting in the topmost benefit for miserable people (*anyathā* = *dīna-jana-niḥśreyasārtha-vyatirekena*),” since the greats are one in essence with the topmost benefit.

181 This is in reference to: *brahma jñāti iti brāhmaṇah*, “A Brāhmaṇa is so called because he knows the Vedas.”

Vijayadhvaja Tirtha—“What can we do for you who have already accomplished your goals?” (*pūrṇasya = kṛta-kṛtyasya*)

Vira-Rāghava—“O Brāhmaṇa, what can we do for you whose desires have already been fulfilled (*pūrṇasya = āptakāmasya tava*)?” The sense is: “We’re not able to do anything that would increase your unprecedented satisfaction.” Alternatively: “What can we do for you who have the fullness of realization of the bliss of Para-Brahman? (*pūrṇasya = para-brahmānandānubhava-pūrṇasya tava*).” The drift is: “We are servants.”

Householders are miserable in the sense that they are attached to sense gratification (*dīna-cetasām = viṣayādi-saṅga-dīna-cetasām*).

Vallabhācārya—The vocative *brahman* declares the topmost eminence of a Brāhmaṇa. This word *brahman* is expressive of *para-brahman*. To assert that, he says: *pūrṇasya karavāma kim*, “What shall we do to the fullness?” *Bṛhattvād br̥mhanatvād brahma*, “It is Brahman because of being huge and because of causing to be expansive.”¹⁸²

Anvitārtha-prakāśikā—*Pūrṇasya* signifies: *nijānanda-pūrṇasya*, “you who are complete by reveling in your bliss.”

“The going (*vicalanam = gamanam*) of the greats—who, like yourself, are *āptakāma* (whose desires are fulfilled)—takes place (*kalpate = ghaṭate*) only for the auspiciousness (*niḥśreyasāya = maṅgalāya eva*) of men (*nṛṇām*) who, like me (*mādr̥śānām* is added), stay in a house (*gr̥hiṇām = gr̥ha-sthānām*), that is, who are unable to leave the house even for a moment, and who are mentally preoccupied (*dīna-cetasām = vyākula-cittānām*). There is no exception.” In other words, the greats never do this for their own benefit (*anyathā = sva-prayojanāya*).

182 This is similar to *Viṣṇu Purāṇa* 1.12.54-55: *prapadye śaraṇam śuddhaṁ tvad-rūpaṁ parameśvara. br̥hattvād br̥mhanatvād ca yad rūpaṁ brahma-saṁjñitam*, “O supreme God, I take shelter of Your form, which is pure and is known as Brahman on account of being extensive and on account of causing to be extensive.”

10.8.5

*jyotiṣām ayanam sākṣād yat taj jñānam atīndriyam |
praṇītam bhavatā yena pumān veda parāvaram ||*

jyotiṣām—of heavenly bodies; *ayanam*—that by means of which there is knowledge; *sākṣāt*—directly; *yat*—which (or because of which); *taj*—that; *jñānam*—knowledge; *atīndriyam*—extrasensory; *praṇītam*—composed; *bhavatā*—by you; *yena*—by which; *pumān*—a person; *veda*—knows; *para-avaram*—the past and the future.

Śrīdhara Svāmī—

yad jñānam atīndriyam jyotiṣām ayanam, tad bhavatā sākṣāt praṇītam, yena (anyaḥ api) pumān parāvaram veda.

Viśvanātha Cakravartī / Baladeva Vidyābhūṣaṇa—

jyotiṣām ayanam yad (yad = yataḥ) atīndriyam jñānam (bhavet). tad bhavatā sākṣāt praṇītam yena (śāstreṇa adhītena anyaḥ api) pumān parāparam (vastu) veda.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

yad (yad = yasmāt) atīndriyam jñānam (bhavati), tat jyotiṣām ayanam (jyotiḥ-sāstram) bhavatā sākṣāt praṇītam, yena (śāstreṇa anyo 'pi) pumān parāvaram (karma) veda.

“You, sir, compiled a treatise on astrology, which is extrasensory information. With the help of this book, a person can know the past and the future.

Śrīdhara Svāmī—He talks about his profuse knowledge in order to say: “You ought to do the name-giving ceremony and so on of the two boys.”

The gist is: *yad atīndriya-jñāna-sāadhanam jyotiṣām ayanam tat-pratipādakam jyotiḥ-sāstram, tad bhavatā sākṣāt praṇītam*, “That which is the means of knowing supersensory information, a *jyotiṣām ayanam*, i.e. a scripture on astrology, which explains that, was directly composed by you, by means of which (*yena*) even another person (*pumān* = *anyo 'pi pumān*) knows the cause (*para* = *kāraṇa*), i.e. the

karma that was done in a previous birth, and the effect (*avaram = kāryam*): an upcoming result in this lifetime.”

This is said as regards a *jātaka* (astrological calculation): *yad upacitam anya-janmani śubhāśubhaṁ tasya karmaṇaḥ prāptim. vyañjayati śāstram etat tamasi dravyāṇi dīpa iva*, “Like a lamp reveals clear objects in darkness, this scripture clarifies the attainment of karma, both auspicious and inauspicious, that accrued in another birth.”

Viśvanātha Cakravartī—He throws the seed of a request for the sake of the name-giving ceremony of the two boys.

The term ‘*jyotiṣām ayanam*’ denotes that which gives information (*ayanam = jñāpakam*) about the planets and so on (*jyotiṣām = grahādīnām*), in other words: “It is a scripture on astrology, because of which (*yad = yataḥ*) there is supersensory knowledge.”

“You have this knowledge. Not only that, it was composed (*praṇītam = kṛtam*) by you, because of which (*yena*) even another person (*pumān = anyo 'pi pumān*) knows (*veda = jānāti*) a thing that will occur at a later time (*para = uttara-kāla-bhāvi vastu*) and a thing that occurred at a previous time (*aparam = pūrva-kāla bhūtaṁ vastu*).”¹⁸³

“Consequently, I will be able to discuss what is auspicious for My son and what is not by researching His zodiac sign and by looking at the marks on His hands, feet, and so on.”

Baladeva Vidyābhūṣaṇa—*Jyotiṣām ayanam* means ‘treatise on astrology’, literally “that which gives information about the planets and so forth” (*Jyotiṣām ayanam = grahādīnām bodhakam jyotiḥ-śāstram*). *Yena* signifies: *yena śāstreṇa adhītena*, “by means of which treatise, which is studied.”

“Therefore, you should describe the resplendence of the two boys.”

Sanātana Gosvāmī—*Param* means: *pūrva-janma-vṛttam* (what

183 Viśvanātha Cakravartī seems to have had the reading *parāparam* instead of *parāvaram*, but *parāparam* is not seen in any edition of the *Bhāgavatam*. Baladeva Vidyābhūṣaṇa copied Viśvanātha Cakravartī’s commentary.

happened in a previous life); *avaram* means: *etaḥ-jaṇma-bhāvi-phalam* (the upcoming results in this lifetime). One knows (*veda*) that, and so the drift is: “You should describe those things regarding my child.” In that regard, when a good person desires to know what happened in his or her previous lives, the purpose refers to the idea that what will happen in this life will be better than what happened in previous lives, in accordance with maxims such as: *puṇyam puṇyānubandhi syāt*, “good karma results from good karma.” For this reason, later on in this chapter Garga talks about the Lord’s previous lives.

Pumān signifies: *yaḥ kaścit puruṣaḥ* (anyone), therefore attributes of that scripture, such as being easily understandable, are indicated.

Jīva Gosvāmī—*Jyotiṣām* means *grahānām* (of the planets). *Ayanam* means ‘book’ by the derivation: *jñāna-sādhanaṁ śāstram*, “a means to achieve knowledge.” The word *ayanam* is made with the suffix *[l]yu[t]* in the instrumental voice (“that by means of which there is knowledge”), by taking the meaning of *gati*, inherent in the verbal root *i[ṇ]* *gatau*, in the sense of *jñāna* (knowledge). Given that a *karana* (instrument) too is a *hetu* (cause, reason), the meaning is simply: *tat-pratipādakam* (what explains that). The resultant meaning is only *jyotiḥ-śāstram* (book on astrology), in consideration of the words *tat praṇītam* (that was composed).

What is the book like? It is the means to achieve knowledge of that (*jñānam = taj-jñānam = tat-sādhakam*).¹⁸⁴ And it is supersensory (*atīndriyam = tad-atikrāntam*) by producing knowledge that is out of the range of the senses. The drift of those two adjectives is: *tad eva atīndriya-jñāna-sādhanaṁ*, “That [book on astrology] is the means of knowing supersensory information.”

184 This is from *Krama-sandarbha*. Here Jīva Gosvāmī indicates that the word *jñāna* is made with the suffix *[l]yu[t]* in the instrumental voice: “that by means of which there is knowledge [that is supersensory].” That is not an unusual explanation. For example, Śrīdhara Svāmī interprets the word *jñānam* in that way above, and similarly in his commentary on *Bhagavad-gītā*: *yad uktam etaḥ jñānam iti proktam, jñāna-sādhanaṁ*, “What was said is declared to be ‘knowledge’, on account of being the means to achieve knowledge” (*Subodhinī* 13.12).

Hence: *yad tad atīndriyaṃ jñānaṃ syāt*, “because of which book (*yad* = *yasmāt*) supersensory knowledge is well-known, that is, scholars such as you have this knowledge (*tad* = *bhavad-ādiṣu vikhyātam*).”

(Additions are underlined.) *Param* means: *pūrva-janma-vṛttam* (what happened in previous lifetimes); *avaram* means: *etaj-janma-bhāvi-phalam* (the upcoming results in this lifetime). One knows (*veda*) that, thus the drift is: “You should describe those things regarding the two boys.” In that regard, when a good person desires to know what happened in his or her previous lives, the purpose refers to the idea that what will happen in this life will be better than what happened in previous lives. For this reason, later on Garga talks about the Lord’s previous lives.

Pumān signifies: *yaḥ kaścit puruṣaḥ* (anyone), therefore attributes of that scripture, such as being easily understandable, are indicated.

Anvitārtha-prakāśikā—“Because (*yad* = *yasmāt*) the knowledge (*jñānaṃ*) is on a topic beyond the senses (*atīndriyaṃ* = *atīndriya-vastu-viṣayakam*), a scripture on astrology (*jyotiṣām ayanam* = *jyotiḥ-śāstram*) was compiled by you directly, that is, without depending on another (*sākṣāt praṇītam* = *anya-nirapekṣeṇa racitam*). Because of this scripture (*yena* = *yena śāstreṇa*), even another person knows the karma done in a previous life (*para* = *pūrva-janma-kṛta-karma*), and happiness and so on in this life (*avaram* = *etaj-janmani sukhādikam*).” “Hence, forecast what will happen to the two boys in this lifetime.”

10.8.6

tvam hi brahma-vidāṃ śreṣṭhaḥ saṃskārān kartum arhasi |
bālayor anayor nṛṇāṃ janmanā brāhmaṇo guruḥ ||

tvam—you; *hi*—because; *brahma-vidāṃ*—among those who know the Vedas; *śreṣṭhaḥ*—the best; *saṃskārān*—sanctifying acts (pertaining to the first three castes); *kartum arhasi*—you ought to do (i.e. kindly perform); *bālayoḥ anayoḥ*—of these two boys; *nṛṇāṃ*—of men; *janmanā*—by birth; *brāhmaṇaḥ*—a Brāhmaṇa; *guruḥ*—a teacher.

tvaṁ brahma-vidāṁ śreṣṭhaḥ (ataḥ tvaṁ) bālayoḥ anayoḥ saṁskārān kartum arhasi, hi janmanā brāhmaṇaḥ nṛṇāṁ guruḥ (bhavati iti).

“You are the foremost authority on the Vedas. Please be so kind as to perform the *saṁskāras* of these two boys, since by birth a Brāhmaṇa is the guru of humankind.”

Śrīdhara Svāmī—Nanda finally says what he intended to say. The sense is: “You are cognizant of destiny and know mantras, therefore please perform the *saṁskāras*, such as the name-giving ceremony.” In case someone were to think: “This should be done by a guru,” he responds with *nṛṇāṁ* and so on (‘by birth a Brāhmaṇa is the guru of humankind’).

Viśvanātha Cakravartī—“Moreover, your arrival in my house, although you are such a high-minded person, is only for my greatest good. And that topmost benefit of mine pertains to this world and to the next. Of the two, the former should be implemented one of these days. I submit this to your attention. Kindly listen.” This is what he means to say in the verse. The idea is: “You’re the best, not only among astrologers.” The sense is: “Therefore, since you have both qualifications, only you, who are cognizant of destiny and know mantras, ought to perform the *saṁskāras*.” In case someone were to think: “This should be done by a guru,” he responds with *nṛṇāṁ* and so on.

Sanātana Gosvāmī—“Since (*hi* = *yataḥ*) you are the best among those who know the Vedas (*brahma-vidāṁ śreṣṭhaḥ*)—on account of being the topmost *mahā-bhāgavata*—, therefore perform the *saṁskāras*,” those in accordance with caste, that is, the rites and so on (*saṁskārān* = *iṣṭādīn*) such as the *nāma-karaṇam* (the name-giving ceremony) and those in accordance with the Vaiṣṇavas, such as *tilaka* and so on. For this reason, Śrī Kṛṣṇa’s beautiful vertical lines and so are heard of in *Padma Purāṇa*. *Janmanā* signifies: *jātyā eva* (simply by caste), let alone when the Brāhmaṇa has knowledge and skill.

Jiva Gosvāmī—(The commentary is essentially the same:) “Since (*hi* = *yataḥ*) you are the best among those who know the Vedas (*brahma-vidāṁ śreṣṭhaḥ*)—on account of being the topmost *mahā-bhāgavata*—, therefore perform the *saṁskāras*,” those in accordance with caste. *Janmanā* signifies: *jātyā eva* (simply by caste), let alone when the Brāhmaṇa has knowledge and skill.

Baladeva Vidyābhūṣaṇa—Someone might argue: “Th name-giving rite should be done by the father on the twelfth day. The father should give the name.” He responds: “By caste (*janmanā* = *jātyā eva*) a Brāhmaṇa is a guru for humankind.” The sense is: even more so when the Brāhmaṇa is highly knowledgeable. The gist is: In the absence of that, the father should give the name.

Vallabhācārya—*Janmanā* means *utpatti-mātreṇa* (merely by taking birth).

10.8.7

śrī-garga uvāca

yadūnām aham ācāryaḥ khyātaś ca bhuvi sarvataḥ |
sutaṁ mayā saṁskṛtaṁ te manyate devakī-sutaṁ ||

śrī-gargaḥ uvāca—Śrī Garga said; *yadūnām*—of the Yadus; *aham*—I; *ācāryaḥ*—a Vedic leader, by example; *khyātaḥ*—renowned; *ca*—and; *bhuvi*—on Earth; *sarvataḥ*—everywhere; *sutaṁ*—son; *mayā*—by me; *saṁskṛtaṁ*—having undergone a *saṁskāra*; *te*—your; *manyate*—thinks (i.e. will think); *devakī-sutaṁ*—Devakī’s son.

Baladeva Vidyābhūṣaṇa—

śrī-gargaḥ uvāca—*aham yadūnām ācāryaḥ bhuvi sarvataḥ khyātaḥ ca (asmi. kaṁsaḥ) mayā saṁskṛtaṁ te sutaṁ devakī-sutaṁ manyate.*

Śrī Garga said: “I am the ācārya of the Yadus and am renowned everywhere on Earth. Once I perform a *saṁskāra* for your son, Kamsa will think He is Devakī’s son.

Śrīdhara Svāmī—Here Garga responds as though he were declining,

with this intention: “I should do it secretly for Nanda: he is extremely enthusiastic.”

Perceiving that Garga is as if declining his request, Nanda might have said: “Fine, as you like. Still, you have come here, so who might know?” In that regard Garga says: *khyātaś ca* (and I’m renowned). “So what?” Therefore Garga says: “Kāṁsa might imagine (*manyate* = *manyeta* = *kalpayet*) that He is Devakī’s son.”

Viśvanātha Cakravartī—Garga speaks as if he were declining, while behaving as though he wants to make Nanda, who is extremely enthusiastic and afraid, fear Kāṁsa, with this intention: “Make it happen very secretly.” The drift is: “Although you’re a Yadu, you don’t have the renown of being a Yadu since you’re not a Kṣatriya. I, however, am renowned everywhere (*sarvataḥ* = *sarvasyām*) on Earth due to being the priest of the Yadus. If I carry out this task, it will not remain a secret. Kāṁsa will think (*manyate* = *maṁsyate*)...”

Sanātana Gosvāmī—*Sarvataḥ* means: *sarvasyām*.

Jīva Gosvāmī—The words beginning with *yadūnām* form one unit of three verses. *Sarvataḥ* means: *sarvasyām*.

10.8.8-9

kaṁsaḥ pāpa-matiḥ sakhyam tava cānakadundubheḥ |
devakyā aṣṭamo garbho na strī bhavitum arhati ||
iti sañcintayaṁ chrutvā devakyā dārikā-vacaḥ |
api hantāgatāśaṅkas tarhi tan no 'nayo bhavet ||

kaṁsaḥ—Kāṁsa; *pāpa-matiḥ*—who has sinful thoughts; *sakhyam*—the friendship; *tava*—of you (you have); *ca*—and; *ānaka-
dundubheḥ*—of Vasudeva; *devakyāḥ*—Devakī’s; *aṣṭamaḥ*—eighth;
garbhaḥ—child; *na*—not; *strī*—a female; *bhavitum arhati*—is not fit to be;

iti—in this way; *sañcintayan*—while pondering; *śrutvā*—after hearing; *devakyāḥ*—of Devakī; *dārikā-vacaḥ*—the words of the little girl; *api*—although (i.e. if, *api* = *yadī*); *hantā*—will kill (or who has a habit of killing) (or will go, i.e. will come here) (or *hanta*—alas); *āgata-āśaṅkaḥ*—one whose suspicion has come about (or

gata-āśaṅkaḥ—one who is no longer suspicious); *tarhi*—then; *tat*—that (rite of *saṁskāra*); *naḥ*—our; *anayaḥ*—misadventure (or bad conduct); *bhavet*—would be.

Śrīdhara Svāmī—

kaṁsaḥ pāpa-matiḥ devakyāḥ dārikā-vacaḥ śrutvā, devakyāḥ aṣṭamaḥ garbhaḥ strī bhavitum na arhati iti sañcintayan ānakadundubheḥ tava ca sakhyam (sañcintayan, tvad-gr̥he bhaved iti) āgatāśaṅkaḥ api (api = yadi) hantā, tarhi tat (tat = tadā) naḥ (mahān) anayaḥ bhavet.

Bhaktisiddhānta Sarasvatī—

pāpa-matiḥ kaṁsaḥ ca tava ānakadundubheḥ (ca) sakhyam devakyāḥ dārikā-vacaḥ śrutvā, devakyāḥ aṣṭamaḥ garbhaḥ strī bhavitum na arhati iti sañcintayan, (mat-kṛtaḥ) gatāśaṅkaḥ api (api = yadi) hantā (bhavati), tarhi tat naḥ anayaḥ bhavet.

Gaṅgā Sahāya (*Anvītārtha-prakāśikā*)—

pāpa-matiḥ kaṁsaḥ devakyāḥ dārikā-vacaḥ śrutvā, devakyāḥ aṣṭamaḥ garbhaḥ strī bhavitum na arhati iti sañcintayan tava ānakadundubheḥ ca sakhyam (cintayan), hanta! api (api = yadi) (saḥ) āgatāśaṅkaḥ (syāt), tarhi tad (mat-kartṛka-saṁskāra-karaṇam) naḥ anayaḥ bhavet. {(yadvā) āgatāśaṅkaḥ api (api = yadi) (śrī-kṛṣṇādīn) hantā, tarhi tad naḥ anayaḥ bhavet.}

“Kāṁsa is a sinner. He remembers what Devakī’s little girl told him. He knows that Devakī’s eighth child cannot be a female. And he has been informed that you and Vasudeva are friends. If he becomes suspicious and comes here, the rite would turn out to be a grave blunder on our part.”

Śrīdhara Svāmī—“Because he heard Devakī’s little girl say: *kim mayā hatayā manda*, “Hey dullard, what’s the use of slaying me?” (10.4.12), Kāṁsa is always contemplating (*sañcintayan* = *nityam sañcintayan*) on this: *devakyā aṣṭamo garbho na strī bhavitum arhati*, ‘Devakī’s eighth child cannot be a female.’” In other words, Kāṁsa understood in a general way that a boy is somewhere. Moreover, “Kāṁsa is also pondering over the friendship of you two.” The sense

is: “He considers the possibility that the boy is in your house.”

“If (*api* = *yadi*) Kāṁsa, whose fear will have dawned on him (*āgatāśaṅkaḥ* = *āgatā āśaṅkā yasya saḥ*)—because of the signs of my performance of the *saṁskāra*—, will kill (*hantā* = *haniṣyati*), then (*tarhi*), at that time (*tat* = *tadā*) we will be in big trouble (*anayaḥ* = *mahān anayaḥ*).”

Viśvanātha Cakravartī—Nanda might think, “Who would bother conducting an investigation?” Garga responds here: *kāṁsaḥ*. In case Nanda were to retort: “Still, he won’t harm you. You’re a Brahmovādī (one who expounds the Vedas; or one who asserts that everything is Brahman),” he says: *pāpa-matiḥ* (he has sinful thoughts). The idea is: “He seeks to harm persons like me.”

Moreover, with *sakhyam* (friendship) he says: “He will certainly do wrong to you too.” The gist is: “because of the possibility that Kāṁsa, who is hostile to Vasudeva, will harm you, for you are a friend of Vasudeva.”

Similarly, with *devakyāḥ* and so on Garga says: “Plus, Kāṁsa will invent reasons to plan a wicked crime.” The syntactical connection is: *devakī-dārikā-vacaḥ śrutvā aṣṭamo garbho na strī bhavitum arhatīti cintayan*, “Kāṁsa heard what Devakī’s little girl said, and so he keeps thinking, ‘The eighth child cannot be a female.’” The sense is Kāṁsa thought: “My enemy is only Viṣṇu, who has already taken birth in Devakī’s womb. However, by Vasudeva’s skill He entered the house of Nanda, his friend. This is what Devakī’s little girl meant to say. In that way Durgā, my *iṣṭa-devī*, assumed the form of Devakī’s little girl and suggested to me, by saying: ‘He took birth somewhere’ (10.4.12) that I should hunt Him down and defeat Him swiftly.”

“While the search for Him will be going on, Kāṁsa will suspect that Vasudeva’s son is in Nanda’s house (*āgatāśaṅkaḥ* = *āgatā nanda-gr̥he vasudeva-sutaḥ asti ity āśaṅkā yasya tathā-bhūtaḥ san*)—because of the signs of the name-giving ceremony. Once he arrives, if (*yadi*) he will kill (*hantā* = *haniṣyati*), then (*tarhi*) we will have (*naḥ* = *asmākam*) big trouble (*anayaḥ* = *mahān mahān*).” The reading is either *yadi* or *api*.

Baladeva Vidyābhūṣaṇa—This is one set of two verses. Nanda

might think, “Who would bother conducting an investigation?” Garga responds with *pāpa-matiḥ*. The idea is: Given that he has the mentality of a thief, he is looking for holes. In like manner, with *sakhyam tava ca* (you have Vasudeva’s friendship) Garga says Kāṁsa would consider their friendship as another reason to investigate. Similarly, with *devakyāḥ* and so on he says Kāṁsa will put the pieces of the puzzle together: “Having heard the words of Devakī’s little girl, Kāṁsa will think ‘Devakī’s eighth child cannot be a female.’” In other words, Kāṁsa will realize: “The word *garbha* (child) in the aerial voice ‘Her eighth child will kill you’ means *putra* (son), because that little girl did not kill me. Durgā, my *iṣṭa-devī*, assumed the form of that little girl...”

“On top of that, because everyone knows that you two are friends and because of the signs of my performance of the *nāma-karaṇam*, if (*yadi*) he, who had the habit of killing her sons, six in total (*hantā* = *tat-putra-ṣaṭka-hanana-śīlaḥ*), has no doubt (*gatāśaṅkaḥ*) (*hantāgatāśaṅkaḥ* = *hantā gatāśaṅkaḥ*), then (*tarhi*) that name-giving ceremony (*tat* = *nāma-karaṇam*) would turn out to be a serious mishap (*anayaḥ* = *mahān anayaḥ*) on our part (*naḥ* = *asmākam*).”

Sanātana Gosvāmī—Kāṁsa has a wicked mind (*pāpa-matiḥ* = *duṣṭa-buddhiḥ*). “If (*yadi*) he kills (*hantā*)” either Vasudeva or all of you. Concerning *hantā*: Garga creates fear because he wants to do the name-giving ceremony in an isolated place. In truth, however, the meaning of *hantā* is *prāpsyati* (he will attain), that is, *āyāsyati* (he will come), by taking the verbal root *han[a]* in its sense of *gati* (motion).

The reading *api* instead of *yadi* is proper because it was explained in the same way by Śrīdhara Svāmī. *Tat* means *tadā* (at that time), i.e. *sadyaḥ* (at once). *Anayaḥ* signifies either *aparādhah* (a wrong) or *anarthaḥ* (problem). As regards *naḥ* (our) (‘we will be in trouble’), the plural is either because Garga thought highly of himself due to arriving for the purpose of doing the Lord’s name-giving rite or in consideration of relatives and so on. The rest was explained by Śrīdhara Svāmī. Alternatively: “Having no doubt (*gatāśaṅkaḥ* = *niḥsaṁśayaḥ san*) because of that rite (*tat* = *tasmāt* = *tasmāt saṁskārād hetoḥ*).”

Jīva Gosvāmī—“Kāṁsa has a wicked mind” (*pāpa-matiḥ* = *duṣṭa-buddhiḥ*). Moreover, *api* means *yadi* (if) insofar as *api* has the sense of *sambhāvanā* (possibility).¹⁸⁵ The word *hantā* (killer) modifies Kāṁsa and is a noun made with the suffix *tr[n]* in the sense of *śīla* (habit). The drift is Kāṁsa has the habit of killing Devakī’s sons.

The overall meaning is: “If Kāṁsa, who has a habit of killing (*hantā* = *himsā-śīlaḥ*), becomes suspicious (*āgatāśaṅkaḥ* = *prāpta-śaṅkaḥ*), then (*tarhi*) the rite of *saṁskāra* (*tat* = *saṁskāra-karma*) would just be our (*naḥ* = *asmākam*) great mishap, that is, a grave impropriety (*anayaḥ* = *mahān eva anayaḥ* = *anyāya-rūpaḥ*).”

In Śrīdhara Svāmī’s commentary, *hantā* (he will kill) should be explained as *gantā* (he will go) and *tadā* as *sadyaḥ* (at once). In that regard, this should be understood: Garga creates fear because he wants to do the name-giving ceremony in an isolated place. In truth, however, the meaning of *hantā* is *prāpsyati* (he will attain), that is, *āyāsyati* (he will come), by taking the verbal root *han[a]* in its sense of *gati* (motion).

Api is a proper reading. Moreover, their friendship does not make Kāṁsa suspicious that Devakī’s eighth child was smuggled somewhere, because Vasudeva was imprisoned. Not only that, any suspicion about Ānakadundubhi goes away inasmuch as Kāṁsa remembered what Devakī’s daughter said: “In truth, your killer, your foe in a previous life, has already taken birth somewhere or other” (10.4.12). Nonetheless, since Kāṁsa has a wicked mind and since he has evil counselors, he will have this suspicion: “The boy, my enemy, has taken birth as Vasudeva’s son, but on his advice He took the form of a little girl and entered Nanda’s house to trick me.”

Vijayadhvaja Tīrtha—Given that the verbal root is *kas[i]* *himsāyām* (to hurt, kill),¹⁸⁶ Kāṁsa is *himsā-śīla* (he has the habit of doing harm), therefore he is *pāpa-mati*.

“Why would Kāṁsa think that your son, consecrated by me,

185 *Amara-koṣa* defines *api* as follows: *garhā-samuccaya-praśna-śaṅkā-sambhāvanāsv api*, “*Api* is used in the senses of *garhā* (criticism), *samuccaya* (conjunction), *praśna* (question, interrogation), *śaṅkā* (doubt), and *sambhāvanā* (assumption; possibility)” (3.3.248).

186 Pāṇini lists *kas[i]* in the sense of: *gati-sāsanayoh* (to go; to punish). Jīva Gosvāmī lists it as: *gati-sātanayoh* (to go; to destroy) (*Dhātu-pāṭha*).

is Devakī's son?" With *sakhyam* Garga gives the reason. The sense is: "Kāṁsa knows about the friendship between you and Ānakadundubhi, therefore he will know that the children were switched." In *hantāgatāśaṅkaḥ*, the breakup is either *gatāśaṅkaḥ*, "Kāṁsa has no doubt about whom he should kill" (= *naṣṭa-hanana-śaṅkaḥ*) or *āgatāśaṅkaḥ* (suspicious).

10.8.10

śrī-nanda uvāca

*alakṣito 'smin rahasi māmakair api go-vraje |
kuru dvi-jāti-saṁskāraṁ svasti-vācana-pūrvakam ||*

śrī-nandaḥ uvāca—Śrī Nanda said; *alakṣitaḥ*—unperceived; *asmin*—in this; *rahasi*—secluded; *māmakair*—by my own; *api*—even; *go-vraje*—in the cowshed; *kuru*—please do; *dvi-jāti*—for the twice-born classes; *saṁskāraṁ*—the purificatory rite; *svasti-vācana*—benedictory utterances; *pūrvakam*—by means of.

śrī-nandaḥ uvāca—(*tvaṁ*) *māmakair api* (*gopair*) *alakṣitaḥ asmin go-vraje rahasi* (*sthitaḥ san kevalam*) *svasti-vācana-pūrvakam dvi-jāti-saṁskāraṁ kuru* (*iti*).

Śrī Nanda said: “Keep your identity a secret. My entourage too should not know that you are here. Go to this secluded cowshed and therein do the *saṁskāra* for the twice-borns by pronouncing benedictory utterances.”

Śrīdhara Svāmī—“Do all the *saṁskāras* that must absolutely be done for the twice-borns (*dvi-jāti-saṁskāraṁ* = *dvi-jātinām āvaśyam kartavyam saṁskāra-mātram*), only by pronouncing a *svasty-ayanam* (*svasti-vācana-pūrvakam* = *kevalam svasti-vācana-pūrvakam*).”

Viśvanātha Cakravartī—Here Nanda tells Garga no one, not even his brothers, should know who he is in the cowshed (*māmakair api go-vraje* = *bhrātrādibhir api go-vraje*). Nanda reasons: “When will I again come across an ācārya of his caliber? He has come to my house by the force of my good fortune. Therefore let’s do now what must

be done, and on some other day I will organize a festival, including musical performance, for this.”

It was done in a cowshed. A *saṁskāra* does not depend on the location. The cowshed was secluded (*rahasi*) insofar as the cows and the herders go to the forest during the day. The term *dvijāti-saṁskāram* (Vedic rite for the twice-borns) indirectly signifies the name-giving rite of these two boys in conformity with the customs of Kṣatriyas and Vaiśyas.

The rite was done by means of a *svati-vācanam*, so called because there is the utterance of *pun̐yāha* (propitious day), *svasti* (well-being), and *ṛddhi* (prosperity) three times each, since this is necessary in all rites.

Sanātana Gosvāmī—*Go-vraje* means: *gavām vraje* (in the shed of cows). Thus the sheds of buffaloes and other animals are excluded on account of impropriety. Or, the seclusion of the place is specifically meant, given that the cows and the herders go to the forest during the day.

“Do the rite for the twice-borns.” The term *dvijāti-saṁskāram* indirectly signifies the name-giving rite in conformity with Vaiśyas [and Kṣatriyas¹⁸⁷]. “In addition, give simple advice regarding wearing *tilaka* and other aspects that precede initiation.”¹⁸⁸

A *svati-vācanam* consists of *pun̐yāha* (propitious day), *svasti* (well-being) and *ṛddhi* (prosperity) uttered three times each. Alternatively, *svasti-vācanam* denotes the recitation of *svasti-vācana* mantras. For example:

punantu mām deva-janāḥ punantu manasā dhiyaḥ |
*punantu viśvābhūtāṇi jāta-vedaḥ puniḥi mām ||*¹⁸⁹

187 This was added by Jīva Gosvāmī.

188 At first, Nanda asked Garga to perform rites (*saṁskārān*, *Bhāgavatam* 10.8.6), but now, after Garga’s insightful speech, Nanda only uses the singular.

189 One edition of *Ṛg-Veda* reads: *punantu mām deva-janāḥ punantu vasavo dhiyā, viśve devāḥ puniṭa mā jāta-vedaḥ puniḥi mā*, “May the gods purify me. May the Vasus purify through the mind. O gods in the world, purify me. O Agni, who knows those who are born, purify me.”

“May the gods purify me. May the mind be purified by the heart. May all beings in the world be purified. O Agni, who knows those who are born, purify me.” (Rg-Veda 9.67.27)

A *svasti-vācanam* is mandatory in all rites.

10.8.11

śrī-śuka uvāca

*evam samprārthito vipraḥ sva-cikīrṣitam eva tat |
cakāra nāma-karaṇam gūḍho rahasi bālayoḥ ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *evam*—in this way; *samprārthitaḥ*—requested; *vipraḥ*—the Brāhmaṇa; *sva-cikīrṣitam eva*—which he already desired to do; *tat*—that; *cakāra*—did; *nāma-karaṇam*—the name-giving rite; *gūḍhaḥ*—[being] concealed; *rahasi*—in a secluded place; *bālayoḥ*—of the two boys.

śrī-śukaḥ uvāca—*evam samprārthitaḥ vipraḥ gūḍhaḥ (ca san) sva-cikīrṣitam eva (go-vraje) rahasi bālayoḥ tad nāma-karaṇam cakāra.*

Śrī Śuka continued: At Nanda’s request, the Brāhmaṇa, concealed in a secluded place, performed the name-giving rite of the two boys, a rite which he had wanted to do.

Sanātana Gosvāmī—Garga had been properly asked (*samprārthitaḥ* = *samyak prārthitaḥ san*) as mentioned above (*evam* = *ukta-prakāreṇa*). Garga had already desired to do it (*sva-cikīrṣitam eva* = *svasya kartum iṣṭam eva*). The rite occurred in a secluded place: No one, not even the people of the village, knew about it. Had the villagers heard about Kṛṣṇa’s glory in His previous lives, their love for Him would have collapsed by the rise of *īśvara-jñāna*. In the case of Nanda, however, the *īśvara-jñāna* does not take place in him because of his great affection.

Or, the sense of *gūḍhaḥ* is that Garga remained concealed out of fear of Kāmsa. Still, Garga did not directly reveal to Nanda that Kṛṣṇa is God, thinking that Nanda’s love for Kṛṣṇa might dwindle by knowing that.

“Garga knew that Kṛṣṇa is God, so why did he do a rite for Him?” Śukadeva responds to that with *bālayoḥ* (of the two baby boys). The import is: The pastimes of this baby boy are meant to benefit everyone and to delight His devotees, hence those who belong to Him must keep that in mind and go with the flow.”

Jīva Gosvāmī—“Garga knew that Kṛṣṇa is God, so why did he not shy away from doing a rite for Him?” He responds to that with *bālayoḥ*. The import is: The pastimes of these two boys are meant to benefit everyone and to delight Their devotees; such pastimes even bewilder those who know They are God. Moreover, a description of both Garga’s blessings while leading the boys to the secluded place and his bliss arising from seeing Them next to him should be inferred.

10.8.12

śrī-garga uvāca

ayaṁ hi rohiṇī-putro ramayan suhṛdo guṇaiḥ |
ākhyāsyate rāma iti balādhikyād balaṁ viduḥ |
yadūnām aprthag-bhāvāt saṅkarṣaṇam uśanty api ||

śrī-gargaḥ uvāca—Śrī Garga said; *ayaṁ*—this; *hi*—because (or certainly); *rohiṇī-putraḥ*—son of Rohiṇī; *ramayan*—delighting; *suhṛdah*—his friends [and relatives]; *guṇaiḥ*—by qualities; *ākhyāsyate*—will be called; *rāmaḥ*—Rāma; *iti*—thus; *bala-ādhikyāt*—because of a superiority (or abundance) of power; *balaṁ*—Bala; *viduḥ*—they know; *yadūnām*—among the Yadus; *aprthag*—nonseparately; *bhāvāt*—because of conceiving; *saṅkarṣaṇam*—Saṅkarṣaṇa; *uśanti*—they desire (declare, i.e. will call); *api*—also.

śrī-gargaḥ uvāca—*hi ayaṁ rohiṇī-putraḥ suhṛdah guṇaiḥ ramayan rāmaḥ iti (suhṛdbhiḥ) ākhyāsyate. (janāḥ asya) balādhikyād (enaṁ rāmaṁ) balaṁ viduḥ, yadūnām aprthag-bhāvāt (enaṁ) saṅkarṣaṇam api uśanti.*

Śrī Garga said: “Since this son of Rohiṇī delights his friends with his qualities, he will be named Rāma. People will know him as Bala on account of his profuse strength, and will also call him Saṅkarṣaṇa because the Yadus will not be divided.

Śrīdhara Svāmī—“Because he thinks (*bhāvāt* = *bhāvanāt*) the Yadus—who were going in different directions, for some reason—, are not separate (*aprthak*)....” The sense is: “because he made all the Yadus agree with one another by teaching them.”

“...They also say (*uśanti* = *vakṣyanti*) ‘*Saṅkarṣaṇa*’ (*saṅkarṣaṇam api uśanti*),” by the derivation “he attracts completely,” meaning he unifies (*saṅkarṣaṇa* = *samyak karṣati* = *ekī-karoti*). However, Garga does not refer to the sense of ‘*Saṅkarṣaṇa*’ as ‘pulled out of the womb’ (*garbha-saṅkarṣaṇam*) (10.2.13).

Viśvanātha Cakravartī—*Yadūnām aprthag-bhāvāt* signifies: “because of a nondifferentiated mood—for example in terms of who is his father (*aprthag-bhāvāt* = *nirviśeṣa-pitṛtvādi-bhāvāt*)—toward you and Vasudeva, et al. (*yadūnām* = *vasudevādinām bhavad-ādinām ca*).” In other words, “because of attracting (*ākaraṣaṇa*) both clans to him.” And that is clear because of this text in *Hari-varṇa*:

pratyuvāca tato rāmaḥ sarvāms tām abhitaḥ sthitām |
yādaveṣv api sarveṣu bhavanto mama vallabhāḥ ||

“Then Balarāma replied to all the cowherds, who were close-by: ‘Of all the Yādavas, you are dearest to me.’” (*Hari-varṇa* 2.46.17)

However, Garga does not refer to the sense of ‘*Saṅkarṣaṇa*’ as ‘pulled out of the womb’.

Sanātana Gosvāmī—The pronoun *ayam* (this, he) signifies that Garga was speaking either by pointing the index finger at him or after touching him with the hand. The same applies to the pronoun *asya* (his) in the next verse.

“With qualities (*guṇaiḥ*)” such as *vātsalya* (caring) and *ārjava* (honesty). Moreover, the words *yadūnām aprthag-bhāvāt* were explained by Śrīdhara Svāmī. There is another explanation: The purport is “Balarāma is your son,” in the sense that he is Nanda’s foster child. This interpretation will be substantiated later on with texts such as *vrajeśa-sutayoh*, “of the two sons of the king of Vraja” (10.21.7). For this reason, here it is said: “the son of Rohiṇī (*rohiṇī-putraḥ* = *rohiṇyāḥ putraḥ*),” but not of Vasudeva. Nevertheless, since

Vasudeva is his father, “people will call him Saṅkaraṣaṇa because the Yadus will not be divided” (*apṛthag-bhāvāt* = *apṛthaktvāt*), in the sense that he will attract (*saṅkaraṣaṇa* = *ākaraṣaṇa*) the two Yadu families (the clan in Mathurā (later in Dvārakā) and the clan in Vraja).

Jīva Gosvāmī—The words beginning from *ayam vai* constitute one set of six lines. Sometimes the reading is *ayam hi*.

The pronoun *ayam* (this, he) signifies that Garga was speaking either by pointing the index finger at him or after touching him with the hand. The same applies to the pronoun *asya* (his) in the next verse. The takeaway here is ‘Rohiṇi-putra’ is yet another one of his names. Balarāma delights his well-wishers such as Vasudeva and Nanda (*suhṛdaḥ* = *śrī-vasudevādīn bhavad-ādīnś ca*).

As regards *ākhyāsyate* (‘he will be called’ Rāma), the sense is: “I am not inventing this name. It only seems that I am doing so.” The renown of that name will take place of its own accord. The same applies to the next names. Concerning *viduḥ* (they know): The present tense has the sense of the near future. The same applies elsewhere, whenever applicable. The pronoun *enam* (him) needs to be added.

The phrase *yadūnām apṛthag-bhāvāt* signifies: “because of a nondifferent mood—for example in terms of whom he views as his father (*apṛthag-bhāvāt* = *nirviśeṣa-pitṛtvādi-bhāvāt*)—toward you and Vasudeva, et al. (*yadūnām* = *śrī-vasudevādīnām bhavad-ādīnām ca*).” Therefore the meaning is: “because of also attracting (*ākaraṣaṇa*) both clans to him.” They are one since they too are Yadus. This is made clear in *Hari-varṇa* by a statement of Rāma, who had arrived in Vraja from Dvārakā: *pratyuvāca tato rāmaḥ...* (see above). Because of the word *api*, other names are implied. In the reading *uta*, the sense is the same. With respect to the above derivation of ‘Saṅkaraṣaṇa’, another sense of “He will be named Rāma because he delights his friends with his qualities” is “he will be delighting those whose hearts are resplendent (*suhṛdaḥ* = *śobhanān hṛd yeṣāṁ tān*), that is, the Sātvatas, the *ātmāramas* and so on.”

Viduḥ means *jānanti* (they know), thus he hints that the names are eternal. The same applies to the other names. Moreover, because of the word *api*, another etymological explanation of the

name Saṅkarṣaṇa is to be understood.¹⁹⁰

Vallabhācārya—*Uta* means *api*. This signifies that the main meaning of ‘Saṅkarṣaṇa’ is something else.

Krama-sandarbha—Thus, the cowherds originate from Yadu’s dynasty. This has already been expounded in *Śrī Kṛṣṇa-sandarbha* and so on.

Baladeva Vidyābhūṣaṇa—In the half verse beginning from *yadūnām*,¹⁹¹ Garga interprets the name Saṅkarṣaṇa. “They will call (*uśanti* = *icchanti* = *kathayiṣyanti*)¹⁹² him Saṅkarṣaṇa because he will unite the Yadus.” The term *apṛthag-bhāva* (not being separate) means the Yadus had gone here and there out of fear of Kāṁsa yet Balarāma will attract the Yadus to one place. Another sense of *yadūnām apṛthag-bhāvāt* is he will make no difference between Vasudeva and Nanda in terms of who his father is.

10.8.13

āsan varṇās trayo hy asya grhṇato ’nu-yugam tanūḥ |
śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ ||

āsan—were ; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—certainly (or only); *asya*—of His; *grhṇataḥ*—who is taking *anu-yugam*—yuga after yuga (or in conformity with the yuga); *tanūḥ*—bodies; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—and; *pītaḥ*—yellow; *idānīm*—now; *kṛṣṇatām gataḥ*—has attained dark blueness.

anu-yugam (tat-tat-)tanūḥ grhṇataḥ asya (tvat-putrasya) śuklaḥ raktas tathā pītaḥ (ca iti) varṇāḥ trayas āsan. idānīm (dvāparānte)

190 For instance, if *api* is placed after *apṛthag-bhāvāt* in the syntactical connection, the meaning is: “They will call him Saṅkarṣaṇa also because he thinks of the Yadus nondifferently.”

191 In Vallabhācārya’s edition, the half verse is given its own number (10.8.13).

192 The verbal root in the verb *uśanti* is *vaś kāntau* (2P) (to desire), but when that verbal root governs two words in the accusative case, the sense is “to affirm” and so on (*Monier-Williams*).

hi (asya varṇaḥ) kṛṣṇatām gataḥ, (ataḥ kṛṣṇaḥ ity ekaṁ asya nāma bhaviṣyati).

Jīva Gosvāmī's additional explanation—

anu-yugaṁ tanūḥ grhṇataḥ asya trayāḥ varṇāḥ āsan. (tatra yaḥ yaḥ) śuklaḥ (prādurbhāvaḥ, yaḥ yaḥ) raktaḥ, (yaḥ yaḥ) pītaḥ (ca, saḥ sarvaḥ api) idānīm (asya āvirbhāva-samaye) kṛṣṇatām gataḥ.

Viśvanātha Cakravartī's additional explanation—

anu-yugaṁ tanūḥ grhṇataḥ asya (yaḥ) śuklaḥ (yaḥ) raktaḥ tathā (yaḥ) pītaḥ (ca iti) trayāḥ varṇāḥ āsan. idānīm (amśinaḥ asya avatāra-samaye, saḥ sarvaḥ api) kṛṣṇatām gataḥ.

“Your son assumes bodies in conformity with the yugas. White, red, and yellow were three colors of His. Now His color is dark blue.

Alternatively: **He had three colors and assumes bodies in every yuga. Thus, He whose color is white in Satya, red in Tretā and yellow in Kali is now dark blue.**

Optionally: **He assumes bodies in every yuga. Now, the white Avatāras, the red Avatāras and the yellow Avatāras are within Kṛṣṇa.**

Śrīdhara Svāmī—*Asya* signifies: *tava putrasya* (of your son). In reference to *kṛṣṇatām gataḥ*, the purport is: Therefore ‘Kṛṣṇa’ will be one name.

Sanātana Gosvāmī—Having thus made Śrī Balarāma's name by the logic of “the needle and the cauldron,”¹⁹³ either in consideration of the sequence of the two births or with regard to expanding the Lord's glory, the description of which is ongoing by looking at the next verses, now Garga speaks to reveal the name ‘Kṛṣṇa’ in consideration of a topmost beauty as one whose color is a nice

193 The sense is: When two things, one easy and the other difficult, have to be done, the easier one should be done first.

dark blue (*suśyāma*), for the sake of concealing the etymological explanation of Śrī Kṛṣṇa's name as: *kṛṣīr bhū-vācakaḥ śabdaḥ* etc., "The word *kṛṣ* signifies existence" (*Mahābhārata, udyoga-parva* 68.5).

"Indeed (*hi*), white, red and yellow were the three colors, in sequence, of Him who is manifesting (*grhñataḥ* = *prakaṭayataḥ*) divine forms (*tanūḥ* = *śrī-mūrtiḥ*) in the three yugas beginning from Satya (*anu-yugam* = *satyādi-yuga-traye*)." *Hi* has the sense of either *nīścaya* (indeed) or *prasiddhi* (as is well known).

The gist is: "He has become manifest as the dark blue color (*kṛṣṇatām gataḥ* = *kṛṣṇa-varṇena prakāṭaḥ abhūt*), now, at the beginning of Kali yuga, as before (*idānim* = *pūrva-vat kaleḥ ārambhe*)." Even though the dark blue color is eternal, given that for the most part there is no difference between the form and Him who has the form since both are dense *sac-cid-ānanda* (transcendental), the purpose of the wording here is concealment, otherwise the great reknown of being eternally 'dark blue and beautiful' (*śyāma-sundara*) would give rise to the awareness that Śrī Nārāyaṇa, God in person, is He.

Or: "White, red and yellow were the three colors of Him who assumes bodies in every yuga, time and time again (*anu-yugam* = *prati-yugam* = *vāraṁ-vāraṁ*). Now, on the occasion of being your son, the dark blue color, which captivates the world, has occurred (*kṛṣṇatām gataḥ* = *śyāma-varṇaḥ abhūt*)." This is said to satisfy Śrī Nanda. Due to the nondifference between the name and the form, this particular meaning should be perceived: *kṛṣṇatām gataḥ* means *kṛṣṇa-nāmnā prakāṭo 'bhūt*, "He has become manifest with the name Kṛṣṇa."

Jīva Gosvāmī—After clarifying names of Śrī Baladeva at the beginning, in consideration of the sequence of the two births, now Garga speaks to reveal Śrī Kṛṣṇa's names. This is the surface meaning: "White, red and yellow were the three colors of Him who is assuming bodies in each yuga, time and time again (*anu-yugam* = *yuge yuge vāraṁ-vāraṁ*). Now, as regards being your son, He has obtained (*gataḥ* = *ayam gataḥ*) the status of being dark blue, a status which captivates the world (*kṛṣṇatām* = *jagan-mohana-śyāma-varṇatām*)."

In point of *tanūr grhnataḥ* (of Him who takes bodies): Because of an affirmation of complete independence in this way, only the power of Yoga is indicated. In addition, since the nature of Śrī Nārāyaṇa is clearly specified by the mention of taking a white form and so on, the sense of ‘*tanūr grhnataḥ*’ culminates in the idea that the general means to revere Him is the same as the general means to revere Nārāyaṇa.

The white Avatāra and others are His *amśas* and existed in each previous yuga respectively. Because of the worship of those forms (by the *sādhus* in those eras), the Divinity attained whiteness and so on by obtaining a similarity with those respective forms. At this time, however, because of the worship of Nārāyaṇa Himself (by Nanda), who is known to be *kṛṣṇa* (dark blue), due to the attainment of sameness with Him there is an obtainment of being *kṛṣṇa*. Hence it will be said: *nārāyaṇa-samo gunaiḥ*, “In terms of qualities He is similar to Nārāyaṇa” (10.8.19). Kṛṣṇa’s previous lives having been described, Nanda, the topmost devotee of the Lord, is made to be satisfied.

Due to the attainment of the highest supereminence, it’s understood that the name ‘Kṛṣṇa’ is the best because it relates to the very nature of the Divinity. Therefore the intent here is that this meaning as well should be perceived: *nāmnāpi kṛṣṇatām gataḥ*, “He has become *kṛṣṇa* as a name too.”

The real, hidden meaning is this: “Three colors of Him who is displaying (*grhnataḥ* = *prakaṭayataḥ*) bodies in each yuga (*anu-yugam* = *yuge yuge*) had become manifest (*āsan* = *prakaṭāḥ babhūvuḥ*). Now, at the time of His appearance, whichever white form there had been in days of yore (*śuklaḥ* = *yaḥ yaḥ śuklaḥ prādurbhāvaḥ*), whichever red one, and whichever yellow one—these colors imply the inclusion of other colors—, all of them have become Kṛṣṇa,” meaning they have become included in Him (*kṛṣṇatām* = *etad-rūpatām* = *etasmin antar-bhūtatām eva*), inasmuch as He, God in person, descended by taking in all the *amśas*.

Therefore, that is, because He Himself is *kṛṣṇa*, because all His *amśas* make Kṛṣṇa and because He attracts (*kṛṣṇa* = *ākaraṣaka*) everyone, the name ‘Kṛṣṇa’ is the best. Thus, the derivation in the verse below is included in His name, insofar as Kṛṣṇa’s name has the highest bliss since it includes all bliss:

kṛṣṇīr bhū-vācakaḥ śabda naś ca nirvṛti-vācakaḥ |
tayor aikyaṁ paraṁ brahma kṛṣṇa ity abhidhīyate ||

“The word *kṛṣ* signifies existence, and *ṇa* is expressive of bliss. The oneness of both, Para-Brahman, is called *Kṛṣṇa*.” (*Mahābhārata, udyoga-parva* 68.5)

Hence this is a great name by nature. Like the Vedas are included in *praṇava* (*om*), other names of the Lord and other forms are included in His form. That is fitting because that form, which acts as the substantive, has modifiers which are the multitude of His other names. Moreover, *Kṛṣṇa*’s name is mentioned in *prabhāsa-khaṇḍa* (of *Skanda Purāṇa*): *madhura-madhuram etan maṅgalaṁ maṅgālānāṁ sakala-nigama-vallī-sat-phalam*: “It is sweeter than sweet, is more auspicious than other auspicious things, and is the eminent fruit of the vine of all the Vedas” (quoted in *Laghubhāgavatāmṛta* 1.5.355).

In reference to the derivation of ‘*Kṛṣṇa*’ and also as regards this text: *nāmnāṁ mukhyataraṁ nāma kṛṣṇākhyam me parantapa*, “O scorcher of enemies, My name *Kṛṣṇa* is the most important name” (*Skānda Purāṇa, prabhāsa-khaṇḍa*, quoted in *Hari-bhakti-vilāsa* 11.498), it is well known that even the first syllable of that name is a great mantra.

Krama-sandarbha—This is the surface meaning: “There were three colors of this boy who assumes bodies in every yuga (*anu-yugam* = *prati-yugam*).” The words beginning from *śuklaḥ* are the explanation. The sense is: “Now, on the occasion of being your son, He has become *Nārāyaṇa*.” That is, He already was similar to Him in terms of form, qualities, and so on (*kṛṣṇatām* = *sākṣāt nārāyaṇatām* = *rūpa-guṇādibhiḥ tat-tulyatām eva*). This will be summarized with: *nārāyaṇa-samo guṇaiḥ*, “in terms of qualities He is similar to *Nārāyaṇa*” (10.8.19). The drift is: ‘*Kṛṣṇa*’ is His primary name.

Viśvanātha Cakravartī—Garga speaks to enlighten Śrī Nanda: “This son of yours, however, is already some exalted personality (*mahā-puruṣa*).”

The syntactical connection is: *pratiyugam tanūr gr̥hṇato ’sya*

śuklādayas trayo varṇā āsan, “White, red and so on were three colors of Him who is taking bodies in every yuga (*anu-yugam* = *prati-yugam*).” Given that *grhṇataḥ* (who is taking) is expressive of His free will, the power of Yoga is thus illustrated. “Now, at the end of Dvāpara yuga (*idānīm* = *dvāparānte*), He is Kṛṣṇa.” This idea is meant to enlighten Nanda. The Avatāras, which have various colors, are His *aṁśas*. He is the Avatārin.

Or, the three individual colors (*śuklo raktas tathā pītaḥ*) are connected with *gataḥ* and are expressive of the four Avatāras, beginning from the Satya yuga Avatāra.¹⁹⁴ This mention of Yuga Avatāras includes others too: “Now, at the time of His descent, the Yuga Avatāras, the Manvantara Avatāras, the Lilā Avatāras, the Puruṣa Avatāras and so on have become included in Him (*kṛṣṇatām* = *etad-rūpatām* = *asmin antar-bhūtatām*),” insofar as He makes His descent only after taking in all His *aṁśas*.¹⁹⁵

Someone might wonder: “How does ‘yellow’ correspond to a Yuga Avatāra? Nothing in these texts of the eleventh canto alludes to a yellow Avatāra:

✧ *kṛte śuklaś catur-bāhuḥ*, “In Satya yuga He is white and has four arms” (11.5.21),

✧ *tretāyām rakta-varṇo ’sau*, “He has a red color in Tretā yuga” (11.5.24),

✧ *dvāpare bhagavān śyāmaḥ*, “In Dvāpara, the Lord is dark blue” (11.5.27),

✧ *kalau kṛṣṇa-varṇam tviṣākṛṣṇam*, “In Kali, intelligent persons worship Him whose tag line is ‘Kṛṣṇa’ and who is *kṛṣṇa* (or *akṛṣṇa*) in terms of luster” (11.5.32).

“Plus, the corresponding statement in *Bhāgavatāmṛta* does not mention the color yellow:

194 The words *śuklaḥ* (white), *raktaḥ* (red), and so on mean *śuklavān* (he who has white: an Avatāra of Satya yuga), *raktavān* (he who red: an Avatāra of Tretā yuga), and so on. The suffix *mat[up]* was deleted by the rule: *kvacid guṇa-vacanān matupo lug iṣṭaḥ*, “Sometimes the deletion of *mat[up]*, after a word expressing a quality, is desired” (*Vārttika* 5.2.94).

195 Here Baladeva Vidyābhūṣaṇa cites the text: *parāvareṣo mahad-aṁśa-yuktaḥ* etc., “the Lord, who controls the high and the low, endowed with the *mahats* and the *aṁśas*” (3.2.15). For an explanation of this verse, consult the footnote in *Sārārtha-darśinī* (10.1.28).

*kathyante varṇa-nāmaḥyām śuklaḥ satya-yuge hariḥ |
raktaḥ śyāmaḥ kramāt kṛṣṇas tretāyām dvāpare kalau ||*

“The Yuga Avatāras are described according to color and name. In Satya yuga, Tretā yuga, Dvāpara yuga and Kali yuga, Hari is white, red, dark blue, and blackish,¹⁹⁶ sequentially.” (*Laghu-bhāgavatāmṛta* 1.4.25).”

That should not be said. Nor can it be said that, because of pointing out the past tense, with *āsan* (they were), yellow too is an Avatāra of Dvāpara yuga because of an attainment according to the sequence. Nor should it be conjectured that the word *śyāma* in the citation of the eleventh canto means *pīta*, nor that the word *pīta* here means *śyāma*. Nor should it be said, by making a coalescence of vowels in *tathāpītaḥ*, that “*apīta* (not yellow) means *śyāma* (dark or dark blue).” Because *anu-yugam* is, in every explanation, a usage involving *vīpsā* (pervasion)¹⁹⁷ and because *tanūḥ* is in the plural, there is no obtainment of a desirable meaning, given that the resultant sense of the *vīpsā* here is: “The three colors occur in each yuga.”

Nor can it be said that only the very first *aṁśa* of Kali yuga is to be expressed by the word *idānīm* (now), because it is well known that the Avatāra Kṛṣṇa is included in Dvāpara, and also because of a statement in the first canto:

*yasminn ahaṇi yarhy eva bhagavān utsasarja gām |
tadaivehānuvṛtto 'sāv adharmā-prabhavaḥ kaliḥ ||*

“Kali, which creates irreligion, came about on the same day the Lord left the Earth.” (1.18.6)

196 Rūpa Gosvāmī follows the eleventh canto regarding the color of the Avatāra of Dvāpara yuga, and Śrīdhara Svāmī for the color of the Kali Yuga Avatāra. Śrīdhara Svāmī wrote: *rūkṣatām vyāvartayati—tviṣā kāntyākṛṣṇam indranīla-maṇi-vad ujvalam | yadvā, tviṣā kṛṣṇam kṛṣṇāvatāram | anena kalau kṛṣṇāvatārasya prādhānyam darśayati* (*Bhāvārtha-dīpikā* 11.5.32). Hemādri, the commentator on Vopadeva's *Muktāphala*, agrees with Śrīdhara Svāmī: *kṛṣṇaḥ kalau. tviṣā akṛṣṇam indranīlojjvalam* (*Kaivalya-dīpikā* 3.67). Below, Viśvanātha Cakravartī partly agrees with this.

197 According to *Medinī-kośa* (2.42-43), one of the senses of *anu* is *vīpsā* (pervasion: distributive sense).

In that way there would be another Kṛṣṇa Avatāra due to the commencement of Kali yuga.

Therefore, the verse should be explained as follows, by considering the necessary correlation between *yad* and *tad* (*yathā* is added to *tathā*)¹⁹⁸: *yathā idānīm dvāparānte kṛṣṇatām gataḥ svayam ayam avatāri tathā tenaiva prakāreṇa idānīm kali-yugādi-bhāge pītaḥ*, “Just as now, at the end of Dvāpara, [the Satya Yuga Avatāra (*śuklaḥ*) and the Tretā Yuga Avatāra (*raktaḥ*)] are within Kṛṣṇa, meaning He is the Avatārī, so now, in the portion which is the beginning of Kali yuga, He (as Caitanya Mahāprabhu) is yellow.” Thus the single word *idānīm* (now) is connected to each clause, by resting its second meaning on a rather huge length of time.

“But does the *kṛṣṇa* color only relate to now or did it also exist previously?” Garga responds in the first half of the verse: “Not only the *kṛṣṇa* color existed previously, other colors too existed.” According to the compatibility in each previous yuga, the three colors are seen at that time. Each of those colors existed before too. The sense is: Those colors, which eternally exist, manifest at that time. It’s not that they exist only at that time and did not exist before.

Gṛhnataḥ modifies *asya*, “of Him, who is assuming Avatāras (*tanūḥ* = *avatārān*) in each yuga (*anu-yugam*)¹⁹⁹,” because of Suta’s comment: *avatārā hy asaṅkhyeyā hareḥ*, “Hari’s Avatāras are innumerable” (1.3.26) and because of Brahmā’s utterance: *kvāho katham vā kati vā*, “How amazing! Who is able to know where, why, and how many pastimes You have in the three worlds?” (10.14.21).

Hence the Avatārī, whether dark blue (*kṛṣṇa*) or yellow (*pīta*), appears in the Dvāpara yuga and in the Kali yuga of the twenty-eighth *caturyuga* of the *manvantara* of Vaivasvata. At that time, the two Avatāras of those two yugas, the dark blue one (*śyāma*) and the blackish one (*kṛṣṇa*), remain within Them. The yellow one is mentioned in *Mahābhārata* and so on:

198 In the previous explanations, *tathā* meant *ca* (and).

199 If *anu* in *anu-yugam* has the sense of *vipsā*, then, because of the plural in *tanūḥ*, two Avatāras other than a Yuga Avatāra are expected in Kali yuga, and so on. To avoid this discrepancy, *anu-yugam* should mean “in conformity with the yuga” (*anu-yugam* = *yugam anusṛtya*). For the details, consult the commentaries on the word *anu-sāgaram* in verse 10.3.7. Thus, the Yuga Avatāra in Satya yuga is white because the color attributed to Satya yuga is white, and so on.

suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī | ²⁰⁰
sannyāsa-kṛt samah śānto niṣṭhā-śānti-parāyaṇaḥ || ²⁰¹

“He has a golden color, His limbs are golden, His limbs are the best, He has ornaments on His upper arms and is endowed with sandalwood paste. He practices *sannyāsa* and is equipoised and peaceful. He is dedicated to steadiness and tranquility (or He is the topmost shelter of devotion and peace).”

There is no mention of Him anywhere else because this is very secret, since He is mentioned, even by Śrī Prahlāda, in the seventh canto, only in terms of being concealed: *channah kalau yad abhavas tri-yugo 'tha sa tvam*, “Since You were covered in Kali, You are Triyuga” (7.9.38).²⁰²

Moreover, it was very difficult for most of people of that time to perceive that He was concealed, since His own color and moods were covered by another color and by other moods. Thus His desire to bring about a state of being very difficult to perceive also has a purpose, by which the state of hinting at a secret thing about Him took place: This must absolutely be understood by the fine intellects of the Gauḍīya devotees. The following text in the section on Yuga Avatāras proves, in a roundabout way, that He is concealed:

nānā tantra-vidhānena kalāv api tathā śṛṇu ||
kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pāṣadam |
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ ||

“In Kali yuga also, people glorify the Lord through the injunctions of various precepts. Listen to this. Persons of fine intellect certainly worship Him by means of sacrifices that mostly consist of collective chanting of the holy names. His color is *kṛṣṇa*, He is not *kṛṣṇa* in terms of luster, is endowed with beautiful limbs, ornaments, and weapons, and is accompanied by associates.” (11.5.31b-32)

200 *Viṣṇu-sahasra-nāma-stotra* (92). This *stotra* is in the *Mahābhārata*.

201 *Viṣṇu-sahasra-nāma-stotra* (75).

202 To make sense of Viśvanātha Cakravartī’s explanation, the verb *abhavaḥ* “you were” should be taken in the sense of nearness to the present (you are), by the rule: *vartamāna-sāmīpye vartamāna-vad vā*.

The sense is as follows: *nānā kalau* means: *sarva-kali-yuge*, “in every Kali yuga.” Because of the word *api* (also), the sense is: “[People glorify the Lord] also in the Kali in the twenty-eighth *caturyuga* of Vaivasvata, by means of injunctions of precepts called *Tantras*” (*tantra-vidhānena* = *tantrākhyā-nyāya-vidhinā*).

As regards *śṛṇu* (listen): It is a command to the king, even though he was already listening, in order to direct his attention to a meaning that is being said by the *Tantras* as a secret. By *nānā-tantra-vidhānena*, the predominance of the *Tantras* in Kali is shown, but another meaning is to be understood, for the sake of covering over the *Tantras* too.

In the interpretation of all Kali yugas, his body is the *kṛṣṇa* color (*kṛṣṇa-varṇam* = *kṛṣṇa-varṇa-deham*), and by his luster (*tviṣā* = *kantya*) he is effulgent like a sapphire (*akṛṣṇam* = *indranīla-maṇi-vad-ujjvalam*).” In the interpretation of the unique Kali yuga, “He is *kṛṣṇa-varṇam* (His color is dark blue, as Kṛṣṇa) and is yellow (*akṛṣṇam* = *pītam*) by his luster,”²⁰³ because white, red, and dark blue (*śyāma*) were mentioned. The sense is: *antaḥ-kṛṣṇam bahir-gauram*, “darkish within, golden without.” Or *kṛṣṇa-varṇam* means He describes (*varṇana*) the pastimes, etc., of the Kṛṣṇa Avatāra. Although *sāṅgopāṅgāstra-pārṣadam* applies to both interpretations, the meaning is the same, clear in the first instance, concealed in the second.

Baladeva Vidyābhūṣaṇa—Now Garga talks about the names of Nanda’s son. “White, red and yellow were three forms (*varṇāḥ* = *rūpāṇi*) of His (*asya*).” He has no beginning and His color is dark (*śyāma*) like a raincloud, because the Śruti states:

sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram |
*dvi-bhujam mauna-mudrādhyam*²⁰⁴ *vana-mālinam īśvaram ||*

203 In this interpretation, the negative affix *na[ñ]* in *akṛṣṇa* has the sense of *abhāva* (absence), whereas in the first interpretation, *na[ñ]* in *akṛṣṇa* has the sense of *alpa* (slightly). For the details on the six meaning of *na[ñ]*, consult the *Amṛta* commentary on *Hari-nāmāmṛta-vyākaraṇa* 937.

204 Svāmī Tripurārī’s edition of *Gopāla-tāpanī* reads: *jñāna-mudrādhyam* instead of: *mauna-mudrādhyam*.

“God has eminent lotus eyes, has the sheen of a raincloud, has garments akin to lightning, has two arms, is richly endowed with the hand pose of silence, and has a sylvan garland. One who meditates on Him becomes liberated from transmigration.” (*Gopāla-tāpani Upaniṣad* 1.9)

What is He like? “He is manifesting (*grhnataḥ* = *prakatayataḥ*) forms (*tanūḥ* = *mūrtiḥ*) in those various yugas (*anu-yugam* = *tat-tad-yuge*),” because it is remembered that taking (*graha*) and giving up (*mocana*) are said to be His appearance (*āvirbhāva*) and disappearance (*tirobhāva*).

In that regard, white is His color in Satya yuga, red in Tretā, but in Kali, yellow. Now, at the end of this Dvāpara yuga (*idānīm* = *asmin dvāparāvasāne tu*), the colors have attained the state of being dark blue, i.e. have attained the state of being this form, i.e. have attained the status of being included in it (*kṛṣṇatām* = *etat-rūpatām* = *atra antar-bhūtatām*),” because of the statement beginning: *parāvareṣo mahad-amśa-yuktaḥ*, “the Lord, who controls the high and the low, endowed with the *mahats* and the *amśas*” (3.2.15).

Thus, His luster is *kṛṣṇa* and His name is Kṛṣṇa, also because of this text in the *nārāyaṇīya* [section of the *Mahābhārata*]: *kṛṣṇo 'ham arjuna*, “Arjuna, I am Kṛṣṇa.” The color yellow refers to a very ancient yellow Avatāra. But this color is not fixed as the color of Kali yuga, because in *Hari-varṇa* the blackish color (*kṛṣṇa-varṇa*) is mentioned in that regard.

Śrīnātha Cakravartī—“He, Śrī Kṛṣṇa, the Avatārī, who is taking bodies that are the form of Avatāras, had three colors,” in reference to the colors of those bodies. What are the colors? *śuklo raktas tathā pītaḥ*. Or the separation is *apītaḥ*, which signifies *śyāma*, because that makes sense in consideration of these texts: *dvāpare bhagavān śyāmaḥ pīta-vāsā nijāyudhaḥ* (11.5.27), *kalāv api tathā śṛṇu* (11.5.31), *kṛṣṇa-varṇam* (11.5.32), and so on. Therefore the venerable Svāmī has said: *tviṣākṛṣṇam, kalau kṛṣṇāvatārasya prādhānyam sūcitam*, “*Tviṣākṛṣṇam* signifies *tviṣā kṛṣṇam*. The predominance of a blackish Avatāra in Kali is implied.” He is naturally dark blue (*śyāma*). He is not a Yuga Avatāra. He is God in person (*kṛṣṇatām gataḥ* = *ayam svayam bhagavattām gataḥ*).

Vallabhācārya—“Now He has manifested a dark blue color” (*kṛṣṇatām gataḥ* = *kṛṣṇa-varṇam prāptavān* = *kṛṣṇa-varṇam prakāṣitavān*), although He is always dark blue. The sequence of colors was said as a pretext for the sake of concealing that.

ANNOTATION

In *Sarva-saṁvādinī* 1 of *Tattva-sandarbhā*, Jīva Gosvāmī elaborately comments on the verse which begins *kṛṣṇa-varṇam*, and adds: *viṣṇu-dharmottarādaḥ yac ca dvāpare śuka-pakṣa-varṇatvaṁ kalau ca nīla-ghana-varṇatvaṁ śrūyate*, “It is heard from *Viṣṇu-dharmottara* and so on that in *Dvāpara* the Lord has the color of a parrot’s wings, and that in *Kali* He has a dark blue color.” In Sanskrit, the attribution of names to colors can be confusing. The words *śyāma* and *kṛṣṇa* are synonymous, but here the gloss ‘*nīla-ghana*’ can be interpreted as ‘blackish’ and as ‘dark blue’. Still, the word *apīta* in the sense of *śyāma* is not seen in any scripture.

In regard to the colors of *Avatāras*, there are many variations. For example, Śrī Rāma, an *Avatāra* in *Tretā yuga*, is said to be green like fresh *durvā* grass (*Laghu-bhāgavatāmṛta* 1.3.77). Elsewhere Śrī Rāma is said to be dark like a dark blue lotus petal: *indīvara-dala-śyāmam* (*Padma Purāṇa* 6.242.66).

Commenting on *Laghu-bhāgavatāmṛta*, Baladeva Vidyābhūṣaṇa writes: *yat tu dvāpare ’pi kvacit skānde hari-varṇe ca pītatvam uktam, tadapi kādācitkam astu, harer nānāvatāratvāt*, “Sometimes, yellowness in *Dvāpara* too is mentioned in *Skanda Purāṇa* and in *Hari-varṇa*. Still, let it be so now and then, for *Hari* has various *Avatāras*” (*Sāraṅga-raṅga-dā* 1.1.2).

In the *Kali yugas* when *Mahāprabhu* does not descend, the *Avatāras* are either dark blue (*śyāma*) or green like the color of a parrot’s wings: *anyeṣu kaliṣu tu kvacic chyāmatvena kvāpi śuka-patrābhātvena vāvatārasyokteḥ* (*Sāraṅga-raṅga-dā* 1.1.2). At that time, those *Avatāras* are mere empowered *jīvas* (*ibid.*). In this way, the Lord’s designation as *Triyuga* is upheld, in consideration of the great majority.

10.8.14

prāḡ ayaṁ vasudevasya kvaciḥ jātas tavātmajaḥ |
vāsudeva iti śrīmān abhijñāḥ sampracakṣate ||

prāk—previously; *ayam*—this; *vasudevasya*—of Vasudeva; *kvacit*—somewhere; *jātaḥ*—was born; *tava*—of yours; *ātmajaḥ*—son; *vāsudevaḥ*—Vāsudeva; *iti*—thus; *śrīmān*—endowed with beauty; *abhijñāḥ*—the learned; *saṃpracakṣate*—call.

prāg ayam tava ātmajaḥ kvacid vasudevasya jātaḥ, (ataḥ) “śrīmān vāsudevaḥ” iti abhijñāḥ saṃpracakṣate.

Bhaktisiddhānta Sarasvatī—

śrīmān tava ātmajaḥ ayam kvacit prāg vasudevasya jātaḥ, (tasmāt) abhijñāḥ (janāḥ) “vāsudevaḥ” iti saṃpracakṣate.

Gaṅgā Sahāya (*Anvītārtha-prakāśikā*)—

ayam śrīmān tava ātmajaḥ kvacit prāk-(samaye) vasudevasya (sutaḥ) jātaḥ. (ataḥ) abhijñāḥ (enam) “vāsudevaḥ” iti saṃpracakṣate.

“Previously this son of yours was born somewhere as Vasudeva’s child. Therefore the learned call Him ‘Vāsudeva’. He is glorious.

Śrīdhara Svāmī—“Because of this (*ataḥ* is added), they call Him Vāsudeva” (*saṃpracakṣate = enam saṃpracakṣate*). Nanda, thinking that *prāg ayam* is a general statement, assumed that Garga Ṛṣi was telling him a name that belongs to another lifetime.

Sanātana Gosvāmī—Garga says *tavātmajaḥ* (your son) to repudiate the possibility that Vasudeva’s son is God. The vocative *śrīman* means: *parama-bhāgya-sampad-yukta*, “O you who are endowed with the wealth of the best good fortune,” because of obtaining a son like that. In the reading *śrīmān*, “This son of yours ‘has the topmost resplendence’” since He is the presiding deity of *citta* (subconscious), and so on.

Jīva Gosvāmī—In the surface meaning, “This son of yours took birth from Vasudeva too (*vasudevasya = vasudevād api*) in another place (*kvacid = anyatra*) in their previous life” (*prāk = asya tasya ca pūrva-janmani*). Nanda thought, “That name occurred in Vasudeva’s previous life, therefore now He is so named.”

In the hidden meaning, “Only in this life, this son of yours was also Vasudeva’s child, in Kāṁsa’s prison.” This refers to the aforesaid philosophical conclusion (LVT 10.5.1). Otherwise *tavātmajaḥ* (your son) would be superfluous.

In both interpretations, *śrīmān* means: *parama-bhāgya-sampad-yukta eva*, “O you who are already endowed with the wealth of the best good fortune,” because of obtaining a son like that. In the reading *śrīmān*, “This son of yours (*ayaṁ tavātmajaḥ*) has the topmost resplendence and good luck (*śrīmān* = *parama-śobhā-saubhāgyābhyāṁ yuktaḥ*).”

Viśvanātha Cakravartī—“Previously (*prāg* = *pūrvam*), this son of yours was born from Vasudeva (*vasudevasya* = *vasudevāt*) somewhere, in a solitary place (*kvacid* = *ekānta-sthale*).” Thus Nanda thought: “In a previous life, and also in Vasudeva’s previous life (*prāg* = *pūrva-janmani vasudevasya api pūrva-janmani*), there was only the name ‘Vāsudeva’.”²⁰⁵

As regards *abhiññāḥ* (the learned): “Not only I say this. Some have already said so.” In this way the proof is made.

Baladeva Vidyābhūṣaṇa—“This son of yours was Vasudeva’s child in a previous life (*prāk* = *pūrva-janmani*).” The gist is: ‘Vāsudeva’ was a name of His at that time also.

Vira-Rāghava—Garga says *prāk* to conceal the fact that now also He is Vasudeva’s son. “This beautiful one (*ayaṁ śrīmān*) was previously Vāsudeva on account of being the son of Vasudeva: This (*iti*) is what the learned say.” This is the etymological explanation intended:

vasanti yatra bhūtāni vasanty atreti vai yataḥ |
tataḥ sa vāsudeveti vidvadbhiḥ parigīyate ||

205 However, in *Brahma-vaivarta Purāṇa*, Garga says to Nanda and Yaśodā: *vasunā sūtikāgāre śiṣuḥ pratyarpaṇaḥ kṛtaḥ putro 'yaṁ vasudevasya, jyeṣṭhasya tasya ca dhruvam, kanyā te tena nītā ca mathurām kāṁsa-bhīruṇā*, “In the maternity room, a male infant was made to be an offering in return. This son is certainly Vasudeva’s eldest son; Vasudeva brought your girl to Mathurā out of fear of Kāṁsa” (4.13.46).

“Vāsudeva is glorified as such by scholars because beings reside in Him and He resides in them.”²⁰⁶

With *śrīmān* and so on, Garga implies that He is the husband of Śrī.

Vallabhācārya—He is called Vāsudeva because He manifests in *vasudeva*, that is, in *śuddha-sattva* (pure consciousness in one’s mind). Garga states one reason He is Vāsudeva as such: *śrīmān*, which means He is Lakṣmī’s husband. Those who know this hidden intended meaning know His identity on all sides (*abhiṣṇāḥ = abhitah asya svarūpaṁ ye jñānti te*), as much as He is and the way He is: *yāvān yaś cāsmi yādṛśaḥ* (11.11.33). Hence they appropriately and eminently (*sampracakṣate = samyaktvena prakarṣeṇa cakṣate*) call Him so.

10.8.15

*bahūni santi nāmāni rūpāṇi ca sutasya te |
guṇa-karmānurūpāṇi tāny ahaṁ veda no janāḥ ||*

bahūni—many; *santi*—there are; *nāmāni*—names; *rūpāṇi*—forms; *ca*—and; *sutasya te*—of your son; *guṇa-karma-anurūpāṇi*—which are in conformity with His qualities and deeds; *tāni*—them; *ahaṁ veda*—I know; *no*—not; *janāḥ*—people.

(*tasya*) *guṇa-karmānurūpāṇi sutasya te bahūni nāmāni rūpāṇi ca santi. ahaṁ tāni (sarvāṇi) no veda, (kiṁ punar) janāḥ, (te api tāni sarvāṇi na viduḥ).*

“Your son has many forms and names which are in conformity with His qualities and deeds. I know them, but people do not.

Śrīdhara Svāmī—“In conformity with qualities” signifies being *īśvara* (God), being *sarva-jña* (omniscient), and so on. “In conformity with deeds” denotes *go-pati* (master of cows), *govardhanoddharaṇa* (lifter of Govardhana), and so on.

206 For more explanations of the name Vāsudeva, consult the appendix.

The syntactical connection is: *tāni sarvāṇy aham api no veda, janā api no viduḥ*, “I don’t know all of them. People too don’t know them.”

Sanātana Gosvāmī—The forms (*rūpāṇi*) are said as an example of the names. The gist is: There are also many names connected with other lifetimes, just as there are white forms and so on. The forms in conformity with the qualities (*guṇānurūpāṇi rūpāṇi*) are the white forms and so on, as presiding deities of *sattva-guṇa* and so on; or the forms such as the *catur-vyūha*, which govern *citta* and so on; or the four-armed form and so on in conformity with qualities such as *bhakta-vātsalya* (caring for the devotees). The forms in conformity with deeds (*karmānurūpāṇi rūpāṇi*) are Śrī Matsya and so forth, on account of deeds (*karma* = *ceṣṭā*) such as swimming in the ocean after final annihilation and so on (*matsya* means fish). Then, names in conformity with qualities (*guṇānurūpāṇi nāmāṇi*) are *bhakta-vatsala* (He cares for devotees) and so on, and names in accordance with deeds (*karmānurūpāṇi nāmāṇi*) are *jagat-sraṣṭā* (creator of the world), *pālaka* (protector), and so forth.

The verb *santi* (they are) implies that His names are eternal like His forms of dense *sac-cid-ānanda* are. This is proven by *guṇa-karmānurūpāṇi*. The eternality of the qualities, inasmuch as they are always connected with the Lord, is proven, and so is the eternality of the deeds. Akrūra said:

anākhyeya-svarūpātmann anākhyeya-prayojana |
anākhyeyābhidhānam tvām nato ’smi parameśvara ||

“O supreme God, O Soul whose identity cannot be identified, O You whose purpose is impossible to describe, I bow to You, whose designations are unnameable.” (*Viṣṇu Purāṇa* 5.18.52)

All this has already been expounded in the *uttara-khaṇḍa* of *Śrī Bhāgavatāmṛta*. Thus the real meaning of ‘I don’t know them all’ is this: “Since the qualities and the deeds are endless, the list of names has no end. The same applies to His forms. Although they seem to be material, they are transcendental and can be realized as such only in the hearts of those who revere Him.”

Jīva Gosvāmī—(The commentary is the same. In addition:) It is said in the second canto:

*tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ ||*

“Alas, a heart that does not become altered by means of taking a name of Hari is hard as iron. When the heart melts by hearing or chanting, tears and horripilation occur.” (2.3.24)

Viśvanātha Cakravartī—The drift of *bahūni* (many) is: “The name Kṛṣṇa and the name Vāsudeva were not only created by me.” Concerning *rūpāṇi* (forms), the sense is: “White and the other colors were not only mentioned by me.” As for *guṇa-karmānurūpāṇi* (names in conformity with qualities and deeds), this refers to *bhakta-vatsala* (He cares for devotees), *sarva-jña* (all-knowing), *govardhana-dhara* (He holds Govardhana), and so on, because of Keśavācārya’s explanation:

*kṛṣ-śabdaḥ sattārtho ṇaś cānandātmakas tataḥ kṛṣṇaḥ |
bhaktāgha-karṣaṇād api tad-varṇatvāc ca mantra-maya-vapuṣaḥ ||*

“The word *kṛṣ* has the sense of *sattā* (existence), and *ṇa* consists of bliss, therefore He is called Kṛṣṇa, also because He takes away His devotees’ sins and because His body has that color.” (*Krama-dīpikā* 2.20)

In addition: *govindo go-vicāraṇād api*, “He is ‘Govinda’ also because He makes the cows move around” (*Krama-dīpikā* 2.21).²⁰⁷

207 The commentator Govinda Bhaṭṭācārya provides an additional explanation of *go-vicāraṇāt*: *go-vicāraṇād go-śabda-vicāraṇād govindaḥ*, “*Go-vicāraṇāt* means: *go-śabda-vicāraṇāt*, ‘because He makes one reflect upon the word *go*.’” (*Vivaraṇa* 2.22). He adds: *gām śabda-rāṣim śabda-samudāyaṁ mātṛkām vettīti govindaḥ*, “*Go* means “a bunch of words.” He knows a multitude, i.e. the totality, of words, meaning He knows the alphabet, and so He is Govinda” (ibid.). In that sense, *go-vicāraṇāt* means:

The syntactical connection is: *tāny aham daiva-jñō 'pi na veda, janā no viduḥ*, “Although I know destiny, I don’t know them. If I don’t know them, people too don’t know them.” The sense is *kim punar* (‘let alone’ people). Nanda, however, thought: “These qualities, such as being all-knowing, only occurred in my son’s past lives because He is an exalted personality (*mahā-puruṣa*).”

Baladeva Vidyābhūṣaṇa—Kṛṣṇa was described as the Avatārī of Yuga Avatāras, and now Garga says He is also the Avatārī of the Puruṣa Avatāras, Līlā Avatāras, and Manvantara Avatāras. The meaning is: He, who is innumerable, has many names and forms. With *santi* (they are), their eternality is implied. The names in accordance with the qualities are *sarvajña*, *bhakta-vatsala*, and so on. The names in accordance with the activities are *prakṛti-pravartaka* (impeller of *prakṛti*), *viśva-sraṣṭā* (creator of the world), *viśvāntaryāmin* (Paramātmā in everything), etc.

Vijayadhvaja Tirtha—His names of color are not only so for a reason (a conformity with the color of the yuga). His names are also in accordance with qualities and deeds. Because of the statement: *kṛṣir bhū-vācakah śabdaḥ*, “*Kṛṣ* is a word expressive of existence,” ‘Kṛṣṇa’ is a name that is conformable (*anurūpa* = *anuguṇa*) to an attribute (i.e. *ākarṣaṇam*). ‘Madhusūdana’ is in conformity with a deed.

Vira-Rāghava—The sense is: “A sage like me knows His many names and forms, but someone of your type does not.” Here also Garga implies that He is the topmost Puruṣa. Alternatively, “I obviously don’t know them all, so how can someone like you possibly know?”

Vallabhācārya—Because of *ca* (and), with the verb *santi* Garga explains that the Lord’s names, forms and deeds are eternal, hence the drift at the end is: “I know they are transcendental, but people do not.”

“He makes one cogitate about a bunch of words.” Later on, Viśvanātha Cakravartī gives such interpretations of the name Govinda (*Sārārtha-darśinī* 10.27.22 & 10.29.28). The main derivation of ‘Govinda’ is *gavām indrah* (king of cows): *tvaṁ gavām indratām gataḥ govinda iti* (*Hari-varṇaśa*, cited in *Laghu-bhāgavatāmṛta* 1.5.76).

10.8.16

*eṣa vaḥ śreya ādhāsyat gopa-go-kula-nandanah |
anena sarva-durgāṇi yūyam añjaḥ tariṣyatha ||*

eṣaḥ—He; *vaḥ*—of all of you; *śreyaḥ*—the best; *ādhāsyat*—would effect (will effect); *gopa-go-kula-nandanah*—who delights the groups of cowherds and of cows (or the offspring of multitude of cowherds and cows) (or *gopa*—O cowherd; *gokula-nandanah*—the delighter of Gokula); *anena*—because of Him; *sarva-durgāṇi*—all difficulties; *yūyam*—all of you; *añjaḥ*—easily; *tariṣyatha*—will cross over.

eṣaḥ gopa-go-kula-nandanah vaḥ śreyaḥ ādhāsyat. anena yūyam sarva-durgāṇi añjaḥ tariṣyatha.

{*athavā: gopa! eṣaḥ gokula-nandanah vaḥ śreyaḥ ādhāsyat. anena yūyam sarva-durgāṇi añjaḥ tariṣyatha.*}

“He will occasion your topmost benefit. He delights the cowherds and the cows. Because of Him, all of you will easily overcome all difficulties.

Śrīdhara Svāmī—From now on Garga mentions the tangible result of this discussion of His past lives. *Ādhāsyat* stands for *ādhāsyati*.

Sanātana Gosvāmī—“He delights (*nandayati* = *harṣayati*) the cowherds and Gokula,” meaning all those who reside there. Thus the nature of that Avatāra is indicated. Alternatively: *gopa* is a vocative in the sense of *rājan* (O king), out of great respect. Or *go-pa* signifies: *pṛthvī-pate* (O protector of the Earth); The drift is: “The Earth is protected by you alone.” Therefore “He will automatically offer (*ādhāsyat* = *ādhāsyati* = *svataḥ eva arpayiṣyati*) auspiciousness in this life and in the next (*śreyaḥ* = *aihikāmuṣmika-maṅgalam*) to all the people of Vraja (*vaḥ* = *yusmākam* = *vraja-janānām sarveṣām eva*).” Or, in a general way *vaḥ* connotes *yusmākam vaiṣṇavānām* (to all of you Vaiṣṇavas). Alternatively: “He, who belongs to you all (*vaḥ* = *yusmadiyaḥ*), will occasion (*ādhāsyati*) the best for

everyone too (*śreyaḥ* = *sarveṣām api śreyaḥ*).” “He will delight Gokula. Because of Kṛṣṇa (*anena* = *kṛṣṇena hetunā*) all of you will effortlessly, if not spontaneously (*añjaḥ* = *anāyāśena* = *svayam eva*), cross over (*tariṣyatha*) all troubles (*durgāṇi* = *upadravān*) such as Kamsa.”

Jiva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—*Ādhāsyat* stands for *ādhāsyati*. The compound *gopa-go-kula-nandanah* means: *gopānām gavām ca kulan nandayati iti saḥ*, “He delights a multitude of cowherds and cows.” Alternatively: “He is the son of Gokula” and *gopa* is a vocative.

Añjaḥ means *sukhena* (easily). With respect to *sarva-durgāṇi* (all difficulties): “Whenever a bad incident (*durga* = *upadrava*) will arise, you will overcome it by means of Him, your cherished deity (*anena* = *tvad-iṣṭa-devena*).” The gist is: “Śrī Nārāyaṇa has entered your son. You ought to view Kṛṣṇa as your refuge.”

Vira-Rāghava—*Añjaḥ* means *āśu* (quickly).

Anvitārtha-prakāśikā—*Ādhāsyati* means *kariṣyati* (He will do). The deletion of *i* in *ādhāsyati* is poetic license (in consideration of the meter). *Tariṣyatha* (you will cross over) means *atikramiṣyatha* (you will overcome).

10.8.17

purānena vraja-pate sādhavo dasyu-piḍitāḥ |
arājake rakṣyamāṇā jigyur dasyūn samedhitāḥ ||

purā—formerly; *anena*—by Him; *vraja-pate*—O king of Vraja; *sādhavaḥ*—spiritual practitioners; *dasyu*—by rogues; *piḍitāḥ*—pained; *arājake*—when there was no king (i.e. when there was anarchy); *rakṣyamāṇāḥ*—[being] protected; *jigyuh*—defeated; *dasyūn*—thieves; *samedhitāḥ*—[being] made to flourish.

vraja-pate! purā arājake dasyu-piḍitāḥ sādhavaḥ anena rakṣyamāṇāḥ samedhitāḥ (ca santaḥ tāt) dasyūn jigyuh.

“Previously, when there was anarchy, O chief of Vraja, the *sādhus* were pained by scoundrels, but He protected the *sādhus* and made them thrive, hence the *sādhus* vanquished those scoundrels.

Śrīdhara Svāmī—“Being protected (*rakṣyamāṇāḥ*) and made to flourish (*samedhitāḥ ca*) by Him (*anena*), they defeated (*jigyuh* = *vijigyuh*) the *dasyus*.”

Sanātana Gosvāmī—He mentions a previous event for the sake of generating belief in his discourse. *Purā* signifies *janmāntare* (in a previous life), but it really means *śrī-prṥhv-ādy-avatāre* (during the descent of Śrī Prṥthu and others).

“O chief of Vraja!” The purport is: “You, the father, should happily protect Him from innumerable *dasyus* in Vraja.”

Jīva Gosvāmī—He mentions a previous event. *Purā* signifies *janmāntare* (in a previous life). The *sādhus* are the gods and the *dasyus* are the demons. *Arājake* means: *indrasya pada-cyutau* (when Indra’s abode had fallen).

Viśvanātha Cakravartī—“In a previous life (*purā* = *janmāntare*), when Indra’s abode had fallen (*arājake* = *indrasya padacyutau*), the gods (*sādhavaḥ* = *devāḥ*) defeated the asuras.” The *dāsyus* are the asuras.

Baladeva Vidyābhūṣaṇa—He only says protecting the *sādhus* is His nature. “The gods, pained by the asuras during the fall of Indra’s abode, were protected and made to flourish (*samedhitāḥ* = *vardhitāḥ*) due to His partiality, and so they defeated the asuras.”

Vijayadhvaja Tirtha—During the Prṥthu Avatāra, they were not being protected in the kingdom (*arājake* = *rāṣṭre arakṣyamāṇāḥ*).

Vira-Rāghava—“When the world was not safe (*arājake* = *saṁrakṣaka-rahite*), the *sādhus*, those who follow dharma, were afflicted by bad people (*dasyuh* = *duṣṭa-sattvaih*). Protected and made to thrive by your son (*anena* = *tvat-putreṇa*), in a previous

life (*purā* = *pūrva-janmanī*), they defeated (*jigyuh* = *jitavantaḥ*) the *dasyu*.” The idea is, now too He has taken birth to protect the *sādhus*.

Vallabhācārya—The *dasyu*s are Rāvaṇa and so on. Kāṁsa also is a *dasyu* insofar as he despatched Tṛṇāvarta.

Anvitārtha-prakāśikā—*Dasyu-pīḍitāḥ* means *caurair* *pīḍitāḥ* (pained by thieves). *Jigyuh* means *nirjitavantaḥ* (they vanquished). The second meaning of the verse is: “The gods, pained by the demons (*dasyu* = *daitya*) when Indra’s abode had fallen.”²⁰⁸

10.8.18

ye etasmin mahā-bhāgāḥ ²⁰⁹ *prītiṁ kurvanti mānavāḥ* |
nārāyaṇo ’bhibhavanti etān viṣṇu-pakṣān ivāsurāḥ ||

ye—who; *etasmin*—to Him; *mahā-bhāgāḥ*—very fortunate; *prītiṁ*—affection; *kurvanti*—do (i.e. show); *mānavāḥ*—persons; *na*—[do] not; *arayaḥ*—enemies; *abhibhavanti*—vanquish; *etān*—those; *viṣṇu-pakṣān*—the gods (“on whose side there is Viṣṇu”); *iva*—just like; *asurāḥ*—the demons.

ye mahā-bhāgāḥ mānavāḥ etasmin (tvat-putre) prītiṁ kurvanti, viṣṇu-pakṣān asurāḥ iva (na abhibhavitum śaknuvanti) etān arayaḥ na abhibhavanti.

Baladeva Vidyābhūṣaṇa—

ye etasmin prītiṁ kurvanti, (te eva) mahā-bhāgāḥ (bhavanti). etān arayaḥ na abhibhavanti viṣṇu-pakṣān iva asurāḥ.

“Humans who are affectionate to Him are very fortunate. Enemies cannot subjugate them, just like asuras cannot defeat the gods, who have Viṣṇu on their side.

208 *Amara-koṣa* gives two definitions of *dasyu*. It is a synonym of *śatru* (enemy) (2.8.10) and of *caura* (robber) (2.10.24).

209 *mahā-bhāge* (BBT reading). *mahā-bhāga* (Vīra-Rāghava’s reading).

Sanātana Gosvāmī—As regards *mānavāḥ* (humans, persons), any consideration of caste or gender is thrown out. In truth, however, only humans can love Him, in the sense that He descended on Earth.

The enemies (*arayaḥ*) are, outwardly, either Kāṁsa et al. or some other adversaries, and, inwardly, lust and so on. The gods are called *viṣṇu-pakṣa* (they have God on their side). As a pun: “Enemies are unable to subjugate them, just like those who have the nature of demons (*asurāḥ* = *asura-prakṛtayaḥ*) are unable to vanquish (*na abhibhavanti* = *na abhibhavitum śaknuvanti*) the Vaiṣṇavas (*viṣṇu-pakṣān* = *vaiṣṇavān*),” and so the drift is: “Not one of you should fear Kāṁsa in any way at any time.”

Jiva Gosvāmī—*Mānavāḥ* (humans) signifies *jīva-mātrāṇi* (any soul), as in: *iti nṛ-gatiṁ vivicya*, “the sages, having ascertained the status of men in this way” (10.87.20).²¹⁰

Vallabhācārya—Having mentioned a deed in the previous verse, now Garga talks about qualities. “Enemies cannot vanquish those greatly fortunate ones who show affection (*prītim* = *sneham*) to Him, the Lord (*etasmīn* = *bhagavati*).”

“Of course, so why does everyone not show affection?” In response Garga says *mānavāḥ* (humans). The suitability for having the nature of showing affection to the Lord and the qualification for being an assistant (*sahakārin*) are taken in consideration. *Mānavāḥ* means *manoḥ jātāḥ*, “those born from Manu,” that is, those who take birth for the purpose of dharma and whose birth is a form of *sad-dharma*. *Mahā-bhāgāḥ* (very fortunate) is said in reference to this text:

janmāntara-sahasreṣu tapo-dhyāna-samādibhiḥ |
narāṇāṁ kṣīṇa-pāpānāṁ kṛṣṇe bhaktiḥ prajāyate ||

“Devotional service to Kṛṣṇa eminently takes place in those whose sinful reactions have greatly decreased by means of practicing austerity, meditation and even-mindedness during thousands of lifetimes.” (quoted in *Hari-bhakti-vilāsa* 11.532)

210 In that verse, *nṛ* signifies *jīva*. Śrīdhara Svāmī writes: *nṛ-gatiṁ nur jīvasya gatiṁ tattvaṁ vivicya viśodhya kavayaḥ* (*Bhāvārtha-dīpikā* 10.87.20).

The analysis of *viṣṇu-pakṣān* is: *viṣṇuḥ pakṣe pakṣa-pāte yeṣām*, “they on whose side there is Viṣṇu.” Viṣṇu is their protector.

Vijayadhvaja Tirtha—*Viṣṇu-pakṣān* (gods) means *viṣṇu-sahāyān* (Viṣṇu’s assistants), because it is stated in *Yādava-koṣa*: *pakṣaḥ pārśva-garut-sādhya-sahāya-bala-bhittiṣu*, “*Pakṣa* is used in the senses of *pārśva* (side), *garut* (wing), *sādhya* (the argument to be proved), *sahāya* (assistant), and *bala-bhitti* (a part of an army).”²¹¹

Vira-Rāghava—“O greatly fortunate one (*mahā-bhāga*)! Enemies (*arayaḥ* = *śatravaḥ*) cannot overcome (*na abhibhavanti*) persons (*mānavāḥ*) who were made to flourish (*samedhitāḥ*) in a previous life (*purā* = *pūrva-janmanī*)²¹² and who show affection to Him, your son (*etasmīn* = *asmīn* = *tvat-putre*), just like asuras cannot overcome the gods.” Here, *bhakti*, which has the nature of *prīti*, is meant by the word *prīti* (affection).

This is the purport of the example *viṣṇu-pakṣān ivāsuraḥ* (like the asuras cannot defeat the gods): “He is Viṣṇu, and all of you took birth as *aṁśas* of gods, whereas Kāṁsa and others took birth because of the prosperity of asuras.”

10.8.19

tasmān nandātmajo 'yaṁ te nārāyaṇa-samo guṇaiḥ |
*śrīyā kīrtyānubhāvena gopāyasva samāhitaḥ ||*²¹³

tasmāt—therefore; *nanda*—O Nanda; *ātmajaḥ*—son; *ayaṁ*—He (or this); *te*—your; *nārāyaṇa-samaḥ*—similar to Nārāyaṇa; *guṇaiḥ*—in terms of qualities; *śrīyā*—in terms of opulence; *kīrtyā*—in terms of renown; *anubhāvena*—in terms of power; *gopāyasva*—you should protect; *samāhitaḥ*—[being] fully attentive.

nanda! tasmād ayaṁ te ātmajaḥ guṇaiḥ śrīyā kīrtyā anubhāvena (ca) nārāyaṇa-samaḥ (bhavati. ataḥ tvaṁ) samāhitaḥ (san enaṁ) gopāyasva (iti).

211 *Amara-koṣa* states: *pakṣaḥ sahāye 'pi*, “*Pakṣa* also has the sense of *sahāya* (assistant)” (3.3.219).

212 Vira-Rāghava carries forward the words *samedhitāḥ* and *purā* from the previous verse.

213 *gopāya susamāhitaḥ* (Sanātana Gosvāmī’s reading).

Gaṅgā Sahāya’s alternative explanation—

nanda! (yasmād evaṁ), tasmāt ayaṁ te ātmajaḥ guṇaiḥ śrīyā kīrtyā anubhāvena (ca) nārāyaṇa-samaḥ gopāya-sva-samāhitāḥ (bhavitā).

“Therefore Nanda, this son of yours is similar to Nārāyaṇa in terms of qualities, opulence, renown, and might. Be alert and protect Him.”

Sanātana Gosvāmī—“In terms of qualities and so on, He is similar to Nārāyaṇa (*nārāyaṇa-samaḥ* = *nārāyaṇena samaḥ*).” Here, Nārāyaṇa is the Lord of Vaikuṇṭha. Therefore, in the twenty-first chapter and so on, the *gopīs* and others in Vraja use Kṛṣṇa’s names such as Mukunda, because they had heard about them from Yaśodā and others.

Or, “In terms of qualities and so on, Nārāyaṇa compares to Him (*nārāyaṇa-samaḥ* = *nārāyaṇaḥ eva samaḥ yasya*)” (lit. ‘He to whom Nārāyaṇa is similar’). In this way it is perceived that His glory is even greater than Nārāyaṇa’s, because in a comparison the *upameya* (subject of the comparison) is slightly inferior to the *upamāna* (the object of the comparison).

In that regard, the qualities refer to compassion and so on, *śrī* means either *dhanādi-sampat* (opulence such as wealth) or *śobhā* (resplendence), *kīrti* is either *yaśaḥ* (fame) or *khyāti* (renown), and *anubhāva* denotes either *jñānam* (knowledge) or *prabhāva* (might).²¹⁴

Alternatively, *guṇaiḥ* (qualities) denotes the six attributes expressed by the word *bhaga*. They are stated as follows:

*aiśvaryasya samagrasya vīryasya yaśasaḥ śrīyaḥ |
jñāna-vairāgyayoś cāpi śaṅṅām bhaga itīṅanā ||*

“The word *bhaga* is the designation of these six: full supremacy, full prowess, full renown, full beauty and wealth, full knowledge, and full dispassion.” (*Viṣṇu Purāṇa* 6.5.74)

214 *Anubhāva* can mean *prabhāva*, according to *Amara-koṣa*: *anubhāvaḥ prabhāve* (3.3.208).

The words *śrīyā*, *kīrtiyā*, and *anubhāvena* are a partial explanation of those six. *Dharma* and *jñāna* are included in *anubhāva*.

Or the syntactical connection of *guṇaiḥ* and so on takes place with the next sentence (“Protect Him and His qualities, renown, and so on”). The substance is: “Protect Him in every way with all your soul.”

An eminent Vaiṣṇava says something²¹⁵: Akṣara (Brahman), Puruṣa, and *antaryāmī* (Paramātmā) are the threefold aspect of Nārāyaṇa. Śrī Kṛṣṇa is similar to Him in terms of these three attributes, respectively:

- (1) *jīva-varga-parigrāhaka* (shows favor to the souls);
- (2) *sva-tulyatāpādaka* (makes others similar to Him);
- (3) *bhakti-janaka* (creates *bhakti*).²¹⁶

And similarly, the three listed below are the Nārāyaṇas²¹⁷ within the universe, and Kṛṣṇa is similar to Nārāyaṇa in terms of *śrī* (opulence), *kānti* (splendor) and *anubhāva* (influence), which always exist in them, sequentially:

- (A) *vaikuṇṭhe lakṣmī-sahita* (accompanied by Lakṣmī in Vaikuṇṭha);
- (B) *sūrya-maṇḍale sūrya-deva-sahita* (present with the sun god in the sun);
- (C) *bhūmau yajñādhiṣṭātā* (the presiding deity of fire sacrifices on Earth).

“Therefore, being mentally fixed only on Him—or being very attentive (*susamāhitaḥ* = *tad-eka-niṣṭha-cittaḥ paramāvahitaḥ vā san*)—, protect Him (*gopāya* = *enam gopāya*).” The sense is: “Try to protect Him in His infancy.” In the reading *gopāyasva*, the meaning is the same.

Or, *gopāya susamāhitaḥ* signifies: *gopa aya-susamāhitaḥ*:

215 Here Purī Dāsa remarks: *śrī-vallabhācāryāḥ ‘subodhinyām’ ṭikāyām*, “This is in reference to Śrī Vallabhācārya, in his commentary called *Subodhini*.” The above paragraph ending with *yajñādhiṣṭātā* is a summary of Vallabhācārya’s explanations.

216 Vallabhācārya specifies that the first quality pertains to Akṣara, the second to Puruṣa, and the third to *antaryāmī*.

217 This is Vallabhācārya’s explanation, but as regards the universe, Mahā-Viṣṇu (*Brahma-saṁhitā* 5.12), Garbhodaka-śāyī Viṣṇu (*Bhāgavatam* 2.10.11–10.14.14), and Kṣīrodaka-śāyī Viṣṇu (*Laghu-bhāgavatāmṛta* 1.2.34) are also called Nārāyaṇa.

“Being attentive on account of good luck (*aya-susamāhitaḥ* = *ayena śubhāvahena vidhinā sāvadhānaḥ*)²¹⁸, hide Him (*gopa* = *guptam kuru*).” That is, “Don’t show Him everywhere; He is as if a great jewel obtained by destiny.” This too is for the sake of increasing Nanda’s affection by his own special *bhakti*. Or it is said out of fear of Kāṁsa and other scoundrels.

Optionally, *gopāya-susamāhitaḥ* modifies Kṛṣṇa: *gopānām ayaḥ lābhaḥ tasmin susamāhitaḥ ayam*, “He who is well esteemed when the cowherds have a gain.”²¹⁹

In the other reading, *gopāya-sva-samāhitaḥ*, the word still modifies Kṛṣṇa, and the same idea is affirmed by the two words *aya* and *sva* (“being attentive by yourself due to good luck”). Or, “He is esteemed because the cowherd’s destination is the spiritual world (*aya* = *gamana* = *vaikuṇṭhādi-gati*) and because of the wealth which is pure love (*sva* = *svam* = *prema-lakṣaṇam dhanam*).”²²⁰

Therefore, Nārāyaṇa’s names are Kṛṣṇa’s names too. The import is: In the future Kṛṣṇa will have additional, more specific names. *Nanda* (O Nanda) is a vocative. As a double meaning, *nanda* is a verb; the gist is “Now, give *ānanda* (bliss).”

Jīva Gosvāmī—(Additions are underlined.) “In terms of qualities and so on, He is similar to Nārāyaṇa, the Lord of Vaikuṇṭha.” The hidden meaning is: “He to whom Nārāyaṇa is similar” (*nārāyaṇa-samaḥ* = *nārāyaṇaḥ eva samaḥ yasya*). In this way it is perceived that His glory is even greater than Nārāyaṇa’s, because in a comparison the subject of the comparison is slightly inferior to the object of the comparison.

In that regard, the word *guna* denotes attributes which directly relate to Himself, such as compassion and beauty. The three other terms are external attributes: *śrīyā* means *sampattyā* (in terms of affluence), *kīrtiyā* means *sat-khyātyā* (in terms of a good repute), and *anubhāvena* means *prabhāvena* (in terms of might).

218 This gloss is sourced in *Amara-koṣa*: *ayaḥ śubhāvaho vidhiḥ*, “Aya means good fortune (lit. “conduct that promotes resplendence”)” (1.4.27).

219 Here the word *āye* is the locative case of the word base *āya*, which is made by adding the suffix *[gh]a[n]* after the verbal root *ay gatau* (to go, attain), in the passive impersonal voice (*bhāve prayoga*).

220 *Sva* means wealth: *svo* ’*striyām dhane* (*Amara-koṣa* 3.3.211).

This applies to both interpretations (the surface meaning and the hidden meaning). “Although He is such, He took birth from you. He concealed His power and obeys you. Therefore, being mentally fixed only on Him—or being very attentive (*susamāhitah* = *tad-eka-niṣṭha-cittah paramāvahitah vā san*)—, protect Him (*gopāya* = *enam gopāya*).” The sense is: “Try to protect Him in His infancy.” In truth, however, Garga says this to increase Nanda’s affection for Kṛṣṇa. Not only *bālya* is meant here. The sense is: “Protect Him in every way with all your soul.” The word *kīrtiyā* is connected to this and signifies: “by making known both your own renown and your renown as His father.” That is “by enchanting the world.” In the reading *gopāyasva*, the *ātmanepada* is poetic license.

Or, *gopāya susamāhitah* signifies: *gopa aya-susamāhitah*: “Being attentive on account of good luck (*aya-susamāhitah* = *ayena śubhāvahena vidhinā sāvadhānah*), hide Him (*gopa* = *guptam kuru*).” That is, “Don’t show Him everywhere; He is as if a great jewel obtained by destiny.” Optionally, *gopāya-susamāhitah* modifies Kṛṣṇa: *gopānām ayaḥ lābhaḥ tasmin susamāhitah ayam*, “He who is well esteemed when the cowherds have a gain.” In the other reading, *gopāya-sva-samāhitah*, the same idea is affirmed by the two words *aya* and *sva*.

Thus, in the surface meaning too, as one who is similar to Nārāyaṇa, the latter’s names are also Kṛṣṇa’s names. The import is: In the future Kṛṣṇa will have additional, more specific names. In Gokula, Nanda will reveal such names, and that explains why the *gopīs* and others will say names such as Mukunda. The word *nanda* (O Nanda) takes place as a double meaning: “Now, give *ānanda*.”

Krama-sandarbhā—“Nārāyaṇa, the ruler of the spiritual sky, is similar to Him (*nārāyaṇa-samah* = *parama-vyomādhipaḥ eva samah yasya*). Although Kṛṣṇa is such, He is superbly recognized (*susamāhitah*) by the cowherds only when they have good fortune (*gopāya* = *gopāye* = *gopānām śubhāvaha-vidhau*).” In the other reading, *sva-samāhitah* means: *svena svayam eva samāhitah*, “already fully aware by Himself.” This is the real meaning. In the surface meaning, “Although Nārāyaṇa is similar to Him, still, He became your son.” Thus the gist is: *tava eva gopāniyah*, “You ought to protect Him” (or you ought to hide Him).

Viśvanātha Cakravartī—The sense is: “A son similar to Śrī Nārāyaṇa, your cherished deity who was fully pleased, was bestowed to you.” In essence, Kṛṣṇa is similar to Himself (*nārāyaṇa-samaḥ* = *śrī-nārāyaṇena samaḥ* = *sva-samaḥ*). Therefore He also ought to be designated by names such as Mukunda, Madhusūdana, and Nārāyaṇa.

“However, keeping in mind the saying: *śreyāṁsi bahu-vighnāni*, ‘The best things in life are fraught with obstacles,’ be very careful (*susamāhitaḥ* = *susāvadhānaḥ san*) and protect Him at all times (*gopāya* = *pratikṣaṇaṁ pālāya*).” The gist is: “By being protected, your son will protect you from all troubles like Nārāyaṇa would.” In the reading *gopāyasva*, the *ātmanepada* is poetic license.

In truth, however, *nārāyaṇa-samaḥ* means: *nārāyaṇaḥ samaḥ yasya*, “He to whom Nārāyaṇa is similar” (or whose equal is Nārāyaṇa). That is so only in terms of general attributes, not in terms of exalted attributes such as giving liberation to demons, bestowing *mahābhāva* to devotees, playing hard to get with Lakṣmī, and delighting in the superb Rāsa-līlā. Thus His absolute supereminence, even over Śrī Nārāyaṇa, is implied.

Alternatively, *gopāya susamāhitaḥ* means: *gopāya-susamāhitaḥ: gopānam āye lābhe aye śubhāvaha-vidhau vā susamāhitaḥ*, “He is highly esteemed when the cowherds have a gain (*āye* = *lābhe*),” or when there is good fortune (*aye* = *śubhāvaha-vidhau*) for the cowherds.

Baladeva Vidyābhūṣaṇa—“Therefore, because of the heap of glories that were told (*tasmāt* = *ukta-mahima-pracayād hetoḥ*), this son of yours is similar to Nārāyaṇa, the Lord of the spiritual sky (*nārāyaṇa-samaḥ* = *nārāyaṇena eva para-vyoma-patinā samaḥ*).” Nārāyaṇa is characterized by qualities—inner ones such as mercy, and outer ones such as beauty, therefore He is similar to Nārāyaṇa. Still, Kṛṣṇa excels Him in some particular qualities: He is very sweet by playing the flute, and so on.

“He is your son, so don’t worship Him with sixteen articles like you worship Nārāyaṇa. Rather, be fully attentive (*samāhitaḥ san*) and protect Him, serve Him, by means of objects that will nurture your father-son relationship.”

He is very satisfied by the mood of having friends and relatives,

not so by the mood of being worshiped by gods, etc. In *Viṣṇu Purāṇa*, He addressed the cowherds:

*sat-sambandhena*²²¹ vo gopā yadi lajjā na jāyate |
 ślāghyo vāhaṁ tataḥ kiṁ vo vicāreṇa prayojanam ||
 yadi vo 'sti mayi pritiḥ ślāghyo 'haṁ bhavatām yadi |
 tadātma-bandhu-sadṛśi buddhir vaḥ kriyātām mayi ||
 nāhaṁ devo na gāndharvo na yakṣo na ca dānavah |
 ahaṁ vo bāndhavo jāto naitac cintyam ito 'nyathā ||

“Cowherds, if you are not embarrassed by having a relationship with Me, and if I am praiseworthy, what is the use of your deliberation? If you are affectionate to Me, and if I am praiseworthy to you, your conception of Me should be like one between intimate friends. I am not God, nor a Gāndharva, nor a supernatural being, nor a demon. I was born as one of your relatives. From now on, do not think of Me in any other way” (*Viṣṇu Purāṇa* 5.13.10-12).

Similarly, in *Hari-varṇa* He said:

manyante mām yathā sarve bhavanto bhīma-vikramāḥ |²²²
tathāhaṁ nāvamantavyaḥ svajātiyo 'smi bāndhavaḥ ||²²³

“Do not think that My valor is terrifying. Your reverence of Me is a form of disrespect. Stop doing that. I belong to your caste and am one of your relatives.” (*Hari-varṇa* 2.20.11)

Although Kṛṣṇa is no other than Nārāyaṇa, distinctions are made to create a special status. Nārāyaṇa is Kṛṣṇa's *vilāsa* (bodily manifestation for the purpose of pastimes). The *Brahma-saṁhitā* states:

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu |
te te prabhāva-nicayā vihitās ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||

221 Modern editions read: *mat-sambandhena*.

222 Modern editions read: *bhīma-vikramam*.

223 Modern editions read: *nāvagantavyaḥ sa-jātiyo 'smi bāndhavaḥ*.

“I worship the primeval Puruṣa, Govinda, by whom many powers are allotted in the respective abodes of Durgā, Śiva, and Nārāyaṇa; in His own abode, called Goloka; and also in Gokula, His abode on Earth.” (*Brahma-saṁhitā* 5.43)

Vira-Rāghava—“Because His qualities will be that way (*tasmāt* = *evam-bhāvi-guṇatvāt*), O Nanda, He will be similar to Nārāyaṇa (*nārāyaṇa-samaḥ* = *nārāyaṇa-tulyaḥ bhavitā*) in terms of opulence, renown, might, qualities, and so forth. Therefore remain vigilant (*saṁāhitaḥ* = *sāvadhāna-cittaḥ*) and protect Him (*gopāya* = *enam pālāya*).”

Vallabhācārya—“O Nanda, that is, O you who make everyone blissful, protect Him, also for the sake of living up to your name.” In terms of qualities, Kṛṣṇa is similar to Nārāyaṇa, who is threefold: Akṣara, Puruṣa and Antaryāmi. [...] There is a similarity of other attributes too: *śrī*, *kānti*, and *anubhāva*. Or the term *guṇa* refers to the six qualities, and those three attributes are the explanation of them. Other qualities can be included, such as those mentioned in the first canto: *satyaṁ śaucam*, “honesty, purity” and so on (1.16.27-29).

10.8.20

śrī-śuka uvāca

*ity ātmānam samādiśya garge ca sva-grhaṁ gate |
nandaḥ pramudito mene ātmānam pūrṇam āśiṣām ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *iti*—thus (or in this way); *ātmānam*—about the Soul; *samādiśya*—after instructing; *garge*—when Garga; *ca*—too; *sva-grhaṁ*—to his own dwelling; *gate*—had left; *nandaḥ*—Nanda; *pramuditaḥ*—[being] very glad; *mene*—thought of; *ātmānam*—himself; *pūrṇam*—filled; *āśiṣām*—with blessings.

śrī-śukaḥ uvāca—*iti ātmānam samādiśya garge sva-grhaṁ gate (sati, tataḥ) nandaḥ pramuditaḥ (san) āśiṣām pūrṇam ātmānam mene.*

Śrī Śuka said: Once Garga had left for his dwelling, having thus taught about the Soul, and everyone else had gone home, Nanda felt elated: he considered himself blessed.

Śrīdhara Svāmī—“After giving instructions to himself (*ātmānam* = *ātmānam prati*).” Or, “after instructing about Kṛṣṇa (*ātmānam* = *kṛṣṇam*).” *Āśiṣām* (of blessings) stands for *āśirbhiḥ* (with blessings).

Viśvanātha Cakravartī—“After giving instructions to himself (*ātmānam* = *svam prati*).” Thus, Kṛṣṇa nonchalantly put an end to the two villains, Pūtanā and the cart, and then also mesmerized the mind of Garga, who is outstanding among the learned.²²⁴

Sanātana Gosvāmī—“After fully instructing (*samādiśya* = *samyag ādiśya*) Śrī Kṛṣṇa (*ātmānam* = *śrī-kṛṣṇam prati*),” who happens to be the guru of the universe, as Paramātmā. The sense is Garga taught injunctions such as wearing tilaka in a way conformable to the region. Because of *ca* (also), Garga fully instructed Baladeva too.

Nanda was confounded by his own elation: Śuka says this with *pramuditaḥ*, which means *prakarṣeṇa muditaḥ* (eminently joyful).

Jīva Gosvāmī—Nanda was eminently joyful (*pramuditaḥ* = *prakarṣeṇa muditaḥ*) because Garga went on his way without being noticed. It’s understood that afterward the great festival of the name-giving rite openly took place of its own accord when Nanda brought his own priests and so on.

Baladeva Vidyābhūṣaṇa—“After instructing (*samādiśya* = *ādiśya* = *upadiśya*) the son (*ātmānam* = *putram*), who is a form of *vibhū-vijñānānanda* (all-pervasive, sheer consciousness, and bliss) in the manner that was told (*iti* = *pūrvokta-prakāreṇa*).” Nanda was elated, and so was Garga. “Garga taught in conformity with my moods. Thus elated (*pramuditaḥ* = *prahr̥ṣṭaḥ san*), Nanda thought (*mene* = *amanyata*) to himself (*ātmānam* = *svam*): *āśiṣām vāñchitānām pūrṇas taiḥ pūrṇo ’smi*, “I have been filled by the fullness of good wishes.”

Vallabhācārya—“After fully instructing Nanda about the Soul,” or else “after fully instructing Bhagavān.” “After Garga left

224 Viśvanātha Cakravartī paraphrased Śrīdhara Svāmī’s first explanation, but Śrīdhara Svāmī wrote this to satisfy the Māyāvādīs.

for Mathurā, Nanda was thrilled” because of his discourse. The connection is: *āśiṣām pūrṇam ātmānam mene*, “He thought he had been filled with blessings (*āśiṣām* = *āśīrbhiḥ*).”²²⁵

Anvitārtha-prakāśikā—*Āśiṣām* stands for *āśīrbhiḥ*. It’s a loose *ṣaṣṭhī* (*śeṣe ṣaṣṭhī*).

ANNOTATION

The concept of loose *ṣaṣṭhī* is sometimes seen in *Bhāgavatam*, as in *asya lokasya* (10.3.21). Usually the purpose of this usage is to conform to the meter. This applies here too, because the seventh syllable in the *anuṣṭup* meter should be short.

Regarding the loose *ṣaṣṭhī*, Pāṇini formulated the rule: *ṣaṣṭhī śeṣe*, “The genitive case is used in the remaining instances (i.e. in those other than the ones he mentioned)” (*Aṣṭādhyāyī* 2.3.50). Other than its usage with a *kṛdanta* suffix, the genitive case is used to express relation (*sambandha*), of which there are four types. Any other usage of the genitive is called a loose *ṣaṣṭhī*.

Bhaṭṭoji Dikṣita explains Pāṇini’s rule: *kāraka-prātipadakārtha-vyatiriktaḥ sva-svāmī-bhāvādi-sambandhaḥ śeṣas tatra ṣaṣṭhī syāt. rājñah puruṣaḥ. karmādinām api sambandha-mātra-vivakṣāyām ṣaṣṭhy eva. satām gatam. sarpiṣo jānīte. mātuh smarati*, “The genitive case can occur when there is the remainder, which is the relation of *sva-svāmī* (the owned and the master), and so on. The sense of ‘relation’ is different from the meaning of a *kāraka* (a *kāraka* is the meanings of the case endings other than the genitive) and from the meaning of a word base. For example: *rājñah puruṣaḥ* (the king’s man). Only the genitive case is used when there is a desire to express a mere connection with a *kāraka* such as a *karma*. For example: *satām gatam* (the going of the righteous), *sarpiṣo jānīte* (he knows about ghee), *mātuh smarati* (she remembers about her mother, i.e. she remembers her mother and others related to her)” (*Siddhānta-kaumudī* 606).

The genitive case in the last three examples is not covered by any of the four types of relation (*sambandha*):

225 Garga went to see Vasudeva and Devakī. He informed them about Kṛṣṇa and Balarāma (*Brahma-vaivarta Purāṇa* 4.13.237-240).

- *sva-svāmī* (the owned and the master): *viṣṇor bhaktaḥ*, “Viṣṇu’s devotee”,
- *janya-janaka* (the produced and the producer): *hareḥ putraḥ*, “Hari’s son,”
- *avayavāvayavī* (the part and the whole): *śrī-kṛṣṇasya padāmbujam*, “Śrī Kṛṣṇa’s lotus foot,” and
- *sthāny-ādeśa* (the original and the substitute): *uddhavasya trivikramah*, “a long vowel in the place of a penultimate short one” (*Hari-nāmāmṛta-vyākaraṇa* 627 *vṛtti*).

Jīva Gosvāmī, however, would say *satām gatam* can express a *kāraka*. He invented the rule: *vartamāne bhāve ca ktasya yoge kartari ṣaṣṭhī vā*, “The genitive case is optional, as regards the doer, when the suffix *[k]ta* is connected in the sense of either *vartamāna* (present tense) or *bhāve* (passive impersonal)” (*Hari-nāmāmṛta-vyākaraṇa* 646) (*gatam* is in the passive impersonal). This is an addition to Pāṇini’s rule: *ktasya ca vartamāne*, “The genitive case is used in relation to the suffix *[k]ta* when *[k]ta* is ordained in the present tense” (*Aṣṭādhyāyī* 2.3.67) (*Siddhānta-kaumudī* 625).

At any rate, all three examples can be understood by the use of the word *sambandhin* (it has a relation with). For example, *sarpiṣo jānīte* (he knows about ghee) can be understood as: *sarpiḥ-sambandhi-jñānam jānīte* (he knows the knowledge pertaining to ghee) and similarly, *mātuḥ smarati* can mean *mātr-sambandhi-viṣayam smarati* (she remembers topics related to her mother). Another example is Viśvanātha Cakravartī’s gloss of *kumāra-līlā* as *kumāra-sambandhinī līlā*, “the pastimes pertaining to young boyhood” (*Sārārtha-darśinī* 10.8.24). If the sense of relation (*sambandha*) does not match one of four categories of *sambandha* mentioned above, in Pāṇini’s system it is classed as a loose *ṣaṣṭhī*.

10.8.21

kālena vrajatālpēna gokule rāma-keśavau |
jānubhyām saha pāṇibhyām riṅgamāṇau vijahratuḥ ||

kālena—a full amount of time; *vrajatā*—was passing (or the state of moving) (or the state of being Vraja); *alpena*—little; *gokule*—in Gokula; *rāma-keśavau*—Balarāma and Kṛṣṇa; *jānubhyām saha*—

with the knees; *pāṇibhyām*—with the hands; *ringamāṇau*—while crawling; *vijahratuḥ*—engaged in recreational pastimes.

kālena alpena vrajatā, rāma-keśavau (tat-tayoḥ) jānubhyām saha pāṇibhyām (saha) ringamāṇau gokule vijahratuḥ.

After a short time had passed, Rāma and Keśava had fun by crawling on their hands and knees in Gokula.

Śrīdhara Svāmī—

*bāla-kriḍā-camatkāraiḥ kṛṣṇo rāmeṇa saṃyutaḥ |
paramānandam ādhatta vraje nanda-yaśodayoḥ ||*

“In Vraja, through amazing pastimes in infancy, Kṛṣṇa, accompanied by Balarāma, occasioned Nanda’s and Yaśodā’s topmost bliss.”

He says *kālena* and so on to demonstrate the completion [of a certain amount of time].²²⁶

Sanātana Gosvāmī—*Kālena vrajatā* means: *kiñcīt kāle gate sati*, “when some time had passed” after the breaking of the cart and after the name-giving rite. Concerning *gokule*, which means *vraja-madhye* (within the cowherd village): The forest and other outward locations of Vraja are distinct from it. He makes one aware of the immense good fortune of the inhabitants of that place at that time because of His very sweet pastimes there specifically. It should be perceived in the same way ahead.

He is ‘Rāma’ because he delights (*ramaṇa*) Gokula by his pastimes. ‘Keśava’ pervades (*va = vayate = vyāpnoti*) Brahmā (*ka*) and Śiva (*īśa*) because of His supremacy. They are two Parameśvaras (Gods), and so the gist is They captivate the world by pastimes of crawling. Keśava is mentioned after Rāma because He is younger.²²⁷

226 The instrumental case after a word denoting time signifies the completion of the activity under consideration within that period of time: *apavarge tu tṛtīyā* (HNV 674).

227 Of two persons, the one who is considered more venerable should be placed first in a *dvandva* compound (*Vārttika* 2.2.34); *pūjitasya ca sva-gaṇe*

As regards *tāta* (dear junior),²²⁸ it is a vocative associated with tenderness, under the influence of *prema*, due to remembering specific baby pastimes that should be narrated. Or *tāta* is connected with *gokule*: “in Nanda’s Gokula” (*tāta-gokule* = *tātasya gokule* = *śrī-nandasya gokule*): The voluntariness of the happy recreation is made to be understood this way. Thus, Their being of equal age is specifically illustrated by the pastime of Their crawling together.

Jiva Gosvāmī—After mentioning His fullness, which had to be heard about, from this verse Śuka begins to talk about that which had to be seen. *Kālena vrajatā* means: *kiñcit kāle gate sati*, “when some time had passed” after the breaking of the cart and after the name-giving rite. However, the killing of Trṇāvarta only occurred at a later time, because it is said: *eka-hāyanaḥ*, “He is one year old” (10.26.6). The infant’s walking on His feet was perceived right at one year of age. For the stronger one specifically it was also within that time. A narration that transgresses the sequence is due to the uncommonness of the amazing pastimes of killing rascals and also sometimes because of absorption.

Concerning *gokule*, which means *vraja-madhye* (within the cowherd village), he makes one aware of the immense good fortune of the inhabitants of that place because of His very sweet pastimes there specifically. It should be perceived in the same way ahead.

‘Rāma’ is because he delights (*ramaṇa*) Gokula by his pastimes. Keśava makes Brahmā (*ka*) and Śiva (*iśa*) submissive (*va* = *vayate* = *vaśī-karoti*) by the sweetness of His pastimes. Alternatively, the meaning of ‘Keśava’ is: *prathama-rūdha-praśasta-keśa-vilāsa-yuta*, “He has pastimes involving the best hair, which is tied at the top.” There is another interpretation, according to the style of this verse from *Mahābhārata*:

aṁśavo ye prakāśante mama te keśa-saṁjñitāḥ |
sarva-jñāḥ keśavarīḥ tasmān mām āhur muni-sattamāḥ ||

tu yathottaram (HNV 992).

228 Another reading of the verse is *kālena vrajatā tāta* instead of *kālena vrajatālpēna*. Here, Sanātana Gosvāmī says *tāta* is a vocative intended for Parīkṣit. *Tāta* can refer to a junior or to a senior person.

“My manifest rays are designated as *keśa*, therefore the best sages, who are omniscient, call Me ‘Keśava’.” (*Mahābhārata, śānti-parva*, 328.43)

Thus, the sense of ‘Keśava’ is that He shines more than Balarāma.

As regards the usage of the *dvandva* compound: Being fond of captivating the world by pastimes of crawling together is meant. The subsequent mention of *keśava* is because He is younger.

Tāta is a vocative associated with tenderness, due to helplessness caused by *prema* by remembering specific baby pastimes that should be narrated. Or *tāta* is connected with *gokule*: “in Nanda’s Gokula” (*tāta-gokule* = *tātasya gokule* = *śrī-nandasya gokule*): The voluntariness of the happy recreation is made to be understood this way.

Krama-sandarbha—This is a former pastime. The name-giving rite occurred on any given day up to the one hundredth, and the killing of Tṛṇāvarta took place at one year of age, hence most likely this happened within that year.

Viśvanātha Cakravartī—As regards *kālena vrajatā*:

*aiśvarya-miśrām kṛṣṇasya procya bālyasya*²²⁹ *mādhurīm |*
kevalām eva tām prāha nitya-bhāvyām upāsakaiḥ ||

“After describing the sweetness, mixed with *aiśvarya*, of Kṛṣṇa’s infancy, he only mentions the sweetness, which ought to be always meditated upon by the worshipers.”

Baladeva Vidyābhūṣaṇa—After setting forth baby pastimes filled with *aiśvarya* in that way, from this verse Śuka describes a baby pastime that is pure like a mirror.

Vijayadhvaja Tirtha—*Vraja*tā means *gacchatā* (going).²³⁰

229 *bālasya* (Kṛṣṇa-Śaṅkara Śāstrī’s edition)

230 The present participle *vraja*tā is made from the verbal root *vraj gatau* (to go). There is a double meaning that almost everyone passed on: *vraja*tā can also mean “the state of going”: *kālena alpēna vraja*tā *abhavat*, “The

Vira-Rāghava—*Riṅgamānau* means: *caṅkramaṇaṁ kurvantau*, “The two of them did crooked movements,” that is to say: *sarīsrpantau*, “Both of Them crawled.”

Vallabhācārya—In ‘Keśava’, the suffix *va* has the sense of *mat[up]* (possession), and is taken here for the sake of beauty. In truth, however, the word *keśa* is only expressive of the world, not of Bhagavān.²³¹

Anvitārtha-prakāśikā—In *riṅgamānau*, the suffix [*ś/āna/c*], or else *āna[ś]*, is poetic license. “The two of Them performed pastimes (*vijahratuḥ* = *vihāraṁ cakratuḥ*) in the cowherd village [named Gokula] (*gokule* = *vraje*).”

10.8.22

*tāv aṅghri-yugmam anukṛṣya sarīsrpantau
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu |
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam
mugdha-prabhīta-vad upeyatur anti mātroh ||
(vasanta-tilakā)*

tau—both of Them; *aṅghri-yugmam*—the pair of feet; *anukṛṣya*—after dragging; *sarīsrpantau*—while crawling; *ghoṣa*—of small bells (or from [the residents of] the cowherd village); *praghoṣa*—because of the sounds; *ruciraṁ*—in such a way that there was exquisiteness; *vraja-kardameṣu*—in the muds of Vraja; *tat-nāda*—by those sounds; *hṛṣṭa-manasau*—whose minds were delighted; *anusṛtya*—after following; *lokam*—people; *mugdha-prabhīta-vat*—as if foolish and afraid; *upeyatuḥ*—came near; *anti*—the presence (this is a Vedic word); *mātroh*—of both mothers.

*tau (rāma-kṛṣṇau) aṅghri-yugmam anukṛṣya vraja-kardameṣu
ghoṣa-praghoṣa-ruciraṁ (yathā syāt tathā) sarīsrpantau tan-nāda-*

state of being Vraja (predominated by sweetness) was completed, i.e. was effected, within a short time.” This is hinted at by Viśvanātha Cakravartī.

231 For more information on the name ‘Keśava’, see the *Toṣaṇis* on *Bhāgavatam* 10.1.10.

hr̥ṣṭa-manasau (santau) lokam anusṛtya mugdha-prabhīta-vat (tayoh) mātroh anti upeyatuh.

Their crawling in the mud of the cowherd village by dragging both feet was exquisite because of the cowherds' cheers (or because of the jingling sounds of Their ankle bells and waist bells). Their minds delighted by those tones, They followed people as if They were foolish, and then returned to Their mothers as though They were afraid.

Śrīdhara Svāmī—"Those two were moving intensely (*sarīṣṛpantau = atīṣayena calantau*) by repeatedly dragging (*anukṛṣya = punaḥ punar ākṛṣya*) Their feet." How? In such a way that it was beautiful, because of the loud sounds of small bells that were ornaments on the waist and feet (*ghoṣa-praghoṣa-ruciram = ghoṣāḥ kaṭi-pāda-bhūṣaṇa-kiṅkīṇyas teṣāṁ praghoṣeṇa ruciraṁ yathā tathā*).

"Their minds were delighted by the sound of those small bells (*tan-nāda-hṛṣṭa-manasau = teṣāṁ ghoṣāṇāṁ nādena hr̥ṣṭaṁ mano yayos tau*)."

"After following for three or four footsteps (*anusṛtya = trīcaturāṇi pādāny anugamya*) people who were going here and there (*lokam = itaḥ tataḥ gacchantāṁ janam*) as if They were silly, They came (*upeyatuh = upajagmatuh*) in the presence (*anti = samipe*) of both mothers (*mātroh*) as though They were afraid (*mugdha-prabhīta-vat = mugdha-vat prabhīta-vat*)."

Viśvanātha Cakravartī—As regards *aṅghri-yugmam anumukṛṣya* (after dragging both feet), it's because They pulled both feet by moving both knees. "Both of Them were going crookedly (*sarīṣṛpantau = kuṭīlāṁ gacchantau*) in the courtyards of the cowherd village, in which mud, cow's milk, the urine of calves, and so on, had appeared (*vraja-kardameṣu = gorasa-govatsa-mūtrādi-kardamita-vrajāṅgaṇeṣu*)."

Ghoṣa-praghoṣa-ruciram is an adverb: *ghoṣāṇāṁ gopa-gopīnāṁ praghoṣo ho ho ho iti mukha-karatālikodghoṣaḥ tena ruciraṁ yathā syāt tathā*, "[They were going crookedly] in such a way that it was beautiful, on account of the *gopas'* and *gopīs'* (*ghoṣa = ghoṣāṇāṁ*

= *gopa-gopinām*) loud sounds with the mouth: *ho ho ho*, and by clapping the hands. That is because of *tan-nāda* and so on (“Their minds were delighted by the sound of those small bells”). Śrīdhara Śvāmī says: *ghoṣaḥ kinkīṇyaḥ*, “*Ghoṣa* means ‘small bells’.”²³²

“After following some married women able to bear children, who had come (*lokam* = *vraja-purandhri-janam kañcid āgatam*), They came near (*upeyatuḥ*) the proximity (*anti* = *antikam*) of both mothers as though They were foolish (*mugdha-prabhīta-vat* = *mugdha-vat*).” That is, after following someone They thought was a mother, They understood she was another lady. The sense of the suffix *vat[i]* (‘as if’) is that They were absorbed in *līlā*, just like some other silly boy might be absorbed in play.

Sanātana Gosvāmī—Concerning *anukṛṣya* (after dragging) and *saṛisṛpantau*, which means *kuṭilam gacchantau* (the two of Them were going crookedly): Śukadeva implies that They were the strongest even in pastimes of crawling. In *aṅghri-yugmam* (pair of feet), the metaphor “lotus feet” is not used because of the nonconsideration of the specific qualities of Their youth and so on, owing to mental satisfaction only as a result of the sweetness of Their *bālya-līlā*.

In point of *vraja-kardameṣu*, which signifies: *vrajasya kardameṣu* (in the mud patches of the cowherd village): It’s because the courtyards were permeated, for the most part, by particles of cow’s urine, cow’s milk, and so on.

“After following some person (*lokam* = *kañcit lokam*), as if by considering that person to be someone from the house, and then figuring out that the person was a stranger, They came near (*upeyatuḥ*) the vicinity (*anti* = *antikam*) of the two mothers.” How? *mugdha-vat* (as if They were silly), and for this reason: *prabhīta-vat ca* (and as if They were afraid). In that regard, the understanding

232 This definition is somewhat substantiated in one of two definitions of *ghoṣa* in *Viśva-kośa*: *ghoṣaḥ kāmśye ’mbuda-dhvanau*, “*Ghoṣa* is used in the senses of *kāmśya* (something made of bell-metal) and *ambuda-dhvani* (the rumbling of clouds).” The other definition is: *ghoṣas tu ghoṣake dhvāne gopālābhira-palliṣu*, “*Ghoṣa* is used in the meanings of *ghoṣaka* (announcer, proclaimer), *dhvāna* (sound; loud murmur), *gopāla* (cowherd), and *ābhira-palli* (cowherd village)” (*Viśva-kośa*). Nevertheless, the word *kinkīṇi* is used in this context in *Garga-saṁhitā* (1.17.4).

is: *mugdha-vad anusṛtya prabhīta-vad anupeyatuḥ*, “They followed a stranger as if They were silly and returned to Their mothers as though They were afraid.” Because of the word *pra* (very) in *prabhīta* (afraid), the excellence of *bālya-līlā* is made to be perceived on account of an abundance of fear. The rest was explained by Śrīdhara Svāmī.

Or, *ghoṣa* means *vraja* (cowherd village), and by extension those who reside there: “The two boys were crawling in such a way that it was exquisite because of the eminently loud sounds of the inhabitants of the village (*ghoṣa-praghoṣa-ruciram* = *ghoṣānām prakṛṣṭaiḥ ghoṣaiḥ ucca-śabdaiḥ ruciram yathā syāt*): ‘Wow! Their crawling is very wonderful!’”

“The minds of Rāma and Keśava were delighted by the eminent sound of those inhabitants” (*tan-nāda-hṛṣṭa-manasau* = *tena ghoṣeṇa tasya ghoṣasya vā prakṛṣṭena nādena*).

Jīva Gosvāmī—(Additions are underlined.) Concerning *anukṛṣya* (after dragging) and *sarīsrpantau*, which means *kuṭīlām gacchantau* (the two of Them were going crookedly): Śukadeva implies that They were the strongest even in pastimes of crawling. In *aṅghri-yugmam* (pair of feet), the metaphor “lotus feet” is not used because it seemed that it was too much. However it’s understood that sometimes that particular usage is for the sake of the perceptible manifestation of something else through that as well.

In point of *vraja-kardameṣu*, which signifies: *vrajasya kardameṣu* (in the mud patches of the cowherd village): It’s because the courtyards were permeated, for the most part, by particles of cow’s urine, cow’s milk, and so on. The plural is because there were many patches.

“After following some person (*lokaṁ* = *kañcit lokaṁ*), as if by considering that person to be someone from the house, and then figuring out that the person was a stranger, They came near (*upeyatuḥ*) the vicinity (*anti* = *antikam*) of the two mothers.” How? *mugdha-vat* (as if They were silly), and for this reason: *prabhīta-vat ca* (and as if They were afraid). In that regard, the understanding is: *mugdha-vad anusṛtya prabhīta-vad anupeyatuḥ*, “They followed a stranger as if They were silly and returned to Their mothers as though They were afraid.” Because of the word *pra* (very) in

prabhūta (afraid), the excellence of *bālyā-līlā* is made to be perceived on account of an abundance of fear. Owing to the suffix *vat/i*, the meaning is: It was because of absorption in *līlā*, just like some other, silly boy might be absorbed in play. The rest was explained by Śrīdhara Svāmī.

Or *ghoṣa* means *vraja* (cowherd village), and by extension those who reside there: “The two boys were crawling in such a way that it was exquisite because of the eminently loud sounds of the inhabitants of the village (*ghoṣa-praghoṣa-ruciram* = *ghoṣānāṁ prakṛṣṭaiḥ ghoṣaiḥ ucca-śabdaiḥ ruciram yathā syāt*): ‘Wow! Their crawling is very wonderful!’”

“The minds of Rāma and Keśava were delighted by the eminent sound of those inhabitants” (*tan-nāda-hṛṣṭa-manasau* = *tena ghoṣeṇa tasya ghoṣasya vā prakṛṣṭena nādena*).

Baladeva Vidyābhūṣaṇa—“Both of Them were going crookedly in the crossroads of the cowherd village, in which cow’s milk, cow’s urine, mud and so on had appeared.”

Mugdha-prabhūta-vat means: *mugdhenā prabhūtena ca tulyau*, “They resembled a foolish person and a fearful person.” “They came near (*anti* = *samīpam*) Their mothers.” In that regard, later it is said: *bhaya-sambhrānta-prekṣaṇākṣam*, “He whose two eyes are agitatedly looking out of fear” (10.8.33). This foolishness and fear of Hari’s is not fake because it nourishes the *līlā-rasa*. The opposite makes no sense in the light of the bewilderment of Uddhava and Kuntī due to His foolishness and His fear respectively:

*manreṣu mām vā upahūya yat tvam
akunṭhitākhaṇḍa-sadātma-bodhaḥ |
prccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva ||*

“[Uddhava said:] O master! That You, whose power of intelligence is unimpeded, full, and endowed with a good nature, should call me during Your counsels and ask me for advice as if You, solemn as You are, were a fool, as if perplexes our minds, O Lord.” (3.4.17)

gopy ādade tvayi kṛtāgasi dāma tāvad

*yā te daśāśru-kalilāñjana-sambhramākṣam |
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti ||*

“[Kuntī said:] When You did a wrong, Yaśodā grabbed a rope. For as long as she had it, You lowered Your face as a result of fear-imbued thoughts. Your eyes were agitated, and the eyeliner blended with Your tears. Your condition as You stood in this way bewilders me because even fear itself is afraid of You.” (1.8.31)

10.8.23

*tan-mātarau nija-sutau ghr̥ṇayā snuvantyaū
pañkāṅga-rāga-rucirāv upaguhya dorbhyām |
dattvā stanam prapibatoḥ sma mukham nirikṣya
mugdha-smitālpa-daśanam yayatuḥ pramodam ||
(vasanta-tilakā)*

tat-mātarau—Their mothers (Yaśodā and Rohiṇī); *nija-sutau*—their own sons; *ghr̥ṇayā*—out of compassion; *snuvantyaū*—who were trickling; *pañka-aṅga-rāga*—on account of the mud, which was [like] color on the limbs; *rucirau*—who were beautiful; *upaguhya*—after embracing; *dorbhyām*—with both arms; *dattvā*—after giving; *stanam*—the breast; *prapibatoḥ*—who were suckling; *sma*—(a word used to fill the meter); *mukham*—the mouth (i.e. the mouths); *nirikṣya*—after seeing; *mugdha-smita*—in which the smile was charming; *alpa-daśanam*—and in which the teeth were small; *yayatuḥ*—the two of them got; *pramodam*—complete joy.

(tadā) tan-mātarau ghr̥ṇayā snuvantyaū (tau) nija-sutau pañkāṅga-rāga-rucirau dorbhyām upaguhya stanam dattvā (stanam) prapibatoḥ (tayoh sutayoh) mukham mugdha-smitālpa-daśanam nirikṣya pramodam yayatuḥ.

Their mothers’ breasts were oozing out of compassion. With both arms the two mothers embraced their two sons, who were ravishing also because the mud on Their limbs looked like an extra color, and breastfed Them. Thus beholding their respective sons’ mouths, innocent smiles and little teeth, the two ladies became enraptured.

Śrīdhara Svāmī—“And at that time Their mothers, after embracing with both arms their two sons, attained great joy.” How were the ladies? Having breasts full of milk, “they were oozing out of compassion (*ghṛṇayā = kṛpayā*).”

“The two sons were lovely because of mud and because of color on the limbs” (*pañkāṅga-rāga-rucirau = pañkena aṅga-rāgeṇa ca rucirau*).

Sanātana Gosvāmī—“Their owns sons—in this way their profuse affection toward both of Them is indicated—were ravishing because the mud of the cowherd village (*pañka = vraja-kardama*) was a color on Their limbs (*pañkaḥ eva aṅga-rāgaḥ tena*).” The colors of Their limbs were covered by the mud of Vraja as a result of crawling. Therefore They were eminently suckling (*prapibatoḥ = prakarṣeṇa pibatoḥ*); because of this the two ladies attained (*yayatuḥ = prāptavatyau*) a joy that was even more eminent than the bliss of Brahman (*pramodam = prakṛṣṭam modam = brahmānandād apy utkṛṣṭam modam*). *Sma* has the sense of *harṣa* (joy).²³³

“After thoroughly beholding the mouth, out of great attachment (*nirīkṣya = āsaktyā samyag avalokya*).” *Mukham* is in the singular although it has the sense of the dual, in consideration of the category (*jāti*).²³⁴ Other instances of the usage in the sense of *jāti* are: *naḥ śṛavanau hastau śiraś ca* (our ears, hands, and heads) (10.10.38), *naḥ karau pādau ca* (our hands and feet) (10.29.34), and *śirasi dhehi naḥ*, “Place it on our heads” (10.31.5).

The rest was explained by the venerable one. Alternatively, the mothers’ breasts were oozing due to love (*ghṛṇayā = snehena*). Moreover, “In Their mouths, the smiles were lovely (*mugdha = sundara*) and the teeth were five or six.”

233 That definition is not sourced in the classical Sanskrit dictionaries. *Sma* is used either to fill the line of a verse (*Amara-koṣa* 3.4.5) or in conjunction with a verb in a present tense in order to convey the sense of the past tense (*Amara-koṣa* 3.4.17; *smena yoge tv aparokṣe cācyutaḥ*, HNV 704).

234 The rule is: *jāty-ākhyāyām eka-vacane bahu-vacanam vā*, “When there is a mention of a class, the plural can optionally be used in the sense of the singular” (HNV 624); *jāty-ākhyāyām ekasmin bahu-vacanam anyatasyam* (*Aṣṭādhyāyī* 1.2.58).

Jiva Gosvāmī—They were ravishing because the mud of the cowherd village (*pañka* = *vraja-kardama*) was a color on Their limbs (*pañkaḥ eva aṅga-rāgaḥ tena*.)” Their condition is reminiscent of the saying: *sarasijam anuviddham śaivalena api ramyam*, “Although intermingled with moss, a lotus is beautiful.” This refers to the logic: *sundare kiṁ na sundaram*, “What is not beautiful on a beautiful thing?” Yet specifically, there was a resplendence in *bālya-līlā* because of the beginning of it.

Nija-sutau means ‘their sons’. The two mothers’ profuse affection toward both of Them is thus indicated, because it is not said: *nija-nija-sutau* (their respective sons). Therefore “They were eminently suckling (*prapibatoḥ* = *prakarṣeṇa pibatoḥ*),” that is, out of Their own desire, although it was sometimes contrary to Their mother’s wishes.

By breastfeeding Them, the mothers fully beheld (*nirīkṣya* = *samyag avalokya ca*) the mouth,” which was in the middle of the respective breasts. Hence, “the two ladies became overjoyed.” The two mothers’ joy was much superior to the bliss of Brahmā, the bliss of Śiva, and so on, in conformity with these two upcoming texts: (1) *nemaṁ viriñcaḥ* (10.9.20) and (2) *nāyaṁ sukhāpaḥ* (10.9.21). *Sma* is used in the sense of either *harṣa* (joy) or *vismaya* (astonishment).

Mukham (mouth) is in the singular because each mother looked at only one mouth at a time. The rest was explained by the venerable one. Alternatively, “In their mouths the smile was charming and the teeth were small and few (*mugdha-smitālpā-daśanam* = *mugdham manoharam smitaṁ yatra pramāṇataḥ saṅkhyātaḥ ca alpāḥ daśanāḥ yatra tat ca tat ca*).”

Viśvanātha Cakravartī—“At that time Their mothers embraced their sons with both arms and attained great joy.” Because it is not said *nija-nija-sutau* (their respective sons), it’s understood that the mothers viewed both of Them as a son, and the two boys viewed the two ladies as a mother.

“Owing to compassion arising from parental affection (*ghṛṇayā* = *vātsalyoṭtha-kṛpayā*), their breasts were trickling milk (*snuvantyau* = *dugdha-srāvi-stane satyau*).”

By the logic: What is not beautiful in a beautiful one?, “the two sons were lovely also because of the mud, which looked like a color

of Their limbs (*pañkāṅga-rāga-rucirau* = *pañkaḥ eva aṅga-rāga-tulyaḥ tena api rucirau*).”

Mukham (mouth) is in the singular because each mother looked at only one mouth at a time. In it the smile was charming and the teeth were small and few (*mugdha-smitālpa-daśanam* = *mugdham manoharam smitam yatra pramāṇataḥ saṅkhyātaḥ ca alpāḥ daśanāḥ yatra tat ca tat ca*).

Baladeva Vidyābhūṣaṇa—How were the boys? “They were ravishing because of the mud and the color (*pañkāṅga-rāga-rucirau* = *pañka-rāgābhyām rucirau*),” by the logic: What is not cute on a cute boy?

Vijayadhvaṇi Tīrtha—*Aṅga-rāga* is *candana* (sandalwood paste).

Vīra-Rāghava—They were ravishing because of a color on the limbs, which was the form of mud (*pañkāṅga-rāga-rucirau* = *pañka-rūpeṇa aṅga-rāgeṇa rucirau*).

Anvītārtha-prakāśikā—The affix *n[um]* in *snuvantyau* is poetic license.

10.8.24

yarhy aṅganādarśanīya-kumāra-lilāv
antar-vraje tad abalāḥ pragrḥita-pucchaiḥ |
vatsair itas tata ubhāv anukṛṣyamāṇau
prekṣantya ujjhita-grhā jahṛṣur hasantyaḥ ||
(vasanta-tilakā)

yarhi—when; *aṅganā*—by women (or to the women); *ādarśanīya*—should be fully seen fully (or could be fully seen) (or should be fully shown); *kumāra-lilau*—They whose pastimes pertaining to infancy; *antaḥ-vraje*—inside Vraja (or in the cowherd village); *tad*—at that time (*tad* = *tadā*); *abalāḥ*—the women; *pragrḥita-pucchaiḥ*—whose tails were grabbed; *vatsaiḥ*—by calves; *itaḥ tataḥ*—here and there; *ubhau*—both of Them; *anukṛṣyamāṇau*—being dragged; *prekṣantyaḥ*—while seeing; *ujjhita-grhāḥ*—by whom the houses were given up; *jahṛṣuḥ*—were overjoyed; *hasantyaḥ*—while laughing.

Śrīdhara Svāmī—

yarhi aṅganā-darśanīya-kumāra-līlau (jātau, tadā tābhyām) pragrhitā-pucchaiḥ vatsaiḥ itaḥ tataḥ anukṛṣyamāṇau ubhau (tau) antar-vraje tad-abalāḥ prekṣantyaḥ ujjhita-grhāḥ hasantyaḥ jahṛṣuḥ.

Viśvanātha Cakravartī—

yarhi aṅganādarśanīya-kumāra-līlau (abhūtām), tad (tad = tadā) (tābhyām) pragrhitā-pucchaiḥ vatsaiḥ itaḥ tataḥ (ca) anukṛṣyamāṇau ubhau (tau) abalāḥ ujjhita-grhāḥ prekṣantyaḥ hasantyaḥ jahṛṣuḥ.

When Their baby pastimes became worthy of being thoroughly observed by the women in the village, all the ladies, going out of their homes, beheld Them: They had grabbed the tails of calves and were being dragged here and there by the calves. The ladies exultantly laughed at this.

Śrīdhara Svāmī—“When both of Them had baby pastimes worthy of being seen by women (*aṅganā-darśanīya-kumāra-līlau = aṅganānām darśanīyā kumāra-līlā yayoḥ tathā-bhūtau jātau*), the women of the cowherd village (*tad-abalāḥ = vrajāṅganāḥ*) who were in the village (*antar-vraje = vrajasya madhye*) looked (*prekṣantyaḥ = prekṣamāṇāḥ*) at Them. Thereby forgetting their household duties (*ujjhita-grhāḥ = viśmṛta-grha-kṛtyāḥ*), they became joyful (*jahṛṣuḥ = hrṣtāḥ babhūvuḥ*) while laughing.”

How were the boys? “They were being dragged here and there by calves whose tails were held on to (*pragrhitā-pucchaiḥ = pragrhitāni pucchāni yeṣām taiḥ*)...” by both of Them.”

Viśvanātha Cakravartī—(The commentary is the same as the above. In addition:) “Their pastimes connected with infancy (*kumāra-līlau = kumāra-sambandhinī līlā yayoḥ tathā-bhūtau*) became worthy of being fully seen (*adarśanīya = ādarśanīyā = samyak-prakāreṇa darśanīyā*) by the women.” That is, now Their pastimes had the power to steal hearts. The boys had become a little stronger.

Some calves were resting on the ground. While crawling on Their knees, the two boys came upon the tails of those calves and wondered: “What is this?” Each of the boys innocently grabbed a

tail, and those two calves got up and began to run. But the boys did not let go, rather They made Their grip firmer, and so They were dragged by the calves. At that time, the women saw how They were afraid even though They were not letting go. The boys were crying while getting bruised on the ground. The ladies laughed: “You two are even weaker than calves born yesterday,” and made Them let go of the tails.

Jiva Gosvāmi—(Additions are underlined.) In the first part of infancy, for the most part each of the two boys remained at his mother’s side. The boys made Their mothers happy that way. In this verse, Śuka says: Thereafter, owing to the manifestation of Their conception of being stronger than before, given that They were somewhat older, They had fun by pulling the calves here and there everywhere within the village, and so the cowherd ladies derived the greatest bliss by seeing that. The boys were engaged in recreation here and there, everywhere within the cowherd village. It is said that Their pastimes became worthy of being observed by the women mostly because the ladies developed a curiosity to see the way They were amusing Themselves.

“They were being dragged by calves.” The plural in *vatsaiḥ* (by calves) signifies that They would grab one calf, let it go, and then grab another. Or it’s because They grabbed the tails of many calves at once, that is, three or four tails. “They eminently (*pra*) grabbed the tails”: The prefix *pra* in *pragrṛhita* repudiates the idea that They sometimes let go of a tail.

They were being dragged in every place (*itas tataḥ* = *sthāne sthāne*). Hence the ladies were eminently looking (*prekṣantyaḥ* = *prekṣamānāḥ*²³⁵ = *prakarṣeṇa iṣamānāḥ*). Therefore: *ujjhita-grhāḥ*, which means either “the ladies gave up their respective homes” by roaming here and there everywhere in the village for the sake of looking, or “they abandoned household tasks” for that purpose.

Or, They were pulled, not dragged, by the calves (*anukṛṣyamāna* = *ākṛṣyamāna*). “How amazing! Both of You are the strongest!”

235 Whenever a commentator’s gloss of a *parasmaipadī* form of an *ātmapadī* verbal root is in the *ātmanepada*, or vice versa, the purpose is to show that there is poetic license.

The ladies were laughing at Them in this way because They were pulled by calves.

Baladeva Vidyābhūṣaṇa—Seeing Them crying as They were being bruised on the ground, the ladies, laughing at Them as follows: “Both of You strong boys are even being dragged by calves,” made Them let go of the tails, put Them on their chests and became joyful.

Vallabhācārya—*Kumāra* signifies a two-year old. The derivation is: *kutsito māro yasmāt*, “he because of whom death is contemptible (*ku* = *kutsita*).” A beauty that excels the glistening charm of millions of Cupids is indicated thus.

“When the time came to fearlessly show (*darśana*) pastimes to the ladies.” The tenor is: For as long as this mood [of fearlessness] did not take place, up to the killing of Tṛṇāvarta, or up to another time, a continuous showing did not occur.

“The ladies grabbed (*jagrhuḥ*)²³⁶ the two boys, who were being dragged (*anukṛṣyamānau*) very gently (*anu* = *śanaiḥ śanaiḥ*).” The Lord attracts the calves, and the calves the Lord. The plural in *vatsaiḥ* suggests that He repeatedly grabbed another tail when the calf He was holding to fled.

Anvitārtha-prakāśikā—The suffix [*ś*]*at*[*r*], in *prekṣantyah*, is poetic license.

10.8.25

śrṅgy-agni-damṣṭry-asi-jala-dviḥ-kaṇṭakebhyah
kṛīḍā-parāv aticalau sva-sutau niṣeddhum |
grhyāṇi kartum api yatra na taj-jananyau
śekāta āpatur alam manaso 'navasthām ||
 (*vasanta-tilakā*)

śrṅgi—from bulls and cows; *agni*—fire; *damṣṭri*—fanged animals; *asi*—swords (or scimitars, knives); *jala*—water; *dviḥ*—birds; *kaṇṭakebhyah*—and thorns; *kṛīḍā-parau*—who are intent on

236 Vallabhācārya had the reading *jagrhuḥ* instead of *jahrṣuḥ* (the ladies were joyful).

[performing] games; *ati-calau*—very restless; *sva-sutau*—their two sons; *niṣeddhum*—to prevent; *grhyāṇi*—household tasks; *kartum*—to do; *api*—and; *yatra*—when; *na*—not; *tat-jananyau*—Their two mothers; *śekāte*—were able; *āpatuḥ*—reached; *alam*—intensely; *manasaḥ*—of the mind; *anavasthām*—unsettled condition.

taj-jananyau (yaśodā-rohiṇyau) yatra śṛṅgy-agni-damṣtry-asi-jala-dvija-kaṇṭakebhyaḥ kṛiḍā-parau aticalau sva-sutau niṣeddhumṇ grhyāṇi api kartum na śekāte, (tadā) manasaḥ alam anavasthām āpatuḥ.

The two boys were very restless and were intent on having fun. When Their mothers became unable to simultaneously do household tasks and hold Them back from touching horned animals, fire, fanged animals, knives, puddles, birds, and thorns, those two ladies reached a state of mental perturbation.

Śrīdhara Svāmī—“When (*yatra = yadā*) Their mothers were unable to obstruct those two very restless boys (*aticalau = aticapalau tau*) from those bulls and so on and were also (*api = ca*) unable to do tasks appropriate for the house (*grhyāṇi = grhocitāni karmāṇi*), then they reached an unsettled condition of the mind.” In this way the topmost stage of homey happiness is illustrated.

Viśvanātha Cakravartī—“The two boys were very fickle” (*aticalau*): They were on Their way to get a hold of bulls and so on. Or the drift is They wanted to play with bulls and so on. (The rest of the commentary is the same as *Bhavārtha-dīpikā*. In addition:) “An unsettled condition of the mind” denotes *cāpalyam* (fickleness), a *sañcāri-bhāva* that nourishes the *sthāyi-bhāva*, *vātsalya*. In the compound *śṛṅgy-agni* etc., *śṛṅgin* is plural and denotes bulls; *damṣṭrin* signifies dogs and so forth; *dvija* means birds.

Baladeva Vidyābhūṣaṇa—*Śṛṅgin* denotes cows and so on; *damṣṭrin* are monkeys etc.; *dvija* are herons and so forth.

Sanātana Gosvāmī—Here he says: Afterward They made the minds

of Theirs mothers unsteady because of the fickleness involved in playing, due to the manifestation of an older age and an increase in strength. That is because They are intent on playing (*kṛiḍā-parau*), and therefore They were going toward bulls and so on in order to touch them. “The two ladies were unable (*na śekāte* = *na śekatuḥ*)²³⁷ to make Them turn away (*niśeddhum* = *nivārayitum*) from those bulls and so forth.” Or the meaning is: “Both boys were intent on playing (*kṛiḍā-parau*) with bulls and so on, and therefore the two mothers were unable to hold Them back (*niśeddhum*) from those bulls and so on.” Why? The two boys were extremely fickle (*aticalau* = *parama-capalau*).

In that compound, *śṛṅgin* denotes bulls and so on; *daṁṣṭrin* signifies cats, dogs and so on, or monkeys and so on; *asi* denotes knives—the other reading is *ahi*, snakes—; *dvija* means peacocks and so forth. The prefix *sva* (own) in *sva-sutau* (own sons) implies that others were unable to prevent Them from touching those things, not to mention that they had no right to do so.

It became necessary to keep Them off bulls and so on. Their mothers did so by placing Them at their sides, since they were anxious out of concern for Their safety. The two ladies did not restrain Them merely by talking. Hence “the ladies intensely (*alam* = *atyartham*) reached an unsettled condition (*anavasthām* = *asthiratām*) of the mind.”

They were perturbed, but the topmost stage of homey happiness is thus illustrated because both sons, fickle in Their very young childhood, were enchanting. Only the mind of childless, poor householders might become firm like the minds of renunciants, in terms of not endeavoring to beget sons, achieve wealth and the rest. In truth, however, the mental instability of the three residents of the village who are completely dedicated to Him and whose deeds are for His sake is actually a supereminence which even supersedes the supereminence of fixity in *samādhi*. That will be clear later on, in Brahmā’s prayers:

237 The verbal root in *śekāte* is *śak kṣamāyām* (4U) (to tolerate, be able), whereas the gloss as *śekatuḥ* is from the verbal root *śak[l] śaktau* (5P) (to be able). In Pāṇini’s list of verbal roots, *śak kṣamāyām* is listed as *śak marṣaṇe*. The meaning is similar.

*tāvad rāgādayaḥ stenās tāvat kārā-grhaṁ grham |
tāvan moho 'ṅghri-nigaḍo yāvat kṛṣṇa na te janāḥ ||*

“Kṛṣṇa, as long as people do not consider themselves to be Yours, love and other feelings are thieves, a house is a prison, and delusion is foot shakles.” (10.14.36).

Furthermore, Their profuse resplendence, because of mutual attachment, is described by Śrī Vaiṣampāyana:

*tāv anyonya-gatau bālau bālyād evaikatām gatau |
eka-mūrti-dharau kāntau bāla-candrārka-varcasau ||
eka-nirmāṇa-nirmuktāv eka-śayyāsanāśanau |
eka-veśa-dharāv ekaṁ puṣyamāṇau śiśu-vratam ||
eka-kāryāntara-gatāv eka-dehau dvidhā-kṛtau |
eka-caryau mahā-vīryāv ekasya śiśutām gatau ||
eka-pramāṇau lokānām deva-vṛttānta-mānuṣau |
kṛtsnasya jagato gopau saṁvṛttau gopa-dārakau ||
anyonya-vyatiṣaktābhiḥ kṛdābhir abhiśobhitau |
anyonya-kiraṇa-grastau candra-sūryāv ivāmbare ||
visarpantau tu sarvatra sarpa-bhoga-bhujāv ubhau |
rejatuh paṅka-digdhāṅgau dṛptau kalabhakāv iva ||
kvacid bhasma-pradīptāṅgau kariṣa-prokṣitau kvacit |
tau tatra paridhāvetām kumārāv iva pāvakī ||
kvaciḥ jānubhir udghṛṣṭaiḥ sarpamāṇau virejatuh |
kṛdantau vatsa-śālāsu śakṛd-digdhāṅga-mūrdhajau ||
śuśubhāte śriyā juṣṭāv ānanda-jananau pituh |
janam ca viprakurvāṇau vihasantau kvacit kvacit ||
tau tatra kautūhalināu mūrdhaja-vyākulekṣaṇau |
rejatūś candra-vadanau dārakau sukumārakau ||*

“The two boys were always out and about together. They attained oneness only because of very young childhood. The two lovely boys were assuming one form. Their splendor resembled a rising sun and a waxing moon. They came out of the same mold. Their beds were the same, and so were Their seats and Their food. They wore the same dress. Their dedication to be a baby was the same. Each had the same objective. The two of Them were one body made twofold.

Their behavior was the same, and They had tremendous prowess. In essence, They were one baby. To people, They were the same size. They were two humans behaving like gods. They were the protectors of the entire universe, but were concealed as sons of a cowherd. They were resplendent because of Their interconnected games with one another. They assimilated each other's rays. Their garments resembled the sun and the moon. Both of Them had arms curved like snakes. Crawling everywhere, They shone: Their limbs smeared with mud, They looked like two wild elephants. Their limbs were brilliant with ash in some places, and elsewhere they were splashed with cow dung. Running around at that time, each boy resembled Kārttikeya. While sometimes crawling with Their bruised knees, They looked resplendent. While playing in the sheds for calves, Their limbs and hair would be smeared with dung. They were splendid: They partook of Śrī and generated Their father's bliss. On occasion, They would disrespect someone and laugh. They were very eager to do that. They were resplendent: Their hair would fall on the perplexed eyes of Their moon-like faces. The two young boys were very delicate.” (*Hari-varṇa* 2.7.2-11)

Jīva Gosvāmī—(Additions are underlined.) Here he says: Afterward They made the minds of Their mothers perturbed on account of *prema*, because of the fickleness involved in playing, due to the manifestation of an older age and an increase in strength. That is because They are intent on playing, and therefore They were going toward bulls and so on in order to touch them. “The two ladies were unable to make Them turn away from those bulls and so forth.” Or the meaning is: “Both boys were intent on playing with bulls and so on, and therefore the two mothers were unable to hold Them back from those bulls and so on.” Why? The two boys were extremely fickle (*aticalau* = *parama-capalau*).

In *śekāta āpatuh*, the absence of proper phonetic combination is poetic license. An example of proper usage in this regard is: *pacete amū*, “Both of them cook,” because of the *pragryha*, by the rule: *īd-ūd-ed-dvi-vacanaṁ pragrhyam*, “The dual case in which there is *ī*, *ū*, or *e*, is called *pragrhyā*” (*Aṣṭādhyāyī* 1.1.11).²³⁸

238 When a vowel follows, the phonetic combination is not done (*pluta-*

In that compound, *śṛṅgin* denotes bulls and so on; *damṣṭrin* signifies cats, dogs and so on, or monkeys and so on; *asi* denotes knives—the other reading is *ahi*, snakes—; *dvija* means peacocks and so forth. The prefix *sva* (own) in *sva-sutau* (own sons) implies that others were unable to prevent Them from touching those things, not to mention that they had no right to punish Them.

Further, keeping Them off bulls and so on was a necessity. It's also understood that it occurred just by talking and by placing Them at their sides, since they were anxious out of concern for Their safety. The tasks related to the home which had to be done because they were very fond of Them were necessary, but could not be carried out. Hence “the ladies intensely (*alam* = *atyartham*) reached an unsettled condition (*anavasthām* = *asthiratām*) of the mind.”

This mental instability of the three residents of the village who are completely dedicated to Him and whose deeds are for His sake is the *sañcāri-bhāva* known as *cāpalyam* (fickleness) and thus enhances the *sthāyi-bhāva* called *vātsalya*, which is very difficult for devotees to obtain, and so this instability is actually a supereminence which even supersedes the supereminence of fixity in *samādhi*. That will be clear later on, in Brahmā's prayers: *tāvad rāgādayaḥ...* (see above) and in this text: *yad-dhāmārtha-suhr̥t-priyātma-tanaya-prāñāsāyās tvat-kṛte*, “the village residents, whose homes, wealth, friends, dear ones, children, life airs, and thoughts are for Your sake” (10.14.35), and in: *nāvindan bhava-vedanām*, “Nanda and others did not get the agonies of material life” (10.11.58), which signifies that the cowherds were not concerned with anything but Kṛṣṇa, and also in this quotation, which is a praise of that *sthāyi-bhāva*:

*nemaṁ viriñco na bhavo na śrīr apy aṅga-saṁśrayā |
prasādaṁ lebhire gopī yat tat prāpa vimuktidāt ||*

“Neither Brahmā, Śiva, or Lakṣmī, who serves the Lord's body, obtained from Him, the giver of specific liberations, the graciousness that the cowherd lady, Yaśodā, received.” (10.9.20)

pragr̥hyā aci nityam, *Aṣṭādhyāyī* 6.1.125), just like in *pacete amū*. For more details, consult *Hari-namāmṛta-vyākaraṇa* (60). Thus the reading should be: *śekāte āpatuḥ*. Here also, the reason for the poetic license is that *śekāte* does not conform to the meter.

Furthermore, the profuse resplendence of Śrī Rāma and Śrī Kṛṣṇa, because of mutual attachment, is described by Śrī Vaiṣampāyana: (see *Bṛhad-vaiṣṇava-toṣaṇī* above).

Krama-sandarbha—‘*Anavasthā*’ denotes the *sañcāri-bhāva* called *cāpalam* (fickleness), because it is settled that any household task related to Him involves *prema* for Him.

Vijayadhvaja Tirtha—*Anavasthām* signifies *vyākulatām* (confusion).

10.8.26

*kālenālpena rājarṣe rāmaḥ kṛṣṇaś ca gokule |
aghrṣṭa-jānubhiḥ padbhir vicakramatur añjasā ||*

kālena alpena—within a short time; *rāja-rṣe*—O Rṣi among kings; *rāmaḥ*—Rāma; *kṛṣṇaḥ*—Kṛṣṇa; *ca*—and; *gokule*—in [the village named] Gokula; *aghrṣṭa-jānubhiḥ*—in relation to which the knees were not rubbed; *padbhiḥ*—with the feet (or by means of footsteps); *vicakramatuḥ*—walked (i.e. wandered); *añjasā*—quickly.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
rājarṣe! alpena (eva) kālena (gacchatā), rāmaḥ kṛṣṇaḥ ca aghrṣṭa-jānubhiḥ padbhiḥ añjasā gokule vicakramatuḥ.

O Rāja-Rṣi, within a short time Balarāma and Kṛṣṇa began to wander in Gokula by walking at ease, without rubbing the knees on the ground.

Viśvanātha Cakravartī—Literally, “by means of feet (*padbhiḥ*), in regard to which the knees did not rub.” That is, the knees did not touch the ground (*aghrṣṭa-jānubhiḥ* = *aghrṣṭāni bhūmi-gharṣaṇam aprāptāni jānūni yeṣu taiḥ*). The readings are *ojasā* (vigorously) and *añjasā* (swiftly).

Sanātana Gosvāmī—“After a short time had passed” in the sense that They were a little stronger. They were still very young. *Padbhiḥ* means *pādaiḥ* (with the feet). The plural is in consideration of the

four lotus feet of Theirs. *Kṛṣṇaḥ* is said because He attracts the heart (*citta-ākarsaṇa*) by His pastimes. In the reading *go-vraje* instead of *gokule*, because the cows are predominant the meaning is: *gavām āvāse* (in the pastures, ‘the place of cows’). *Rājarse* signifies: *rājasu ṛṣe* (O Vedic seer among kings), in other words: *sarva-jña* (O omniscient one). The drift is: “You already know the true purpose for which that pastime takes place.”

Jiva Gosvāmī—“They vigorously (*ojasā*) wandered (*vicakramatuḥ* = *bhramatuḥ*) in Gokula by means of footsteps (*padbhiḥ* = *padaiḥ*) in regard to which the knees did not rub,” that is, the knees did not touch the ground” (*aghrṣṭa-jānubhiḥ* = *aghrṣṭāni bhūmi-gharṣaṇam aprāptāni jānūni yeṣu taiḥ*). In the reading *añjasā* instead of *ojasā*, the sense is *anāyāsena* (effortlessly). In the reading *go-vraje* (in the pastures grounds of cows), the usage is like *dhanur-jyā* (bowstring, lit. “the bowstring of a bow”). The purpose of the usage of the extra word *go* is to imply that the pastures were pure and mesmerizing.

The vocative *rājarse* signifies: *rājasu ṛṣe* (O Vedic seer among kings), in other words: *sarva-jña* (O omniscient one). The drift is: “You are almost a seer like me, hence you too realize the sweetness of His pastimes.”

Vallabhācārya—“They walked in a particular way (*vicakramatuḥ* = *viśeṣeṇa cakramatuḥ*) by placing the feet forward many times (*padbhiḥ* = *anekadhā pāda-sthāpanena*).”

Bhaktisiddhānta Sarasvatī—*Alpena kālena* signifies: *alpa-kālāntaram eva* (only after a short time).

Anvitārtha-prakāśikā—“Without fatigue (*añjasā* = *śramaṁ vinā*), They went about everywhere (*vicakramatuḥ* = *viśeṣeṇa gamanaṁ cakratuḥ*) (*viśeṣeṇa* = *sarvatra*) in Gokula.” The absence of the *ātmanepada* is poetic license.

ANNOTATION

The rule is: *veḥ pāda-viharaṇe*, “*Ātmanepada* endings are applied after the prefix *vi* and the verbal root *kram[u]* when the meaning is *pāda-viharaṇa* (stepping) (*Aṣṭādhyāyī* 1.3.41); *veḥ pāda-vihṛtau*

tadvat (HNV *Br̥hat* 1145). The literal meaning of *vicakramatuḥ*, in the *parasmaipada*, is: “Both of Them were bold (They displayed Their prowess)” (ref. *pāda-vihrtāv iti kim. aśvena vikrāmati yuddhe, vikramam prakāśayatīti arthaḥ*, HNV *br̥hat* 1145 *vṛtti*). In that sense, *aghṛṣṭa-jānubhiḥ padbhiḥ* means: “because Their footsteps did not involve rubbing the knees on the ground,” taking the meaning of *padbhiḥ*, which stands for *pādaiḥ*, as *padaiḥ*, in conformity with Jīva Gosvāmī. The *Bhāgavatam* is a mine of double meanings.

10.8.27

tatas tu bhagavān kṛṣṇo vayasyair vraja-bālakaiḥ |
saha-rāmo vraja-strīṇām cikrīḍe janayan mudam ||

tataḥ—after that; *tu*—only; *bhagavān*—the Lord; *kṛṣṇaḥ*—Kṛṣṇa; *vayasyaiḥ*—who were companions; *vraja-bālakaiḥ*—with boys of the cowherd village; *saha-rāmaḥ*—who is along with Balarāma; *vraja-strīṇām*—of the women of the cowherd village; *cikrīḍe*—played; *janayan*—while generating (or for the sake of generating); *mudam*—the rapture.

tataḥ tu kṛṣṇaḥ bhagavān vayasyaiḥ vraja-bālakaiḥ (saha tathā) saha-rāmaḥ (ca san) vraja-strīṇām mudam janayan cikrīḍe.

At some other time, to enrapture the women of the village Lord Kṛṣṇa played with Balarāma and with the village boys who were His companions.

Viśvanātha Cakravartī—The compound *saha-rāmaḥ* (accompanied by Rāma) signifies that only Kṛṣṇa is predominant in the pastime of plundering dairy goods.

Sanātana Gosvāmī—Here Śukadeva begins to talk about the main purpose of that Avatāra, in terms of sweet games by the manifestation of a specific age and strength. For this reason Kṛṣṇa is mentioned separately right at first, because only He is predominant. Thus, since Śrī Rāma is secondary, it is said: *saha-rāmaḥ* (along with Rāma), meaning Balarāma is an assistant.

In the reading *tataś ca* instead of *tatas tu*, the word *ca* means *tu* in the sense of *bhinnopakrama* (a new topic). The term *bhagavān* signifies that Kṛṣṇa is intent on manifesting the essence of His godhood.

“Along with the companions (*vayasyaiḥ*),” that is, those who became friends with Him, mostly on account of a similarity of age, because: *vraja-bālakaiḥ*, they are boys of the cowherd village. A special resplendence of the games is meant to be expressed.

Cikriḍe stands for *cikriḍa* (He had fun), meaning *kṛidāṁ cakre*, “He did games” such as releasing the calves. *Vraja-strīṇām* signifies all the ladies who stay in the cowherd village: married women able to bear children, and old ladies too.

Jiva Gosvāmī—Having thus implied, by describing some of Their pastimes in a general way, that Balarāma is like Kṛṣṇa because of his direct connection with Him, now Śuka begins to talk about the predominance of Kṛṣṇa, specifically by narrating a pastime which enchanted the minds of all the residents of Vraja.

As regards *kṛṣṇo bhagavān*, He naturally is the predominant one, on account of being the primeval Lord. The compound *saha-rāmaḥ* makes that understood, also because of the pastime. Moreover, in this context *bhagavān* connotes “He is intent on manifesting sweetness, which is the the essence of His godhood,” and *kṛṣṇaḥ* portends: *sarva-janākarṣaka-mādhuryaḥ*, “He whose sweetness attracts everyone.” The purport of *saha-rāmaḥ* is Balarāma assists Kṛṣṇa in terms of delighting (*ramaṇa*) others in the utmost way.

“Kṛṣṇa played (*cikriḍe* = *cikriḍa*) with His friends (*vayasyaiḥ* = *sakhibhiḥ saha*).” By hinting at a mutual love on the level of friendship, the excellence of that pastime is already proven. By the etymology, the term *vayasya* means He and His friends have the same age, and by the conventional meaning (‘friends’), *vayasya* suggests that they have similar qualities and intentions, and a similar caste, temperament, and attire, inasmuch as friendship occurs in that way. The reason for that love is: *vraja-bālakaiḥ*, that is, His friends were boys of that special cowherd village (*vraja* = *vrajasya* = *vraja-viśeṣasya*), a place known to be similar to Kṛṣṇa in nature.

Krama-sandarbha—Having mentioned a pastime of both of Them

in terms of equality, with *tataś ca* and so on he specifically talks about a pastime of Śrī Kṛṣṇa's.

Vallabhācārya—The purpose of *tu* is to turn away from the previous pastime.

Anvitārtha-prakāśikā—The *ātmanepada* in *cikriḍe* is used in the sense of *karma-vyatihāra* (reciprocity of an action).

ANNOTATION

The rule is: *kartari karma-vyatihāre*, “In the active voice, [the *ātmanepada* can be used after a *parasmaipada* verbal root] when the sense is *karma-vyatihāra* (reciprocity of the action)” (*Aṣṭādhyāyī* 1.3.14) (HNV *bṛhat* 1111). Although the verbal root *kṛiḍ[ṛ]* *viḥāre* (to play) is *parasmaipadī*, the *Bhāgavatam* uses this root in the *ātmanepada* (10.8.32; 10.13.27) most likely without the meaning of *karma-vyatihāra*, which is, for all intents and purposes, already expressed in the sentence.

10.8.28

kṛṣṇasya gopyo ruciraṁ vikṣya kaumāra-cāpalam |
śṛṇvantyāḥ kila tan-mātur iti hocuḥ²³⁹ samāgatāḥ ||

kṛṣṇasya—of Kṛṣṇa; *gopyaḥ*—the cowherd ladies; *ruciraṁ*—beautiful; *vikṣya*—beholding; *kaumāra-cāpalam*—the restlessness pertaining to young childhood; *śṛṇvantyāḥ*—who was listening; *kila*—indeed (or well-known); *tat-mātuḥ*—from His mother; *iti*—thus (what is about to be said); *ha*—clearly (or a word used to fill the meter); *ūcuḥ*—said; *samāgatāḥ*—[being] assembled.

Bhaktisiddhānta Sarasvatī—

gopyaḥ kṛṣṇasya ruciraṁ kaumāra-cāpalam vikṣya śṛṇvantyāḥ tan-mātuḥ (samīpe) samāgatāḥ (satyaḥ) iti ūcuḥ ha kila.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

gopyaḥ kṛṣṇasya ruciraṁ kaumāra-cāpalam vikṣya samāgatāḥ (satyaḥ, tasya kṛṣṇasya) tan-mātuḥ śṛṇvantyāḥ ha iti ūcuḥ.

239 *procuḥ* (Vallabhācārya's and Baladeva Vidyābhūṣaṇa's reading).

Observing Kṛṣṇa’s enchanting, well-known boyish restlessness, the cowherd ladies assembled near His mother and said the following to her. Yaśodā paid attention.

Viśvanātha Cakravartī—“His boyish fickleness (*kaumāra-cāpalam*) is splendid,” meaning it gives felicity (*ruciram* = *sukha-dam*). “Alas, our dear friend Śrī Yaśodā did not achieve a felicity of this kind, so let what delighted our eyes also delight her ears.” Thinking thus, the ladies went to Yaśodā and spoke to her, under the pretext of rebuking Him, to give the same utmost bliss to His mother, who had abandoned hundreds of household tasks for the sake of hearing about the deeds of her son (*śṛṇvantyāḥ* = *śṛṇvatyāḥ* = *sva-putra-caritra-śravaṇārtham*).

Sanātana Gosvāmī—“His boyish restlessness was enchanting” (*ruciram* = *manoharam*), and so it’s understood that His purpose was only a special eagerness for *prema*. Concerning *śṛṇvantyāḥ*, her being fully attentive when they spoke to her is intimated. Alternatively, *śṛṇvantyāḥ* is connected with *kaumāra-cāpalam*: “Having arrived, after coming from their respective homes, they complained (*ūcuḥ* = *cukruśuḥ*) to her. She too had been hearing about His boyish restlessness” (*tasya kaumāra-cāpalam śṛṇvantyāḥ api samāgatāḥ*). *Ha* means *sphuṭam* (clearly). *Kila* has the sense of *prasiddhi* (well-known).

Jiva Gosvāmī—The ladies, elated by His pranks in a roundabout way, consulted one another to devise a plan to evoke the joy of *prema* in Yaśodā and in themselves and then complained (*ūcuḥ* = *cukruśuḥ*) to her.

“His boyish restlessness was enchanting” (*ruciram* = *manoharam*), and so it’s understood that His purpose was only a special eagerness for *prema*. Concerning *śṛṇvantyāḥ*, which stands for *śṛṇvatyāḥ*, her being fully attentive when they spoke to her is intimated. Alternatively: *nityam śṛṇvatyāḥ api samāgatāḥ*, “Having arrived, after meeting (*samāgatāḥ* = *samavetya āgatāḥ*), they complained (*ūcuḥ* = *cukruśuḥ*) to her, who was always ready to hear.” *Ha* means *sphuṭam* (clearly). *Kila* has the sense of *anṛtam*

(falsehood).²⁴⁰ The meaning is: *vastutaḥ na cukruśuḥ*, “They did not really complain.”

Described by the ladies, His fickleness (*cāpalam* = *cāpalyam*) became extraordinarily enchanting (*ruciram* = *atimanoharam*). It’s also understood that His fickleness was narrated by Śukadeva by way of the ladies’ discourse.

Baladeva Vidyābhūṣaṇa—“The cowherd ladies, delighted after observing His restlessness—in the form of stealing yogurt and so on—related to early childhood (*kaumāra-cāpalam* = *kaumāra-cāpalyam*), spoke,” under the pretext of a reproach, to give that bliss to Śrī Yaśodā, His mother, who had given up household chores and had heard about it.

Vīra-Rāghava—“While Yaśodā was listening (*śṛṇvantyāḥ* = *śṛṇvantyāḥ satyāḥ*),²⁴¹ they spoke (*ūcuḥ*) as follows (*iti* = *vakṣyamāna-prakāreṇa*).”

Vallabhācārya—The boys are not mentioned, nor is Rāma. Only Kṛṣṇa is.

“They spoke to Yaśodā, who was paying attention (*śṛṇvantyāḥ* = *śṛṇvantyāḥ satyāḥ*).” Although statements of this kind (in upcoming verses) are improper, they were told because everyone in the village knew. Thus, Śuka says *kila* to signify that the ladies are not at fault.

Anvitārtha-prakāśikā—The affix *n[um]*, in *śṛṇvantyāḥ*, is poetic license. *Ha* means *sphuṭam* (clearly). It is an adverb. They spoke (*ūcuḥ*) what is just about to be said (*iti* = *vakṣyamānam*).

240 This definition is sourced in *Hema-kośa*: *kila sambhāvya-vārtayoḥ, hetu-rucyor alikam ca*, “*Kila* is used in the senses of *sambhāvya* (possibility), *vārtā* (talks), *hetu* (reason), and *ruci* (splendor), and also means *alikaṁ* (untrue).”

241 Here *śṛṇvantyāḥ satyāḥ* is a genitive absolute that has the sense of a locative absolute. In *Bhāgavatam*, often the genitive absolute does not express disregard (*Sārārtha-darśinī* 10.9.17 and 10.18.10). This special usage originates from *Viṣṇu Purāṇa*. For the details, consult my introduction in my book: *Vishnu Purana: Krishna’s Pastimes in the Fifth Canto*.

10.8.29

*vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
 steyaṁ svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ |
 markān bhokṣyan vibhajati sa cen nātti bhāṇḍam bhinnatti
 dravyālābhe sa-grha-kupita yāty upakrośya tokān ||
 (mandākrāntā)*

vatsān—calves; *muñcan*—after freeing; *kvacit*—sometimes; *asamaye*—when it's not the time; *krośa*—when there is a shout; *sañjāta-hāsaḥ*—whose laughter has fully occurred; *steyam*—that were stolen (or stealing); *svādu*—tasty (or appealing); *atti*—eats; *atha*—afterward (or completely); *dadhi-payah*—yogurt and milk (or *dadhi payah*); *kalpitaiḥ*—invented; *steya-yogaiḥ*—by methods of stealing; *markān*—to monkeys; *bhokṣyan*—who will be eating (or who will be enjoying); *vibhajati*—divides; *saḥ*—he (a monkey); *cet*—if; *na atti*—does not eat; *bhāṇḍam*—a pot; *bhinnatti*—He breaks; *dravya*—when a substance (i.e. yogurt and so on); *alābhe*—is not available *sa-grha*—at those associated with the house (or *saḥ*—He; *grha*—those persons pertaining to the house (figurative usage)); *kupitaḥ*—[being] angry; *yāti*—goes [away]; *upakrośya tokān*—after making little children cry.

(*śrī-gopyaḥ ūcuḥ*)—*kvacid asamaye (kṛṣṇaḥ) vatsān muñcan (bhavati. saḥ) krośa-sañjāta-hāsaḥ (bhavati. saḥ svayaṁ) kalpitaiḥ steya-yogaiḥ steyaṁ (ataeva) svādu dadhi payah (ca) atha atti. (kvacit saḥ) bhokṣyan markān vibhajati. saḥ (kaścid markah tad) na atti cet, (tarhi saḥ kṛṣṇaḥ vimānaḥ san dadhy-ādi-pūrṇam) bhāṇḍam bhinnatti. (kvacid) dravyālābhe (sati) saḥ grha-kupitaḥ (san) tokān upakrośya yāti.*

Viśvanātha Cakravartī—

kvacid (divase) asamaye vatsān muñcan (bhavati. anyasmin ahani) krośa-sañjāta-hāsaḥ (bhavati). atha dadhi-payah atti. steyam (eva) svādu (bhavati. evaṁ) kalpitaiḥ steya-yogaiḥ (aparaiḥ) bhokṣyan markān (prati) vibhajati. (teṣāṁ madhye) saḥ (ekah api markah) na atti cet, (tadā dadhi-pūrṇam) bhāṇḍam bhinnatti. (kadācit sūnya-grhe praviśya) dravyālābhe (sati,) sa-grha-kupitaḥ tokān upakrośya yāti.

Baladeva Vidyābhūṣaṇa—

kvacid asamaye vatsān muñcan (bhavati. kadācit) krośa-saṅjāta-hāsaḥ (bhavati. hasa-mohitāsu asmāsu tatra eva asmad-grhe niṣidyā grha-svāmī iva) dadhi payaḥ ca atti. steyam (eva asya) svādu (bhavati.) kalpitaiḥ steya-yogaiḥ (tad ānīya) bhokṣyan markān (prati) vibhajati. (kvacid) saḥ (ekāḥ api markataḥ) na atti cet, (tadā vīmanāḥ san dadhi-pūrṇam) bhāṇdam bhinnatti. (kadācit dadhy-ādi-) dravyālābhe (sati), saḥ (kṛṣṇaḥ) grha-kupitaḥ (tatra paryāṇke sūptān) tokān upakrośya yāti.

“On occasion, He releases the calves when it’s not time. When someone shouts in protest, He starts laughing. He only likes to steal, and so He contrives a scheme to steal and then consumes the yogurt and milk that He stole, therefore these products are very tasty to Him. Sometimes, before enjoying such goods, He distributes them to the monkeys. If one of the primates doesn’t eat, Kṛṣṇa breaks a pot filled with yogurt and the like. But when dairy goods are not available, He gets angry at the people in the house, makes the toddlers cry, and leaves.

Śrīdhara Svāmī—

*kṛṣṇa-cāpala-cauryāṇi sahaivākhila-sadmataḥ |
prajalpantyaḥ samāgatya gopyo gopyai mudam daduḥ ||*

“The cowherd ladies, gossiping with one another about Kṛṣṇa’s thefts and restlessness, assembled from all the homes and gave bliss to the cowherd lady.”

“He releases the calves when it’s not time for milking (*asamaye = adoha-kāle*). (In that way the calves drink all the milk in the cows’ udders, leaving nothing for us.) When there is a shout, He starts laughing (*krośa-saṅjāta-hāsaḥ = krośe saṅjāta-hāsaḥ*). He consumes yogurt and milk (*dadhi-payāḥ = dadhi ca payāḥ ca*) acquired by stealing. For that reason they are tastier to Him.

“Moreover, when He is about to eat, He divides the goods and gives to the monkeys (*markān = markatān prati*) (*vibhajati = vibhajya dadāti*).” If one of those monkeys does not eat, on account of being

satisfied (*saḥ = teṣāṁ madhye tṛptatvena ko'pī*), He breaks a pot. Sometimes, when the desired product is not available (*dravyālābhe = dravyasya alābhe sati*), He gets angry at the house (*sa grha-kupitah = saḥ grhāya kupitah*): “I will burn it down.” Or He gets angry at the people in the house (*sa-grha = sa-grhāḥ tebhyaḥ = grhīṇaḥ tebhyaḥ*). “Then He makes the little boys, who are asleep, cry (*upakrośya = rodaitvā*) and leaves.”

Viśvanātha Cakravartī—They say: “O friend, Yaśodā! Hear about Your son’s cleverness involved in stealing. After making up His mind: “Today, in this town, I will steal yogurt in the vacant homes,” He goes, desiring to make houses devoid of people.

“Sometime during the day (*kvacid = kvacid divase*), when it’s not time for milking (*asamaye = adoha-kāle*), He frees calves (*vatsān muñcan = vatsān muñcan bhavati*).” The idea is: Afterward, when people, darting out of their houses, are sprinting behind the calves which are running here and there in order to make them turn back, He enters the vacant homes, steals yogurt, and flees.

“On another day, when He hears scolding: ‘Darn, the yogurt thief, Kṛṣṇa, came. He should be chastised, He ought to be tied up,’ He starts to laugh (*krośa-saṅjāta-hāsaḥ = krośe ākrośe kṛte sati, saṅjāta-hāso bhavati*). Later on (*atha = tad-anantaram eva*), He consumes yogurt and milk even while we stare at Him, unable to prevent Him, being numbed as a result of helplessness caused by drinking the honey of His very intoxicating laughter.” The gist is: “He sits at the very place where He stole the goods and eats. He doesn’t even flee, because He bewilders us.”

Yaśodā might say: “If this is the case, why don’t you make this coveter of yogurt eat at first, so that His belly is full?” “You always give Him a snack to eat, so He has no desire to eat if we give Him something. Only stealing is agreeable to Him.” The drift is: He only likes what is stolen, such as yogurt, but not what is given. In that way, two kinds of thefts, nonperceptible by the ladies’s senses and directly perceptible by their senses, are to be counted by His release of the calves and the laughter.

“Thus, on another day or even on the next day, just before He eats (*bhokṣyan = sva-bhojanāt pūrvam eva*) by way of other means of stealing (*steya-yogaiḥ = cauryopāyaiḥ aparaiḥ api*), such as throwing

clumps of earth and so on, invented by His intelligence (*kalpitaiḥ* = *sva-buddhyā eva racitaiḥ*), He distributes (*vibhajati*) the stolen dairy goods to the monkeys (*markān* = *markātān prati*).” That is, He divides the goods and gives them away (*vibhajati* = *vibhajya dadāti*): “These individual portions are for all of you.”

“If just one of those monkeys (*sah* = *teṣāṃ madhye sah ekah api markataḥ*) does not eat on account of being fully satisfied due to being fed many times, He breaks a pot” filled with yogurt, out of discontent: “What’s the use of eating without you guys? I won’t eat either.”

“Sometimes, after entering a vacant house, if a dairy substance, such as yogurt, is not available, He gets angry at the people of the house (*sa-grha* = *sa-grhāya* = *grha-sahita-janāya eva*): ‘Alright. You just wait and see. Tomorrow morning, I will come to steal, but only after grabbing one blazing piece of charcoal. I will burn down the house where I won’t get yogurt, and so the children and old folks will perish too.’ Then He makes the children (*tokān* = *bālāpatyāni*) cry, by striking them with his nails and so forth, and leaves.”

Sanātana Gosvāmī—In two and a half verses, Śukadeva narrates through the characters of the ladies to increase the sweetness. *Kvacid* signifies “in some place.” This word should be connected everywhere, as required. Alternatively: “At some inopportune time (*kvacid asamaye* = *kasmimscid asamaye*).” The idea is: “When they were busy doing something else and were therefore not expecting a friend nor a relative.” Moreover, He released the calves to make them cause obstruction: The lady householders would be distracted, and thus He could eat yogurt and butter comfortably in her house.

“When there is a shout, He laughs thoroughly (*krośa-saṅjāta-hāsaḥ* = *krośe samyag jāta-hāsaḥ*)” to inform people about His eagerness to play. The ultimate mischievousness is indicated thus.

“After releasing the calves (*atha* = *vatsa-mocanānantaram*), He eats...” with the boys: this is understood. He takes goods by methods of stealing (*steaya-yogaiḥ* = *cauryopāyaiḥ*) which He invented. That is, some means did not work before, hence He invented new ones at this time (*kalpitaiḥ* = *pūrvam avṛttaiḥ adhunā tena eva svayam racitaiḥ*). It’s not that He only eats with His group of friends. Rather, “He, who is about to eat (*bhokṣyan* = *bhokṣyan san*), divides the

stolen goods and gives to all the monkeys.”

The rest was explained by Śrīdhara Svāmī. Alternatively, they say: “If Kṛṣṇa does not eat, He breaks a pot,” and attribute the fault to her.

Jīva Gosvāmī—Kṛṣṇa’s pastimes of fickleness in *bālyā-līlā* are described in two and a half verses. The first half of this verse forms one sentence, but henceforth it is explained as if it consists of parts, in order to make fun of the ladies’ introductory statements. With *vatsān muñcan*, they talk about the first mischief: “He releases the calves.” The plural is indicative of the ladies’ perplexity. Yaśodā might respond: “What’s wrong with that? This only shows that He cares about calves.” They reply: “... when it’s not time for milking.” “So what? My little boy didn’t know what He was doing. Why do you complain? Many people live in your house. Can they not stop Him?” “They cannot stop Him because they’re busy.” “Then why don’t you people scare Him away?” “When someone shouts, He laughs thoroughly as an insult.” This shows that Kṛṣṇa is utterly charming.

“But why on Earth does He release the calves?” The ladies retort by smirking and by imitating His gestures: “He eats yogurt and milk. That’s is only purpose.” The gist is He lets the calves go so that everyone gets out of the house to chase after them. “Oh, how difficult this must be for them! Then why don’t you give Him something to eat at first?” With a look of consternation, they smile, lower their voice and say: “He only eats what He steals (*steyam atti*), not what we give Him.” “But He drinks only a little milk from some earthen pot, so why are you upset? “He eats the good stuff (*svādu atti*) meant for the owner of the house. To begin with, putting that in the earthen container takes much time and effort. Plus, He consumes everything (*atha = kārtsnyena*).”

“I cannot believe this. He was not taught to be crafty, so how can He possibly steal dairy goods from you clever people?” “He contrives new ways of looting. He stuffs His mouth with goods that He stole by schemes of theft which we had never seen or heard of before.”

“Dear ladies, that He eats what you stingy people did not offer Him is only the result of your family’s bad karma. Why don’t you

let Him be?” “He gives to monkeys. We have no problem that He eats with His bunch of friends. But sometimes before He eats He distributes the goods to the monkeys. And if some monkey refuses to eat, simply because the primate’s belly is already filled with fruits from the jungle, He does not eat, and breaks a pot.” In fact, what really happens in this case is that He gets angry at the ladies who do not comply with His order to give all the fresh butter to the monkeys which have come at their doorstep. Or sometimes the naughty boy does not eat the stolen goods, since His belly is already full, but still breaks the pot and blames someone else for it.

“But why don’t you guys hide the pots? By not doing that, you are enticing my playful child to be fickle.” Dear Yaśodā, when dairy goods are not available, He gets angry at the people in the house, makes the toddlers cry, and flees.” Here the pronoun *saḥ* (He), in *sa grha-kupitaḥ*, denotes a person who is out of sight. This implies that as they speak they see Him, but do not look at Him. Or it implies that as they notice His gentle behavior while they speak, they as if think that the Kṛṣṇa near Yaśodā is not the Kṛṣṇa they know. Moreover, it’s understood that those toddlers were Rādhā, Candrāvalī, and others, and their little brothers et al.

Baladeva Vidyābhūṣaṇa—“Sometimes, when we shout ‘Hari is a yogurt thief,’ He starts laughing.” This means He laughs while exclaiming: “Hey boys, did you hear that? These crackpots are calling Me, the owner of the house, a thief.” “While we are bewildered by His derisive laughter, He enters our house right then and there, sits on a jewelled seat and consumes yogurt and milk (*dadhi payaḥ* = *dadhi payaḥ ca*) as if He were the master of the place.”

Vallabhācārya—Some say: “God does not do base acts. Freeing the calves is ungodly.” Bhagavān, who has a habit of giving liberation to all, frees the calves by transgressing the etiquette pertaining to time, on a day that the calves are hungry. He thinks: “They shouldn’t be aggrieved, also since their mothers have come.” Owing to His great satisfaction when He releases the calves, He is unwilling to bind them as before. When scolding is done (*krośa* = *ākrośe kṛte*), the Lord, who is devoid of pride and gives respect to all, starts to laugh, understanding the ladies’ mistaken conceptions.

Some say: “He eats with the boys.” In truth, however, He does so only for the sake of pleasing the boys. He Himself will be enjoying (*bhokṣyaṇ*) when the boys are satisfied. In the meantime, He distributes to the monkeys (*markān* = *markebhyaḥ*). Those monkeys were devotees during the time of Rāma Avatāra. The Lord only eats what is extremely pure. If a monkey, being possessed by a demon, does not eat, the Lord breaks the pot: Others should not consume what has a connection with demons.

10.8.30

*hastāgrāhye racayati vidhiṃ pūṭhakolūkhalādyaiś
chidraṃ hy antar-nihita-vayunaḥ śikya-bhāṇḍeṣu tad-vit |
dhvāntāgāre dhr̥ta-maṇi-gaṇaṃ svāṅgam artha-pradīpaṃ
kāle gopyo yarhi gr̥ha-kṛtyeṣu suvyagra-cittāḥ ||*

(*mandākrāntā*)

(with irregularities in the fourth line)

hasta-agrāhye—when it is unreachable by the hand; *racayati*—He fashions; *vidhiṃ*—a means; *pūṭhaka*—by [climbing on] stools; *ulūkhala*—by [climbing on a] mortar; *ādyaiḥ*—and so on (lit. ‘first’ i.e. “whose beginning is”); *chidraṃ*—a hole; *hi*—indeed (or only) (or a word used to fill the meter); *antaḥ-nihita*—placed inside; *vayunaḥ*—He who has knowledge; *śikya*—[situated on] swings made of rope (i.e. suspended to the ceiling by rope); *bhāṇḍeṣu*—in pots; *tat-vit*—He knows that; *dhvānta-āgāre*—in a dark house; *dhr̥ta-maṇi-gaṇaṃ*—on which [body] a multitude of jewels are worn; *sva-aṅgam*—His body; *artha*—for the purpose (or for the things); *pradīpaṃ*—the light; *kāle*—at a time; *gopyaḥ*—the cowherd ladies; *yarhi*—when; *gr̥ha-kṛtyeṣu*—in household chores; *su-vyagra-cittāḥ*—whose minds are very occupied.

(*dadhy-ādi-padārthe uttuṅga-śikya-sthatvena*) *hastāgrāhye (sati, saḥ) pūṭhakolūkhalādyaiḥ vidhiṃ racayati. (yadi ca tathā api avatārayitum na śaknoti, tadā) śikya-bhāṇḍeṣu antar-nihita-vayunaḥ (san śikya-bhāṇḍe) chidraṃ (racayati. saḥ) tad-vit (bhavati). dhvāntāgāre hi svāṅgam (eva) dhr̥ta-maṇi-gaṇaṃ artha-pradīpaṃ (racayati). yarhi kāle gopyaḥ gr̥ha-kṛtyeṣu suvyagra-cittāḥ (bhavanti, tarhi saḥ evam upadravaṃ karoti).*

Baladeva Vidyābhūṣaṇa—

hastāgrāhye (ucca-nihite dadhy-ādike) pīṭhakolūkkhalādyaiḥ vidhiṃ racayati. śikya-bhāṇḍeṣu chidraṃ (racayati). antar-nihita-vayunaḥ (bhavati). tad-vit (bhavati). dhvāntāgāre svāṅgam (eva) artha-pradīpaṃ (racayati, tatra api) dhṛta-maṇi-gaṇaṃ (bhavati). yarhi kāle gopyaḥ gr̥ha-kṛtyeṣu suvyagra-cittāḥ, (tad-gr̥heṣu dadhy-ādi corayati).

“When the pots of dairy products are hanging on ropes and He cannot reach the pots by hand, He devises a means, by climbing on furniture, on a mortar, and so forth. If He cannot bring a pot down, He fashions a hole, being aware of the goods in the pots. He knows the procedure. And if the house is in darkness, His own body, which bears many jewels, effects the light for that purpose. He steals whenever we cowherd ladies are very busy in household chores.

Śrīdhara Svāmī—Here they expound upon what they said in the previous verse: *kalpitaiḥ steya-yogaiḥ* (by means of stealing invented by Him). “Kṛṣṇa, who has knowledge about hidden dairy goods (*antar-nihita-vayunaḥ* = *antar-hite dadhy-ādau vayunaṃ jñānaṃ yasya saḥ*) in pots situated in high *śikyas* (loop made of rope and suspended from the ceiling) (*śikya-bhāṇḍeṣu* = *tuṅga-śikya-stha-bhāṇḍeṣu*),²⁴² fashions a hole. He knows how to do that (*tad-vit* = *chidra-racanādi-vit*). In a house which is dark inside (*dhvāntāgāre* = *dhvānta-yukte gr̥he*), only His body (*svāṅgam* = *svāṅgam eva*), which bears gems, occasions the light for that purpose.” *Yarhi* means *yasmin* and is connected with *kāle* (in time): “When we are busy, at that time He makes a hole.”

Viśvanātha Cakravartī—Having entered some other residence, when a dairy item cannot be grasped by the hand (*hastāgrāhye* = *hastena grahitum aśakye*) He devises a means (*vidhiṃ* = *upāyam*) to break a pot, either by ascending two or three stools (*pīṭhaka* =

242 A *śikya* is a loop made of rope in which containers, clay pots in those days, are either suspended, by fixing ropes to the ceiling, or transported, by using handles of rope.

pīṭhārohaṇena vā) placed one on top of the other, or by climbing on a mortar (*ulūkhala* = *ulūkhalārohaṇena vā*) or by climbing on a boy's shoulder (*ādyā* = *bāla-skandhārohaṇena vā*).

“He has knowledge about hidden dairy goods in pots situated in high containers made of rope.” Unable to make it come down, “He fashions a hole” with a pointed device fastened to the end of a stick. “He knows that (*tad-vit*),” meaning He knows how to do a hole, how to make a nice flow fall from a hole, how to open His mouth wide under the flow, and how to make His and the boys' mouths full.

Then they say: It's not that He cannot steal in the dark. “When the house is dark inside (*dhvāntāgāre* = *dhvānta-yukte agāre*), His own, dark-blue body (*svāṅgam* = *svīya-śyāmāṅgam api*) effects the light for that purpose.” In addition: *dhr̥ta-maṇi-gaṇam*, “His body has gems,” and so nothing remains invisible to Him.

In case Yaśodā were to say: “Why don't you remain careful?”, they respond with *kāle*. The drift is: “His skills are charming, He smiles, He speaks gently, His moves are cute, His body is lovely, He has a glistening beauty, and so on. That is how He spellbinds us so that He can steal even while He is seen. Still, we hold no grudges against Him. We know that He likes to steal in hiding only because of the innocence of infancy.”

Therefore He makes plans every moment by sending the boys, His companions: “Tell Me which lady does what, where, and when.”

Sanātana Gosvāmī—*Hi* means *nīścitam* (certainly): “We are sure that He fashions a means (*vidhim* = *upāyam*)”... to steal. The word *ādyā* (etc.) signifies “by climbing on a boy's shoulder, and so on,” in accordance with statements of Śrī Bilvamaṅgala and others such as: *pīṭhe pīṭha-niṣaṇṇa-bālaka-gale*, “on the back, on the neck of a boy who is seated on the back.” The rest was explained by Śrīdhara Svāmī.

Or *tad-vit* means “He knows (*vit* = *vetti* = *jānāti*) all the details regarding the dairy goods in the pots abiding on high swings.” Or, why does He make holes? They answer with *tad-vit*, “He obtains (*vit* = *vindati*) those,” that is, the goods in the pots abiding on high swings.

“Hey ladies who prattle a bunch of lies, by nature the intelligence of my boy is very simple and pure. He doesn't know how to do such

a thing.” They respond: “He keeps all knowledge within Himself (*antar-nihita-vayunaḥ* = *antar eva nihitaṁ samvṛtya dhṛtaṁ vayunaṁ jñānaṁ sarva-buddhiḥ yena*). He doesn’t tell His tricks to anybody. Fine, let Him steal if He’s unable to give the money for that.” They signify this with a wry smile as they say: *dhṛta-maṇi-gaṇam* (He wears gems).

Jīva Gosvāmī—“Wow! What is this unprecedented incident you’re talking about? What are those methods of stealing? I am all ears!” They respond: “He devises a means to grab by the hand (*vidhim* = *hasta-grāhyatopāyam*). We know this for sure (*hi* = *niścitam*).” The word *ādyā* (etc.) signifies “by climbing on a boy’s shoulder, and so on,” in accordance with Śrī Bilvamaṅgala: *pūṭhe pūṭha-niṣaṇṇa-bālaka-gale* (see above).

“From now on, keep the pots farther away.” They reply: “With a stick, or with a long pointed device, He makes a hole in pots abiding in high *śikyas* (*śikya-bhāṇḍeṣu* = *tuṅga-śikya-varti-bhāṇḍeṣu*).” “Let Him carry out His plan of climbing on a friend’s back. He won’t be able to create a hole that lets a nice flow come out. He might even break a pot.” They retort with *tad-vit*.

“When there are many pots, how does know which ones contain what?” They answer with *antar-nihita-vayunaḥ*. The import is: He knows by looking at particular signs on the pots. “So why don’t you keep them inside, in a dark storeroom of the house?” They respond with *dhvānta* and so on (and if the house is in darkness...). The word *sva* in *svāṅgam* (own body) implies that He does not need His gems to provide luminosity. Still, He thinks, “If the place is too dark, the darkness will be dispelled by the luminosity of My gems.” If He were not wearing jewels, darkness might be able to remain in some corners, somehow.

“Yaśodā, since He, a thief, is wearing jewels, people think that you also provide assistance in that regard. He wears many jewels, which even the owner of the house cannot buy, so He shouldn’t be adorned. This is unprecedented. Although He wears invaluable gems, He is a thief of dairy goods.” “Ladies, if this is true, catch Him red-handed, grab Him and bring Him to me.” They respond with *kāle*. The sense is it’s not possible to catch Him when they are busy.

“What is He like?” They answer: *grha-kṛt yeṣu*, “At which times

He tears the house to pieces” (instead of *gr̥ha-kṛtyeṣu*). In *kāle* and *yarhi*, there is a useless repetition only for the sake of a particular roudabout style of expression. As regards the locative plural, it should be read separately because of the break of the caesura.²⁴³

Baladeva Vidyābhūṣaṇa—When yogurt and other goods are placed high and cannot be grasped by the hand (*hastāgrāhye* = *hastāgrāhye ucca-nihite dadhy-ādike*), He fashions a means to grab it. He might invert a mortar and climb on it.

“We are bewildered by His beauty and sweet words. None of us can stop Him from stealing right before our eyes.” Concerning *yarhi*: He steals yogurt and so on after knowing, through His companions, that the cowherd ladies are absorbed in household chores.

10.8.31

evam dhārṣṭyāny uṣati kurute mehanādīni vāstau
steyopāyair viracita-kṛtiḥ supratiko yathāste |
ittham sribhiḥ sa-bhaya-nayana-śrī-mukhālokinibhir
vyākhyātārthā prahasita-mukhī nahy upālabdhum aicchat ||
(mandākrāntā)

evam—in this way; *dhārṣṭyāni*—impudent acts (or *evam-dhārṣṭyāni*—impudent acts of such a sort); *uṣati*—O lovely lady; *kurute*—does; *mehana-ādīni*—passing urine and so on; *vāstau*—in the house (or on the ground) (or on a property); *steya-upāyair*—by means of stealing; *viracita-kṛtiḥ*—whose actions are done; *su-pratikaḥ*—who has a good image (or who is a good symbol); *yathā*—as if; *āste*—is; *ittham*—in this way; *sribhiḥ*—by the women; *sa-bhaya-nayana*—in which the eyes were endowed with fear; *śrī-mukha*—at [His]

243 Jīva Gosvāmī breaks the word *gr̥ha-kṛtyeṣu* as *gr̥ha-kṛt yeṣu*, “At which times (when we are busy), He cuts, i.e. tears down, the house. As such, *yeṣu*, which stands for *yeṣu kāleṣu*, is redundant in relation to *yarhi kāle*. First of all, the fourth line of the verse is metrically faulty: The syllable *ya*, in *yarhi*, is counted as two prosodial instants, due to being followed by two consonants, whereas it should be only one prosodial instant. However, it compensates for the lack of one syllable. In that way the subsequent pause in the meter occurs where it should, after *gr̥ha-kṛt*. In addition, the verbal root in *kṛt* is taken as *kṛt[i]* *chedane* (to cut), whereas in *gr̥ha-kṛtyeṣu* the verbal root is *[ḍu]kṛ[ñ]* *karāṇe* (to do, make).

face [endowed with] beauty; *ālokinībhiḥ*—who were looking; *vyākhyāta*—was explained (told); *arthā*—[Yaśodā,] unto whom the matter; *prahasita-mukhī*—in whose face there is laughter; *na hi*—not (or never); *upālabdhum*—to reproach (or to find fault with); *aicchat*—she desired.

uśati! (saḥ) evaṁ steyopāyairiḥ viracita-kṛtiḥ (saṁ punar) dhārṣṭyāni vāstau mehanādīni (ca) kurute. (tvat-samīpe tu, saḥ) supratīkaḥ yathā āste (iti). itthaṁ sribhiḥ sa-bhaya-nayana-śrī-mukhālokinībhiḥ (yaśodā) vyākhyātārthā prahasita-mukhī (satī tam) nahi upālabdhum aicchat.

Śrīdhara Svāmī's additional explanation—

(saḥ) dhārṣṭyāni kurute. (saḥ) uśati vāstau mehanādīni (kurute). evaṁ steyopāyairiḥ viracita-kṛtiḥ (bhavati. tvat-samīpe saḥ) supratīkaḥ yathā āste. sa-bhaya-nayana-śrī-mukhālokinībhiḥ sribhiḥ vyākhyātārthā prahasita-mukhī nahi upālabdhum aicchat.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(saḥ) uśati vāstau mehanādīni kurute. (saḥ) evaṁ(-vidhāni bahūni) dhārṣṭyāni (kurute. saḥ evaṁ) steyopāyairiḥ viracita-kṛtiḥ (tvat-samīpe tu) supratīkaḥ yathā (sādhuh tathā) āste. sa-bhaya-nayana-śrī-mukhālokinībhiḥ sribhiḥ (yaśodāṁ ānandayitum eva kṛṣṇa-cāpalaṁ kathitaṁ, na tu kopayitum). itthaṁ vyākhyātārthā (yaśodā bāla-prāgalbhya-śravaṇāt) prahasita-mukhī (satī, tam sutam) nahi upālabdhum aicchat.

Baladeva Vidyābhūṣaṇa's alternative explanation—

uśati! iha (nāgare saḥ) steyopāyairiḥ amā vāstau evaṁ dhārṣṭyāni nādīni kurute. (saḥ) viracita-kṛtiḥ (tvad-āgre tu) supratīkaḥ yathā āste. itthaṁ sa-bhaya-nayana-śrī-mukhālokinībhiḥ sribhiḥ vyākhyātārthā (sā) na upālabdhum aicchat, (kintu) prahasita-mukhī (babhūva).

“Lovely Yaśodā, He does more mischief. He urinates on the property, and so on. His business involves stealing, but in your presence He is as if a role model.” Yaśodā, unto whom the ladies voiced their concerns in this manner while staring at His beautiful face in such a way that His eyes became frightened, smiled. She never intended to rebuke Him.

Śrīdhara Svāmī—“When reviled, ‘Hey, Hey thief,’ He does impudent acts (*dhārṣṭyāni* = *prāgalbhyāni*) while murmuring (*uṣati* = *jalpati*): ‘You’re the thief. I am the owner of the house.’” Alternatively: “O lovely Yaśodā (*uṣati* = *kamanīye yaśode*)!” Or: “He passes urine and so on in a house (*vāstau* = *grhe*) which is lovely, that is, highly esteemed (*uṣati* = *svarcite*).”

“He does deeds (*viracita-kṛtiḥ* = *viracitā kṛtiḥ karma yena saḥ*) by means of stealing in this way. In your presence, He is as if (*yathā* = *iva*) a good person (*supratikaḥ* = *sādhuh*).”

“Yaśodā, unto whom either the result of the well-known birth or the result of those various deeds (*vyākhyātārthā* = *prakhyāpita-janma-phalā tat-tat-karma-phalā vā*) was explained by the women who were looking at His face, which was beautiful and in which the eyes were afraid (*sa-bhaya-nayana-śrī-mukhālokinībhiḥ* = *sa-bhaye nayane yasmin tat ca tat śrī-yuktaṁ mukhaṁ ca tad-ālokinībhiḥ*), did not desire to revile (*upālabdhum* = *ākṣeptum*) Him.”

Viśvanātha Cakravartī—Here they say: “He doesn’t just steal.” “O beautiful lady (*uṣati* = *kamanīye*)! O you who are rendered blissful by listening to your son’s qualities! O famous lady! He passes urine (*mehanādīni kurute* = *mūtra-puriṣotsargādīni kurute*) on the ground (*vāstau* = *bhūmau*)—which has been fully cleaned, and smeared with cow dung for the purpose of worshiping God—and does mischief (*dhārṣṭyāni* = *upadravān*),” such as pulling the braids and outer garments of young women, expressing a desire to marry them, kicking them, and so forth.

Next they say: “Because of this bad conduct, you will have immense wealth. His business was contrived (*viracita-kṛtiḥ* = *viśeṣeṇa racitā kṛtiḥ vyāpāraḥ yena saḥ*) by means that are the form of stealing, that is, by acquiring wealth (*steyopāyairiḥ* = *steya-rupairiḥ upāyairiḥ* = *vittārjanairiḥ*).” The gist is: Now in young childhood He steals yogurt, but as a youth He will steal others’ wives and whatnot. “In your presence, however, He is as if a good person.”

Śuka mentions the result of the ladies’ love-filled vociferation: “Yaśodā, unto whom the subject matter, the bliss (*vyākhyātārthā* = *vyākhyātaḥ arthaḥ yasyai sā*) (*arthaḥ* = *ānandaḥ*), was told by the ladies who had the habit of gazing at His splendid face (*śrī-mukhālokinībhiḥ* = *śrī-yuktaṁ mukhaṁ ālokeyitum śīlaṁ yāsām*

tābhiḥ)—that is, He would look around with consternation by trembling (*śrī-yuktam* = *sa-cakita-vihvala-drṣṭitva-śobhā-viśiṣṭam*)—and at His eyes that are perplexed out of fear (*sa-bhaya* = *śaṅkā-vyākula*): ‘Mother will chastise Me.’” The ladies’ bliss was made resplendent by various *bhāvas* on account of hearing about and seeing Śrī Kṛṣṇa’s impudence.

Therefore, “Yaśodā, whose face had bloomed—on account of her bliss and theirs—, did not even desire (*na aicchat* = *icchām api na akarot*) to rebuke (*upālabdhum* = *ākṣeptum*) Him,” because of this yearning: “Let these ladies, who are suggesting these various things, plunge in bliss as a result of my son’s impudence, and make me plunge too.”

Sanātana Gosvāmī—*Evam* is connected with the next line: *evam steypāyaih* (by means of stealing in this way). *Uśati* is a vocative. The tenor is: “This kind of son is not suitable for the topmost saintly lady.” This is the way old ladies joke.

Here the question is: Did the Lord really take a piss there? After all, He should give the example. In that regard, this statement is from a *Purāṇa*:

jagaj-jana-mala-dhvaṁsi-śravaṇa-smṛti-kīrtanāḥ |
mala-mūtrādi-rahitāḥ puṇya-śloka itī smṛtāḥ ||

“The *puṇya-ślokas*, those whose fame is pure, are defined as being devoid of impurities, urine, and so forth. Remembering, recollecting, and glorifying such persons destroy the impurities of people in the universe.”

Thus, the *puṇya-ślokas* don’t have impurities, urine, and so forth. Therefore how could that occur in the case of the crest jewel of *puṇya-ślokas*? For example, in the forty-third chapter, it is said: *atha kṛṣṇaś ca rāmaś ca kṛta-śaucāu parantapa*, “Afterward, O scorcher of foes, Kṛṣṇa and Rāma, by whom purity was effected” (10.43.1). Śrīdhara Svāmī explains: *kṛtaṁ śaucam śuddhatvaṁ niraparādhatvaṁ yābhyām tau*, “both of Them, by whom purity, that is, the state of being devoid of *aparādha* (offensive mentality), was effected” (*Bhāvārtha-dīpikā* 10.43.1). And in the sixtieth chapter,

the absence of that is also declared by Śrī Rukmiṇī Devī:

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māṁsāsthī-rakta-kṛmī-ṣiṭ-kapha-pitta-vātam |
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighraṭī strī ||*

“A foolish woman, one who is not smelling the fragrance of the honey of Your lotus feet, serves a living corpse, which is covered by skin, facial hair, body hair, nails and head hair, and which inwardly consists of flesh, bones, blood, worms, mucus, bile, air, etc., while thinking it is her beloved.” (10.60.45)

The truth is this: Because of profuse affection for His mother, for a long time Śrī Bhagavān continuously had the desire to be rebuked by her for the sake of a particular happiness. Still, owing to her mood of caring for her son, His desire was not fulfilled.

Vyākhyātārthā means “Yaśodā, to whom the purpose [of their coming] was explained,” that is, “to whom Kṛṣṇa’s misdeeds were described in special ways” (*vyākhyāta* = *viśeṣeṇa ākhyāta*) (*ākhyāta* = *varṇita*) in this way (*ittham* = *ukta-prakāreṇa*).

Jīva Gosvāmī—Afterward, perceiving that He was very afraid, they sum up their rendition of accounts, try to evoke laughter and hint at it. This is the gist of the first half of the verse. The verbal root in *uśati* is *vaś* (to desire), which essentially means *rocamāna* (making resplendent), therefore it is explained as *kamanīye* (O lovely lady).²⁴⁴

“Being one whose deeds were done (*viracita-kṛtiḥ* = *kṛta-kṛtyaḥ san*) by means of stealing in this way, He does more mischief

244 Both in Jīva Gosvāmī’s and in Pāṇini’s list of verbal roots, *vaś* has the meaning of *kānti* (desire, splendor). Still, after the mention of *vaś kāntau* in his list of verbal roots, Jīva Gosvāmī specifically writes: *kāntir icchā*, “*kānti* means *icchā* (desire)” (*Dhātu-saṅgraha*). The word *uśati* can be taken either as a vocative case in the feminine gender or as a locative case in the masculine. In both instances *uśati* is a present participle. The suffix [*ś*]/[*r*] is added after verbal root *vaś* to make the basic form *uśat*. The verbal root *vaś* undergoes *samprasāraṇa* by the rule: *grahi-jyā-vayi-vyadhi-vaṣṭi-vicati-vrścati-prcchati-bhrjjanāṁ nūti ca* (*Aṣṭādhyāyī* 6.1.16) (HNV 472).

(*dhārṣṭyāni* = *punar dhārṣṭyāni*),” such as pulling the outer garments of these old ladies, who did not know what to make of this special relationship, giving orders like they do, and so forth. What would be the use of a lengthy enumeration of His misdeeds? He also passes urine on these ladies’ property. “Yes, Yaśodā, we are talking about the role model (*supratikaḥ*) over here.”

Having thus narrated a delight in *prema*, in the second half of the verse Śuka illustrates Śrī Yaśodā’s flood of affection. With *sa-bhaya* (afraid) and so on he talks about the result of their complaining, which involved love-filled humor.

“Yaśodā, unto whom what was inquired about, the topmost impudence, was described in that way (*vyākhyātārthā* = *vyākhyātaḥ varṇitaḥ arthaḥ tad-arthanīyaṁ parama-prāgalbhyaṁ yasyām sā*), smiled (*prahasita-mukhī* = *prahasitaṁ hāsa-prārambha-sahitaṁ mukhaṁ, svalpa-hasita-yuktaṁ mukhaṁ, yasyāḥ sā*),” because of her curiosity regarding the restlessness of her son, due to a rise of rapture, and because of conjecturing about those ladies’ dedication to what excites curiosity.

“Yaśodā never (*na hi* = *na eva*) desired to rebuke Him,” yet she tenderly said: “Child, why do you behave like this toward such ladies?” This is exactly what the ladies thought she would do. And that is the reason they came, otherwise He would never be shy about His misbehavior.

Furthermore, by looking at this statement in another *Purāṇa*: *jagaj-jana...* (see above) and at the philosophical conclusion enunciated by Śrī Rukmiṇī Devī: *tvak-śmaśru-roma...* (see above), those things cannot possibly occur in Him. Still, to delight in *bālyalīlā*, there were material forms of those, which were illusory.

Baladeva Vidyābhūṣaṇa—He doesn’t only steal yogurt and so on, rather: “He does more misdeeds of this kind (*evam dhārṣṭyāni* = *īdṛśāny anyāny api dhārṣṭyāni*).” It is said in *Viśva-kośa*: *evam prakāropamayoh*, “*Evam* has the sense of either *prakāra* (way, method) or *upamā* (similarity) (*Viśva-kośa* 2.47).

“He urinates and so forth,” that is, He also throws grass, dust, and water—on the ground (*vāstau*), which is colorful, meaning it is smeared for the sake of worshiping the deity (*uṣati* = *bhagavat-pūjārthaṁ lipte citrite*).

Or, “O lovely lady (*uṣati* = *kamaniye*), Queen Yaśodā! In this town (*iha* = *nagare*), He does misdeeds along with (*amā* = *saha*) schemes of stealing (*steyopāyaih*).” It is said in *Viśva-kośa*: *amā sahārtāntikayoḥ*, “*Amā* means *saha* (with) and *antika* (near)” (*Viśva-kośa* 2.43).²⁴⁵ “His misdeeds involve noise, the sounds of cuckoos and peacocks to attract the friends” (*nāḍini* = *mitrāṇy ākraṣṭum kokila-barhi-nāda-vanti*).²⁴⁶

Vijayadhvaṇī Tīrtha—*Vyākhyātārthā* means: *vyākhyātaḥ kathitaḥ arthaḥ suta-viṣayaḥ vyāpāraḥ yasyāḥ sā*, “Yaśodā, unto whom the business, the ways of her son, was told.”

Vallabhācārya—He does mischief. He urinates in pots. *Vāstau* signifies: “where the deity of the house is worshiped.”

“The ladies, who were looking at His beautiful face in such a way that His eyes became filled with fear (*sa-bhaya-nayana* = *sa-bhaya-nayanam yathā bhavati tathā*), told Yaśodā. She eminently laughed (*prahasita-mukhī* = *prakarṣeṇa hasita-mukhī*), not wanting to rebuke the Lord.” She did not acknowledge His faults simply because of the worldly mood, not because she was aware of His glory.

Anvitārtha-prakāśikā—“He does many misdeeds of this kind (*evam* = *evam-vidhāni*).”

10.8.32

ekadā kṛḍamānās te rāmādyā gopa-dārakāḥ |

245 In this interpretation, *kurute mehanāḍini* is taken as *kurute 'meha nāḍini*, which stands for *kurute amā iha nāḍini*. Both *amā* and *iha* are indeclinables. Incidentally, one well-known instance of the word *amā* is *amāvāsyā*, the new moon, which literally means: “the necessity of dwelling (*vāsyam*) together (*amā*)” of the sun and the moon, which are both out of sight on that night. The word *amāvāsyā* is analyzed as follows: *amā vas nyat*, *amā saha vasataḥ candrārkaḥ asyāṁ sā*, “The word *amāvāsyā* is made with *amā*, and the suffix [*n*]/*ya*/[*t*] after the verbal root *vas* (to reside). On *amāvāsyā*, “the moon and the sun reside together (*amā*)”” (*Apte*).

246 The word *nāḍini*, which is an adjective of *dhārṣṭyāni*, is the neuter accusative plural of the word *nāḍin*, which means either “that which sounds” or “that which has sounds.” Baladeva Vidyābhūṣaṇa’s gloss corresponds to the latter.

kṛṣṇo mṛdam bhakṣitavān iti mātṛe nyavedayan ||

ekadā—once; *kṛdamānāḥ*—who were playing; *te*—they (or those well-known); *rāma-ādyāḥ*—Balarāma and others; *gopa-dārakāḥ*—the sons of cowherds; *kṛṣṇaḥ*—Kṛṣṇa; *mṛdam*—earth; *bhakṣitavān*—ate; *iti*—thus; *mātṛe*—unto mother; *nyavedayan*—they informed.

ekadā te rāmādyāḥ gopa-dārakāḥ kṛdamānāḥ “kṛṣṇaḥ mṛdam bhakṣitavān” iti mātṛe (yaśodāyai) nyavedayan.

Once, Rāma and the cowherd boys, while playing, informed mother: “Kṛṣṇa ate earth.”

Śrīdhara Svāmī—He says *ekadā* and so on in order to announce this: She rebuked Him at some other time, on the occasion of another offense. However, a great wonder occurred then.

Sanātana Gosvāmī—Now Śuka talks about the pastime of eating earth, in conformity with the sequence of *bālyā-līlā*. It occurred out of Hari’s desire for the bliss of being rebuked by devotees.

They are the little boys of cowherds (*gopa-dārakāḥ* = *gopānām bālakāḥ*). Their being naturally affectionate is indicated in this way. Alternatively, by Vrajeśvarī’s order they protect (*gopa* = *gopāyanti* = *rakṣanti*) Śrī Kṛṣṇa at all times and are little boys.

It is said “He ate earth” in the sense that He expertly imitated the eating of earth to make Baladeva and others believe that He really did so. Or Kṛṣṇa really did so, in a solitary place. Otherwise He would not be scolded.

Jīva Gosvāmī—He says *ekadā* and so on after again recollecting some pastime, amazing as before, but which was prior to this. The term *rāmādyāḥ* implies that Balarāma is the eldest in the group, by taking *ādyā* in the sense of *jyeṣṭha*.

They are the little boys of cowherds. As a pun, by Vrajeśvarī’s order they protect Śrī Kṛṣṇa at all times and are little boys. In other words they execute her orders just like wooden (*dāru*) dolls. Alternatively, the term *dāra* denotes Nanda’s wife. They, Rāma

and the other boys, are forms of her happiness (*darakāḥ* = *dāra-sukha-rūpāḥ*), meaning they give her joy by telling her that Kṛṣṇa ate earth. Actually, He ate soft clay (*mṛdam* = *komala-mṛttikām*). But that was forbidden, and so they informed Yaśodā. To her, the pastime of eating earth was intolerable. The sense is: Out of humility they told about the eating of earth, for the sake of a heavy action of prohibition.

Viśvanātha Cakravartī—Having concluded the narration of the women’s report, whose result was the relish of *vātsalya-rasa* (parental affection), Śuka talks about the companions’ report, whose ultimate consequence was the relish of *vismaya-rasa* (sheer amazement).

Having stated the absence of a rebuke as regards stealing yogurt, Śuka declares a rebuke, by the mother, regarding the eating of earth. In regard to both, *prema* was the cause.

Baladeva Vidyābhūṣaṇa—He talks about a deed related to a rebuke of Hari, who was not completely satisfied because His wish of getting a rebuke from His mother was not fulfilled, even by stealing goods, a theft which had been reported.

Anvitārtha-prakāśikā—*Kṛṇḍamānāḥ* is made with the suffix *[ś]* *āna[c]*, in the sense of *karma-vyatihāra* (reciprocity of an action).²⁴⁷

10.8.33

sā grhītvā kare kṛṣṇam upālabhya hitaiṣiṇī |
yaśodā bhaya-sambhrānta-prekṣaṇākṣam abhāṣata ||

sā—she; *grhītvā*—after grabbing; *kare*—on the hand; *kṛṣṇam*—Kṛṣṇa; *upālabhya*—by rebuking; *hita-eṣiṇī*—she who desires benevolence; *yaśodā*—Yaśodā; *bhaya*—on account of fear; *sambhrānta*—agitatedly; *prekṣaṇa*—are looking; *ākṣam*—to Him whose eyes; *abhāṣata*—spoke.

sā yaśodā hitaiṣiṇī kare kṛṣṇam grhītvā (enam) upālabhya (enam) bhaya-sambhrānta-prekṣaṇākṣam abhāṣata.

247 The idea is: Kṛṣṇa, Balarāma, and the boys played with one another (ref. Annotation 10.8.27).

Desiring His well-being, Yaśodā grabbed Kṛṣṇa on the hand. His eyes darted out of fear. She scolded Him as follows.

Sanātana Gosvāmī—In point of *hitaiṣiṇī*, the appropriateness of rebuking for the sake of benevolence, owing to her great love for Him, is indicated.

Jīva Gosvāmī—She grabbed Him on the hand because she was concerned that He would run away.

Regarding *hitaiṣiṇī*, even the rebuke and the chastisement at that time were beneficial. Thus it is implied that the love of one of His kind is most amazing. In reference to *putram*, only she has the qualification for that. But she did not slap Him.

Viśvanātha Cakravartī—Concerning *kare grhītṛvā* (grabbing Him on the hand), it's because she was concerned that He would run away. *Upālabhya* means *nirbhartsya* (after rebuking).

With respect to *hitaiṣiṇī* (she who desires benevolence): In reference to scolding, giving a slap on the hand, and so on, there was only the nourishing of *prema*. There is nothing wrong in this.

As for *putram* (son) (instead of the reading *kṛṣṇam*): This is just the way of a mother; it's not improper. The gist of *bhaya-sambhrānta* (agitatedly, out of fear) is: Even the supreme Lord being that way is only an ornament, by suggesting that He is controlled by love. There is no fault.

Baladeva Vidyābhūṣaṇa—“His two eyes were restlessly looking (*sambhrānta-prekṣaṇe* = *capala-nirīkṣaṇe*) out of fear.” There was a rise of fear: “Mother might chastise Me.”²⁴⁸

Vīra-Rāghava—*Hitaiṣiṇī* means *hitam icchantī* (desiring His well-being).

248 Another meaning of *bhaya-sambhrānta-prekṣaṇākṣam* is: “to Him whose eyes are looking reverentially out of fear.” *Medinī-kośa* states: *sambhramah sādhyase 'pi syāt sarivegādarayor api*, “*Sambhrama* is used in the meanings of *sādhya* (consternation), *sarivega* (great agitation; flurry), and *ādara* (great respect).” Here *sambhrānta* is a noun, being made with the suffix *anta* in the passive impersonal voice, and so it means *sambhrama*.

10.8.34

*kasmān mṛdam adāntātman bhavān bhakṣitavān rahaḥ |
vadanti tāvakā hy ete kumārās te 'grajo 'py ayam ||*

kasmāt—why?; *mṛdam*—earth (or clay); *adānta-ātman*—O You whose body (or mind) is not subdued; *bhavān*—You; *bhakṣitavān*—ate; *rahaḥ*—in a solitary place (*rahaḥ* = *rahasi*); *vadanti*—they say; *tāvakāḥ*—who are related to You; *hi*—indeed (or because) (or a word used to fill the meter); *ete*—these; *kumārāḥ*—little boys; *te*—Your; *agra-jah*—elder brother; *api*—also; *ayam*—he (or well-known).

adāntātman! rahaḥ bhavān mṛdam kasmād (hetuḥ) bhakṣitavān? hi ete tāvakāḥ kumārāḥ (tad) vadanti (tathā) ayam te agrajaḥ (balarāmaḥ) api (tad vadati iti).

“Hey You, Your mind is out of control! Why did You eat earth in a lonely place? These little boys, who know You, say so, and Your elder brother says it too.”

Śrīdhara Svāmī—*Adāntātman* signifies *capala-gātra* (hey You of restless body). *Rahaḥ* denotes *ekānte* (in a solitary place).

Sanātana Gosvāmī—The scolding is partly described. “Hey You whose mind is uncontrolled (*adāntātman* = *asaṁyata-citta*)!” Concerning *rahaḥ*, He would never have eaten earth in the presence of Balarāma and others. *Hi* has the sense of either *hetu* (‘because’ they say so) or *nīścaya* (certainly).

Jīva Gosvāmī—(Additions are underlined.) The scolding is partly described. “Hey You whose senses are uncontrolled (*adāntātman* = *asaṁyatendriya*).” Concerning *rahaḥ*, He would never have eaten earth in the presence of Balarāma and others. *Hi* has the sense of either *hetu* (‘because’ they say so) or *nīścaya* (certainly).

Yaśodā calls Balarāma the elder brother (*agraja*) as a custom because Vasudeva and Nanda were brothers (cousins), because Rohinī and Yaśodā were best friends and because she took care of him by viewing him as Nanda’s son.

Viśvanātha Cakravartī—*Adāntātman* means *cañcala-gātra* (hey You whose body is fickle), in other words, *anavasthita-citta* (hey You whose mind is unsettled). As regards *mṛdam* (earth), the idea is: “Don’t You get candy and so on in my home?” In reference to *rahaḥ* (lonely place), it’s because He would never be able to eat earth in her presence.

Concerning *vadanti tāvakāḥ* (Those who are Yours say), the gist is: “This is not a false disparagement.” If He were to reply: “They want Me to be chastised. They’re My enemies,” she adds: “Your elder brother Baladeva too says so.” *Ayam* signifies *tvat-sākṣād eva* (he who was directly in Your presence). The drift is: There’s no doubt about it.

Baladeva Vidyābhūṣaṇa—“Why did You eat earth instead of candied fresh butter?”

10.8.35

nāhaṁ bhakṣitavān amba sarve mithyābhiśamsinaḥ |
yadi satya-giraḥ tarhi samakṣaṁ paśya me mukham ||

na ahaṁ bhakṣitavān—I did not eat; *amba*—O mother; *sarve*—all of them; *mithyā-abhiśamsinaḥ*—false accusers; *yadi*—if; *satya-giraḥ*—they whose words are true; *tarhi*—then; *samakṣaṁ*—directly (before the eyes); *paśya*—see; *me*—My; *mukham*—mouth.

(*śrī-kṛṣṇaḥ uvāca*)—*amba!* *ahaṁ (mṛdam) na bhakṣitavān. (ete tu) sarve mithyābhiśamsinaḥ (bhavanti).* *yadi “(ete sarve) satya-giraḥ (santi)” iti tvaṁ manyase,* *) tarhi me mukhaṁ samakṣaṁ paśya (iti).*

“Mother, I did not eat earth. All of them are false accusers. If you think they speak the truth, look at My mouth squarely.”

Śrīdhara Svāmī—“I did not eat” has the sense of “Something external was not eaten by Me.” The gist is: “In the beginning, everything already exists in My belly.” *Samakṣaṁ* means *pratyakṣaṁ* (in a direct manner).

Sanātana Gosvāmī—Regarding “I did not eat,” the truth is that He did not eat. This was simply an imitation. Or it is a lie, and He lied because even a lie is not faulty when there is a great danger, due to fear. Alternatively, He lied because that brought about happiness in the devotees involved.

“O mother!” In this way He induces an increase of affection out of fear of being chastised. Because of *sarve* (all of them), He also includes the *gopīs*: “These boys talked in the same way those ladies lied at first.” Alternatively, because of this inference, those ladies too are inferred to be false accusers.

Concerning *me mukhaṁ paśya* (look at My mouth): In the interpretation of imitation, that is said because the fact is that He did not eat earth. In the other viewpoint, given that He consumes everything it’s because the thought of a lie goes away by making the effort to see a sign that He does eat everything. Or it’s for the sake of bringing her to another state of mind by showing her something wonderful through that.

Jīva Gosvāmī—“I did not eat earth” is Śrī Kṛṣṇa’s words, because even a lie is not wrong in *bālyā-līlā*. On the contrary, it’s because it’s a good quality as a cause for the happiness of Śrī Śuka and other *sādhus*, by narrating and by listening.

“O mother!” In this way He induces an increase of affection out of fear of being scolded. In point of *sarve* (all of them): “My elder brother too should be considered to be just another boy.” The idea is: “There is no reason to trust him. There is nothing special about him.”

Concerning *me mukhaṁ paśya* (look at My mouth): Since He consumes everything, it’s because the thought that He lied goes away by seeing a sign of that.

Viśvanātha Cakravartī—Kṛṣṇa said “I did not eat earth.” A lie on account of the fear of chastisement, due to the nature of young childhood, nourishes *vātsalya-rasa*, therefore it is also a secondary aspect of *bhakta-vātsalya* because *vātsalya* and other *rasas* are imbued with *prema-vilāsa* (entertainment of love); because those who have *prema* are devotees; because the Lord is affectionate to devotees (*bhakta-vatsala*); and because *bhakta-vātsalya* is the

emperor (*cakravartin*) of all the qualities that are eternal and transcendental, such as *satya* (truthfulness), *śauca* (purity), and *dayā* (compassion), which were mentioned by Earth in person (1.16.26-28). Such being the case, God's lie is not a fault on His part, rather the lie becomes the crest jewel of the greatest qualities.

Baladeva Vidyābhūṣaṇa—Kṛṣṇa's lie nourishes *vātsalya-rasa*, much like innocence does, and is to be understood as a mode in the *svarūpa*. It's not that "He did not eat" should be regarded as truthful speech by reason of the fact that earth already exists in His belly from a philosophical standpoint.

10.8.36

yady evaṁ tarhi vyādehī uktāḥ sa bhagavān hariḥ |
vyādattāvyāhataiśvaryaḥ kṛīḍā-manuja-bālakaḥ ||

yadi—if; *evam*—[it is] so; *tarhi*—then; *vyādehi*—open wide; *iti*—thus (or in this way); *uktāḥ*—spoken to; *saḥ*—He; *bhagavān*—the Lord; *hariḥ*—Hari; *vyādatta*—opened wide; *avyāhata-aiśvaryaḥ*—He whose godly might is unimpeded; *kṛīḍā*—who has pastimes; *manuja-bālakaḥ*—a human child.

“yady (tad) evaṁ (bhavati), tarhi (tvam) vyādehi” iti (yaśodayā) uktāḥ saḥ bhagavān hariḥ avyāhataiśvaryaḥ kṛīḍā-manuja-bālakaḥ vyādatta.

“If this is true, open Your mouth wide.” Thus told, Lord Hari, whose godly might is unimpeded and who is a human child dedicated to having fun, opened His mouth wide.

Śrīdhara Svāmī—*Vyādehi* means *mukhaṁ prasāraya*, “Open the mouth wide.” *Vyādatta* means *prasāritavān*, “He opened widely.”

Sanātana Gosvāmī—*Saḥ* (He) signifies “He who reveals His own, unlimited godhood,” therefore: *bhagavān*, He is Parameśvara, the great ocean of the nectar of indescribable glory, hence: *hariḥ*, He steals everyone's heart. Alternatively, He who is Bhagavān, the

complete fulness of all *aiśvarya* (godly might) is Hari. In this way the state of being the source of Avatāras is indicated. Moreover, with *saḥ* he mentions a particularity. And that was already pointed out previously with the *bahuvrihi* compound *nārāyaṇa-samah* (He is similar to Nārāyaṇa) (10.8.19). Consequently He is *avyāhataiśvaryaḥ*, “one whose godly might is unobstructed (*avyāhata* = *apratihata*), even in *bālya-līlā*.” It follows that He has the power to show the universe within the abdomen, through the mouth, at once merely by His desire.

His games are eternal, and so He too is eternal as a human boy, hence the straightforward meaning of *kṛīḍā-manuja-bālakaḥ* might be *kṛīḍārthaṁ manuja-bālakaḥ* (He is a human boy for the sake of games), nonetheless He is a human boy who has games (*kṛīḍā-manuja-bālakaḥ* = *kṛīḍā-yuktaḥ manuja-bālakaḥ*).

Or He is *kṛīḍāmanu-ja*, He takes birth (*ja* = *jāyate*) by aiming at games (*kṛīḍāmanu* = *kṛīḍām anu* = *kṛīḍāṁ lakṣī-kṛtya*) and He is *bālaka* (a boy).²⁴⁹

Alternatively, *kṛīḍā-manuja-bālakaḥ* signifies *kṛīḍām anu javālakāḥ*, which means: *kṛīḍām anu kṛīḍāyām javaḥ itaḥ tataḥ dhāvanādi-vegaḥ tad-yuktāḥ sadā-lolāḥ alakāḥ yasya*, “He whose locks of hair (*alaka*) are swift (*jaba* = *java*)²⁵⁰ in games,” that is, “He whose locks of hair, which are always swinging to and fro, are endowed with velocity such as running here and there during games.” In this way the condition of being extremely dedicated to games of *bālya* is indicated.

Jīva Gosvāmī—“He (*saḥ*), known as Śrī Kṛṣṇa, is *bhagavān*, one who makes the mind crouch by knowing that He is forever God, and is *hariḥ*, who steals the hearts of all (*sarva-mano-hara*) by His intense sweetness, the most important aspect.

Therefore He is *avyāhataiśvaryaḥ*, which means: *na viśeṣeṇa ca ā sarvataḥ hataṁ tyaktam aiśvaryaṁ yena saḥ*, “He by whom godly

249 Jīva Gosvāmī edited this out. By rule, a word used as a *karma-pravacaniya* cannot be used in a compound: *tulyādhikaraṇenety anuvṛtteḥ kṛṣṇa-pravacaniyānām samāso na* (HNV *Brhat* 1721 *vṛtti*), unless the compound is an *avyayī-bhāva*. The same applies to Sanātana Gosvāmī’s next explanation: *kṛīḍām anu javālakāḥ*.

250 In Sanskrit, the letters *b* and *v* are interchangeable.

might was not given up,” either completely (*ā = sarvataḥ*) or in a particular way (*vi = viśeṣeṇa*). Yet He was also *avyāhataiśvaryaḥ* in the sense that His supremacy was disregarded (*avyāhataiśvaryaḥ = anāḍṛtam api aiśvaryaṁ yasya*). Being at hand, His godly might always awaits an opportunity for a special pastime suitable for itself. The gist is: Sometimes, He is like that.

He is also *kṛīḍā-manuja-bālakaḥ*: He Himself is a human child, meaning He is similar to a human child (*manuja-bālakaḥ = manuja-bālaka-sadrśaḥ*), as a pastime (*kṛīḍā = kṛīḍayā = līlayā*). Alternatively, the *kṛīḍā-manujas* are men connected with His eternal pastimes of that sort, Śrī Nanda and others. He is their boy. This means He has His eternal pastimes. For this reason, He was merely told (*uktaḥ = ukta-mātraḥ*) to open His mouth wide.

Vyādatta stands for *vyādāt* (He widely opened the mouth) (in the *parasmaipada*).²⁵¹ The sense is the bloomed lotus of His dark blue face was under the control of the sun rays of His mother’s anger. He always enjoys a *līlā-rasa* of that sort. For instance, it was said: *bhaya-sambhrānta-prekṣaṇākṣam* (Him whose eyes are agitatedly looking with fear) (10.8.33). However, His *aiśvarya-śakti* reconciles, by its own volition or not, what is difficult to be reconciled, for the sake of effecting the *līlā-rasa* that He cherishes.

This *śakti* showed the world to nourish mother’s love by means of astonishment and to assist her master, who has those characteristics, by bringing about another *bhāva* to cover the anger in mother and by effecting the truthfulness of His words; He didn’t eat anything, since everything already exists in His mouth (by virtue of being Brahman). In the same way, it’s understood that the *aiśvarya*, which was colossal indeed, was effected to accomplish all inconceivable purposes.

251 The verb *vyādatta* is made from the prefixes *vi* and *ā[ñ]* added after the verbal root *[ḍu]dā[ñ]* (3U) in the *ātmanepada*. The rule is: *āñ do ’nāsyā-vitarāṇe*, “The *ātmanepada* is used after *ā[ñ]* + *dā* when the sense is not “widely opening the mouth”” (*Aṣṭādhyāyī* 1.3.20) (HNV *Bṛhat* 1118). Or perhaps the sense is that the result of Kṛṣṇa’s action of opening the mouth, which resulted in Yaśodā’s amazement, pertains to Kṛṣṇa primarily: The enjoyment He derives from making Yaśodā amazed is greater than Yaśodā’s joy of being so amazed. When a verbal root is both *parasmaipada* and *ātmanepada*, the *ātmanepada* is used when the ultimate result of the action goes to the doer: *ñidbhya ubhayapadibhyo neḥ karṭṛ-gāmi-kriyā-phale* (HNV 721).

Viśvanātha Cakravartī—“A lie was told by the Lord, who was afraid of being chastised, only because of this desire: “Mother should not perceive My first offense.” However, in regard to opening the mouth wide, how could that desire of His possibly become fruitful by manifesting a sign of eating earth?” Therefore Śuka says *avyāhata-aiśvaryaḥ*, “He did not negate (*avyāhata* = *aparāhata*) His godly might,” although usually He does not activate His godly capabilities because He has the sweetness of *prema*. Thus, sometimes His *aiśvarya* must rise to the occasion of its own accord.” The drift is: The potency of supremacy (*aiśvari śakti*), impelled by the potency of which makes His desires come true (*satya-saṅkalpatā-śakti*), became manifest by itself, showed the universe, plunged Śrī Yaśodā in the *rasa* of astonishment, and made her forget anger involved in rebuking her son.

“But He was even fearful of Yaśodā’s rebuke and chastisement. Enough of relishing the sweetness of the Lord’s *prema*. Why doesn’t He remain fearless by deliberating upon His own supremacy in this way: ‘I am God’?” Therefore he says *kṛiḍā-manuja-bālakaḥ*, “He is a human child for whom the most important thing is games (= *kṛiḍā-pradhānaḥ manuja-bālakaḥ*).” There is a deletion of the middle word in the compound, which is therefore classed as a *śāka-pārthivādi* (i.e. a particular category of compounds). *Śāka-pārthivāḥ* means: *śāka eva pradhānam yasya tathā-bhūtaḥ pārthivāḥ*, “A king is one whose main thing is power.” The gist is: Just as a king thinks that the most important thing is power, so He, God, thinks that the most important thing is the games of a human child that are only imbued with a *prema* of that sort, not His own status of being the Lord of all.²⁵²

252 The *śāka-pārthivādis* are an indefinite group of compounds where a middle word was deleted in the construction. The term *śāka-pārthiva* was first mentioned by Kātyāyana, in his *Vārttika* on *Aṣṭādhyāyī* 2.1.60, and by Vāmana and Jayāditya (*Kāśikā* 2.1.60). There are several interpretations of that compound. The analysis by Bhaṭṭoji Dīkṣita is: *śāka-priyaḥ pārthivāḥ śāka-pārthivāḥ*, “A *śāka-pārthiva* is a king for whom *śāka* (power) is dear” (*Siddhānta-kaumudī* 739). *Śāka* also means ‘era’. Jīva Gosvāmī writes: *śākāḥ śāka-saṁvatsarāḥ, śākeṣu pradhāna-rūpāḥ pārthivāḥ śāka-pārthivāḥ, te ca tat-pravartakā yudhiṣṭhirādyaḥ*, “*Śāka* signifies the years of an era. The *śāka-pārthivas* are kings that are the most important forms in the years of an era, and they are Yudhiṣṭhira and others, the inaugurators of that” (HNV *Brhat* 1721 *vṛtti*).

Baladeva Vidyābhūṣaṇa—“If all of them are false accusers, then open the mouth wide.” He did not negate His godly might, meaning it became resplendent.

Śrīnātha Cakravartī—*Kṛīḍā-manuja-bālakaḥ* signifies: *kṛīḍām anu javālakaḥ*, which means: *kṛīḍām anu java-yuktāḥ alakāḥ yasya*, “He whose strands of hair are endowed with velocity during games.”

Br̥hat-krama-sandarbha—*Kṛīḍā-manuja-bālakaḥ* means: *kṛīḍayā līlayā manuja-bālakaḥ iva*, “who is as if a human child, because of pastimes.”

Vira-Rāghava—He is a human child because of games, which are the purpose (*kṛīḍā-manuja-bālakaḥ* = *kṛīḍayā nimitta-bhūṭayā manuja-bālakaḥ*), but not because of karma.

Vallabhācārya—He is a human child only for the sake of games (*kṛīḍā-manuja-bālakaḥ* = *kṛīḍārthaṁ manuja-bālakaḥ*), not for the sake of showing off.

Siddhānta-pradīpa—He is the son of Śrī Nanda, who is *kṛīḍā-manuja*, a man for whom games are dear, that is, a man for whom the fun of Puruṣottama, who has become a son, is dear (*kṛīḍā-manuja* = *kṛīḍā-priyaḥ manujah* = *putrī-bhūta-puruṣottama-vihāraḥ priyaḥ manujah śrī-nandaḥ*).

10.8.37-38

sā tatra dadṛśe viśvaṁ jagat sthāsnu ca khaṁ diśaḥ |
sādri-dvīpābdhi-bhū-golaṁ sa-vāyva-agnīndu-tāraḥ ||
vyōṭiṣ-cakraṁ jalaṁ tejo nabhasvān viyad eva ca |
vaikārikāṇḍriyāṇi mano mātṛa guṇāś trayāḥ ||

sā—she; *tatra*—there (or in that); *dadṛśe*—saw; *viśvaṁ*—the universe; *jagat*—moving [entities]; *sthāsnu*—nonmoving [entities]; *ca*—and; *khaṁ*—the sky (ether) (i.e. Bhuvar); *diśaḥ*—the cardinal directions; *sa-adri*—along with mountains; *dvīpa*—islands (continents: the Vedic divisions of the Earth); *abdhi*—oceans; *bhū-golaṁ*—the Earth globe; *sa-vāyu*—along with the cosmic wind; *agni*—fire (i.e.

lightning); *indu*—the moon; *tārakam*—and stars; *jyotiḥ-cakram*—the multitude (or the circle) of luminaries (i.e. Svar); *jalam*—water; *tejaḥ*—effulgence; *nabhasvān*—air; *viyat*—ether (sky); *eva*—obviously; *ca*—and; *vaikārikāṇi*—transformations of *sattva-ahāṅkāra*; *indriyāṇi*—the senses; *manaḥ*—mind; *mātrāḥ*—the sense objects (*tanmātrās*); *guṇāḥ*—the *guṇas*; *trayaḥ*—the group of three.

sā tatra viśvaṁ dadṛśe: jagat sthāṣnu khaṁ diśaḥ sādri-dvīpābdhi-bhū-golaṁ sa-vāyva-agnīndu-tārakam jyotiḥ-cakraṁ jalaṁ tejaḥ nabhasvān viyad vaikārikāṇi indriyāṇi ca manaḥ mātrāḥ guṇāḥ trayaḥ.

She saw the universe in it: Mobile living beings, immobile entities, the intermediate planetary systems, the directions, the Earth globe along with its mountains, islands and oceans, the upper planetary systems along with the cosmic wind, and lightning, the moon and the stars, as well as water, fire, air, space, mind, the senses and their presiding deities, the sensory objects, the three *guṇas*, and the rest.

Śrīdhara Svāmī—“She saw (*dadṛśe* = *dadarśa*) the universe (*viśvaṁ*) in the mouth (*tatra* = *tasmin mukhe*).” He elaborates: *jagat* means *jaṅgamam* (moving living beings); *sthāṣru* means *sthāvaram* (nonmoving beings); *khaṁ* means *antarikṣa-lokaṁ* (planets of outer space). *Sādri-dvīpābdhi-bhū-golaṁ* signifies: *parvata-dvīpa-samudra-sahitaṁ bhū-golaṁ bhūr-lokaṁ*, “the Earth planet, along with mountains, islands, and oceans.” *Sa-vāyva-agnīndu-tārakam* means: *vāyuḥ pravahaḥ agnir vaidyutaḥ induś ca tārakāś ca tat-sahitaṁ*, “Svarga, along with the cosmic wind,²⁵³ lightning, the moon, and the stars.”

10.8.38

Jyotiḥ-cakram means *sva-lokaṁ* (Svarga, the upper planetary

253 Vamśīdhara Paṇḍita explains: “*Pravaha* (cosmic wind) is that by which *jyotiḥ-cakram* (Svar, or the multitude of luminaries) is pushed and revolves.” (*Bhāvārtha-dīpikā-prakāśa*)

system); *vaikārikāṇi* denotes *devāḥ* (gods, presiding deities). Regarding *manaḥ* (mind), although it is already included by the word *vaikārika* (modifications of *sattva ahaṅkāra*), it is said again because of a difference from the gods. The senses (*indriyāṇi*) pertain to *aijasa ahaṅkāra*. *Mātrāḥ* denotes *tāmasāḥ śabdādayaḥ*, “sound and so on, which pertain to *tāmasa ahaṅkāra*.”

Sanātana Gosvāmī—“She saw the universe in Him (*tatra = tasmin bhagavati*),” that is, in His belly. Therefore, at the beginning of the ninth chapter, Śrīdhara Svāmī wrote: *tanūdarāśritaṁ viśvam* (the universe, which takes shelter of the abdomen of the body) (*Bhāvārtha-dīpikā* 10.9.1).

The words *viśvaṁ jagat sthāṣnu* signify *carācarātmakam viśvam* (the universe, which consists of moving beings and inert things). Śuka elaborates upon the world, from *kham* to *bhedam*.²⁵⁴ The mention of *tejas* (fire) and *nabhasvat* (air) was already obtained by the words *agni* and *vāyu*, hence the repetition signifies that *vāyu* and *agni* are aspects of *jyotiḥ-cakram* (the luminaries, Svarga): *vāyu* means *pravaha* (cosmic wind) and *agni* means *vaidyuta* (lightning). There is variety as regards *kham* (ether) and *viyat* (sky) also, in terms of being a *loka* (planetary system) and being a void respectively.

Viyad eva (the sky, obviously) means *viyat api* (the sky also): The word *eva* is used because the sky is the first thing seen, since it is all-pervading. On account of the word *ca*, there is also *ahaṅkāradīn* (ego and so on).

Jīva Gosvāmī—(Additions are underlined.) The words beginning from *sā* form one set of two verses. “She saw the universe in Him (*tatra = tasmin bhagavati*),” that is, in His belly. Therefore, at the beginning of the ninth chapter, Śrīdhara Svāmī wrote this in terms of being useful for the denial that Kṛṣṇa ate earth: *tanūdarāśritaṁ viśvam* (*Bhāvārtha-dīpikā* 10.9.1).

The words *viśvaṁ jagat sthāṣnu* signify *carācarātmakam viśvam* (the universe, which consists of moving beings and inert things). Śuka elaborates upon the world, from *kham* to *bhedam*. *Kham*

²⁵⁴ The word *bhedam* is in the next verse, but there it is the object of the participle *vikṣya* (seeing), whereas here the words are in the nominative as an enumeration in its own right.

means *antarikṣam* (outer space), that is, *bhuvar-lokam* (the region between Earth and Svarga). “She saw (*dadṛṣe* = *dadarśa*) the sky too (*viyad eva* = *viyad api*).” On account of *ca*: *ahaṅkāradīrṣiś ca*.

She saw formless things (air, mind, cosmic wind, the *guṇas*). This is said by considering that their respective presiding deities are not different from them.

Viśvanātha Cakravartī—*Tatra* means *mukhāntar jaṭhare*, “in the abdomen,” on account of the statement in Brahmā’s praise: *kṛtsnasya cāntar jaṭhare*, “of everything inside, in the belly” (10.14.16).²⁵⁵

The accusative case should have been used instead of the nominative. Thus, *nabhasvān* stands for *nabhasvantam* (air), *vaikārikāṇi* denotes *devān* (presiding deities), *guṇāḥ* stands for *guṇān sattvādīn* (*sattva-guṇa* and so on), and *trayaḥ* stands for *trīn* (three). Yaśodā saw formless things in the sense that their presiding deities had a form.

Vijayadhvaja Tīrtha—*Bhū-golam* means *bhū-maṇḍalam*. *Jyotiḥ-cakram* signifies *aśviny-ādi-nakṣatra-maṇḍalam* (the circle of constellations, beginning with Aśvinī).

Vīra-Rāghava—*Tejaḥ* denotes *sūryādi-jyotiḥ* (the sun and other luminaries).

Siddhānta-pradīpa—*Bhū-golam* means *bhū-golakam* (the Earth globe).

Anvitārtha-prakāśikā—The *ātmanepada* in *dadṛṣe* is poetic license.²⁵⁶

10.8.39

*etad vicitram saha-jīva-kāla-
svabhāva-karmāśaya-līṅga-bhedam |*

255 However, Brahmā also says: *jṛmbhato 'sya vadane bhuvanāni gopī saṁvikṣya*, “the cowherd lady, seeing the worlds in the mouth of Him who was yawning” (2.7.30). For more details, consult the footnote in *Bṛhad-vaiṣṇava-toṣaṇī* 10.7.35-36.

256 In the Vedas, however, the verbal root *dṛś* is conjugated in the *ātmanepada*. (Monier-Williams)

*sūnoḥ tanau vikṣya vidāritāsye
vrajaṁ saḥātmānam avāpa śaṅkāṁ ||
upajāti (11)*

etat—this [universe]; *vicitram*—variegated; *saha*—with; *jīva*—the souls; *kāla*—Time; *svabhāva*—the cause of transformation [among the *guṇas*] (or natures, i.e. temperaments); *karma*—karma; *āśaya*—deep-seated impressions of karma (i.e. the impetus for a particular action); *liṅga*—of bodies; *bhedam*—[the universe] in which there is a variety; *sūnoḥ*—of the son; *tanau*—in the body; *vikṣya*—after seeing; *vidārita-āsye*—in the wide-open mouth; *vrajaṁ*—Vraja; *saha-ātmānam*—along with herself (or along with her own); *avāpa*—got; *śaṅkāṁ*—a doubt.

vidāritāsye (sati, sā tasyāḥ) sūnoḥ tanau etad vicitram (viśvaṁ) jīva-kāla-svabhāva-karmāśaya-liṅga-bhedam vrajaṁ saḥātmānam (ca) saha vikṣya (putraṁ prati) śaṅkāṁ avāpa.

Śrīdhara Svāmī—

(evam) etad vicitram (viśvaṁ) jīva-kāla-svabhāva-karmāśaya-liṅga-bhedam saha vikṣya (tatra) vrajaṁ ca saḥātmānam (kvacid vikṣya) sūnoḥ tanau (alpe) vidāritāsye śaṅkāṁ avāpa.

Upon seeing the diverse universe, in which there are varieties of bodies because of the souls, Time, Svabhāva, Karma, and subconscious tendencies of activity, and Vraja, Kṛṣṇa and herself in His body while His mouth was open, she became doubtful.

Śrīdhara Svāmī—“Seeing this diverse universe (*vicitram* = *vicitram viśvaṁ*) all at once (*saha* = *ekadā eva*)²⁵⁷ in that way...”

Śukadeva talks about the diversity: *jīva-kāla-svabhāva-karmāśaya-liṅga-bhedam* means: *jīvaś ca guṇa-kṣobhakaḥ kālaś ca pariṇāma-hetuḥ svabhāvaś ca janma-hetuḥ karma ca tat-saṁskāraḥ*

²⁵⁷ As such, *saha* is a separate word. The definition is: *saha sākalya-sādrśya-yaugapadya-samṛddhiṣu*, “*Saha* is used in the meanings of *sākalya* (entirety), *sādrśya* (similarity), *yaugapadya* (simultaneity), and *saṁṛddhi* (prosperity)” (*Viśva-kośa* 2.73).

āśayaś ca, etair liṅgānām carācara-śarirāṇām bhedo yasmimś tat, “[the universe,] in which there is a variety of mobile bodies and immobile bodies because of the souls; Time, the agitator of the *guṇas* [at the outset of creation]; Svabhāva, the cause of transformation [among the *guṇas*]; karma, the cause of birth; and *āśaya*, the deep-seated mental impressions of karma.”

“Upon seeing Vraja too there, along with herself (*sahātmānam* = *sva-sahitam*), somewhere, she had a doubt as regards the wide-open mouth (*vidāritāsyē* = *vidārite āsyē*) in the small body (*tanau* = *alpe tanau*) of the son.”

Sanātana Gosvāmī—“After seeing, that is, after beholding the world and its various specifics directly with her eyes, within the abdomen (*tanau* = *jaṭhara-madhye*) of the son.” That is because of the Lord’s desire. Alternatively, in accordance with an aforementioned philosophical conclusion (*Bṛhad-vaiṣṇava-toṣaṇī* 10.7.37), it’s understood that it’s because of the power of her eyes. When did she see? When that mouth was wide-open (*vidāritāsyē* = *tasmin vidārite āsyē sati*).

Jīva Gosvāmī—When did she see? When the mouth was wide-open (*vidāritāsyē* = *vidāritāsyē sati*). “[After seeing] Vraja in it along with Śrī Kṛṣṇa and herself (*sahātmānam* = *ātmabhyāṁ svābhyāṁ śrī-kṛṣṇa-yaśodābhyāṁ sahitam*).” Śrī Brahmā will say: *yasya kuṣāv idaṁ sarvaṁ sātmaṁ bhāti*, “This entire universe appears, along with You, in Your abdomen” (10.14.17).

By the *acintya-śakti*, the little boy’s body of His was all-pervading and in the middle simultaneously, and so it is shown that He is both outside the world and within it.

Śaṅkāṁ avāpa signifies “She had various doubts.” Alternatively, the sense is “She had a doubt about her son.” Concerning *vikṣya* (after seeing), the philosophical conclusion is as before (*Laghu-vaiṣṇava-toṣaṇī* 10.7.37).

Viśvanātha Cakravartī—He again expounds: “After simultaneously (*saha* = *yugapad eva*) seeing this world (*etad* = *etad viśvam*), in which there is a variety of bodies because of the souls; Time, the agitator of the *guṇas*; *svabhāva*, the cause of transformation; karma, the cause

of birth; and *āśaya*, the deep-seated mental impressions of karma, in the abdomen (*tanau* = *kukṣau*) in the wide mouth, that is, through the mouth (*vidāritāsyē* = *vidārite āsyē* = *prasārite āsyē* = *āśya-dvārā*), as well as Vraja (*vrajam* = *vrajaṁ ca*), herself, her husband, her son, and others (*sahātmānam* = *ātma-pati-putrādi-sahitam*)...

Because of Brahmā's statement: *yasya kukṣāv idam sarvam*, "This entire universe is in the womb of whom" (11.14.17), this universe's being within and without were seen because of inconceivable Yogamāyā. Moreover, these two ideas are real and implied: Kṛṣṇa's body is delimited by being in the world and is nondelimited by pervading it.

What is being said here, viz. the worshipers in the mood of *aiśvarya* see the Lord in the world and see the world in Bhagavān, was also perceived by Śrī Yaśodā, whose lotus feet ought to be held on the heads of the worshipers in the mood of *mādhurya*.

By seeing this, Yaśodā had an undesirable doubt about her son (*śaṅkā* = *putraṁ praty aniṣṭāśaṅkā*).

Baladeva Vidyābhūṣaṇa—"She had a doubt": "The universe is outside. If Vraja is like that, how can it be in the abdomen too?" Here the word *śaṅkā* means *vitarka* (conjecture). It is said in *Viśva-kośa*: *śaṅkā trāse vitarke ca*, "*Śaṅkā* means *trāsa* (fear) and *vitarka* (supposition)."

Vijayadhvaja Tīrtha—*Svabhāva* signifies *sāttvikādi* (a good nature, and so on); *karma* is *adṛṣṭam* (unforeseen potential results of actions); *āśaya* means *saṁskāras* (subconscious impressions).

Vallabhācārya—"She saw the universe in the body, in which the mouth was wide-open (*vidāritāsyē* = *vidāritam āsyam yasmin*)."
What is the universe like? *saha-jīva-kāla-svabhāva-karmāśaya-līṅga-bhedam* means: *jīva-kāla-svabhāva-karmāśaya-līṅgānām bhedaḥ tat-sahitaṁ jagat*, "It has varieties of *jīvas*, which are threefold: gods, men and demons; Time, whose form is the past, future, and present; *svabhāva*, an attribute of *prakṛti*; karma; *āśaya*, the casket of the heart where the *jīvas* abide; and *līṅga*, subtle bodies—or, *līṅga-bhedāḥ*, the three genders: feminine, masculine, and neuter."

Anvitārtha-prakāśikā—*Āśaya* means *karma-vāsanā-pravṛtti-hetu* (the cause of the impulse of deep-seated impressions of actions).

ANNOTATION

Concerning *āśaya*, which generally means repository, intention, or mind (*antaḥkaraṇam*, *Sārārtha-darśinī* 2.2.37), Śrīdhara Svāmī glosses the compound *karmāśaya-saṁsṛtiḥ* in verse 12.10.42 as: *karma-vāsanā-kṛtā saṁsṛtiḥ*, “Transmigration, which is effected by subconscious impressions (*āśaya* = *vāsanā*) of karma” (*Bhāvārtha-dīpikā* 12.10.42). Thus *āśaya* is a synonym of *ūti*, the fifth topic of a *mahā-purāṇa* (*Bhāgavatam* 2.10.1). *Ūti* is defined as follows: *ūtayaḥ karma-vāsanāḥ*, “The *ūtis* are the deep-seated impressions of karma” (*Bhāgavatam* 2.10.4). Viśvanātha Cakravartī expounds: *ūyante karmabhiḥ santanyante ity ūtayaḥ karma-vāsanāḥ prākṛtāprākṛta-karmotthā vāsanāḥ śubhāśubhāś ca bhāvinām sukṛta-duṣkṛtānām kāraṇa-bhūtāḥ*, “*Ūtis* are etymologically derived as follows: “They are woven, expanded, by actions.” The *ūtis* are deep-seated impressions of karma, i.e. deep-seated impressions, both auspicious and inauspicious, that arise from material actions and transcendental actions, and are the causes of future good actions and bad actions” (*Sārārtha-darśinī* 2.10.4). Thus *āśaya* signifies “an impulse to act,” in other words a person’s impetus to do a particular action that they did.

10.8.40

*kim svapna etad uta deva-māyā
kirmvā madīyo bata buddhi-mohaḥ
atho amuṣyaiva mamārbhakasya
yaḥ kaścana utpattika ātma-yogaḥ*

upajāti (11)

(with one irregularity)

kim—whether; *svapnaḥ*—a dream; *etad*—this; *uta*—or; *deva-māyā*—God’s illusory power; *kirmvā*—or else (or *kim*—whether; *vā*—or else); *madīyaḥ*—my; *bata*—alas; *buddhi-mohaḥ*—bewilderment of the intelligence; *atho*—perhaps; *amuṣya*—of that; *eva*—only; *mama*—of mine; *arbhakasya*—of the child; *yaḥ*—which; *kaścana*—a

particular; *autpattikaḥ*—inherent; *ātma-yogaḥ*—own superhuman might.

(*yaśodā uvāca—yad mayā dr̥ṣṭam*) *etat kiṁ svapnaḥ (bhavati) uta (etat kiṁ) deva-māyā (bhavati). kiṁvā bata madīyaḥ buddhi-mohaḥ (bhavati). atho amuṣya mama arbhakasya eva yaḥ kaścana autpattikaḥ ātma-yogaḥ (bhavati).*

Viśvanātha Cakravartī—

kim etad (darśanam) svapnaḥ (bhavati)? tat kiṁ deva-māyā (bhavati)? kiṁ madīyaḥ eva buddhi-mohaḥ (bhavati)? atho amuṣya mama arbhakasya kaścana (acintyaḥ) ātma-yogaḥ (bhavati).

“Is this vision a dream, or is it God’s illusory power? Alas, could it be that only my intellect is bewildered? Or perhaps this boy of mine has some particular innate superhuman might of His own.

Śrīdhara Svāmī—Śuka only talks about her doubt. Looking all around, she says: “It’s not a dream.” “Then is it Hari’s Māyā? If it were so, then why are other people not seeing?” “Then is it some contrariety of the intellect (*buddhi-mohaḥ* = *kaścid viparyāsaḥ*) that just pertains to me (*madīyaḥ* = *madīyaḥ eva*), like seeing one’s face in a mirror? If so, then why is Kṛṣṇa also perceived inside? Why does the universe appear both within and without as one form? Such being the case, there might be a reverse perception of one and the other, as if between an original and its reflection.”

After doubting in this manner, with *atho* and so on she conjectures in another way: “Or (*atho* = *athavā*)²⁵⁸ He, although He is my child (*amuṣya mamārbhakasya* = *mamāmuṣyārbhakasyāpi sataḥ*), has some particular—i.e. an inconceivable (*yaḥ kaścana* =

258 Here *atho* has the sense of either *saṁśaya* (doubt) or *vikalpa* (possibility). The definition is: *athātho saṁśaye syātām adbhikāre ca maṅgale, vikalpānantara-praśna-kārtsnyārambha-samuccaye*, “*Atha* and *atho* are used in the senses of *saṁśaya* (doubt), *adbhikāra* (topic), *maṅgalam* (auspiciousness), *vikalpa* (possibility), *anantaram* (afterward), *praśna* (question), *kārtsnya* (entirety), *ārambha* (beginning), and *samuccaya* (conjunction).” (*Medinī-kośa*)

acintyaḥ)— inherent (*autpattikaḥ* = *svābhāvikaḥ*) superhuman might of His own (*ātma-yogaḥ* = *svīyam aiśvaryaṁ*).”

Sanātana Gosvāmī—*Etad* stands for *etad darśanam* (this vision). *Uta* means *vā* (or): *deva-māyā vā* (or is it the illusory power of God?). *Bata* (alas) has the sense of *kheda* (affliction). *Autpattikaḥ* (inherent, natural) is said because of an amazingly eminent showing in a continuous way.

Jīva Gosvāmī—“Is this vision (*etad* = *etad darśanam*) a dream or (*uta* = *vā*) the illusory power of a particular god? (*deva-māyā* = *devatā-viśeṣasya māyā*). Or perhaps, alas (*bata* = *khede*), is my mind bewildered?”

“Perhaps my son had a complete achievement in Himself, simply by birth, of an unprecedented thing” (*autpattika ātma-yogaḥ* = *janmanā eva svasmīn apūrvārtha-samprāptiḥ*).²⁵⁹ This is said because there was an amazing showing in various ways time and time again.

Viśvanātha Cakravartī—She conjectures the cause of such a vision. “Is this a dream? Is this vision caused by a dream? No, because my eyes are neither sleepy, lazy, or hazy. Is it *deva-māyā*? No, because the gods have no reason to bewilder me. Then is it some contrariety—imagining what is unreal to be real—of the intellect (*buddhi-mohaḥ* = *kaścid buddheḥ mohaḥ viparyāsaḥ*) which only pertains to me? No, because now I am in good health, and so there is no reason for my mind to be bewildered. Or (*atho* = *athavā*) perhaps that child (*arbhakasya* = *bālakasya*) of mine has an inconceivable (*yaḥ kaścana* = *acintyaḥ*) superhuman might of His own (*ātma-yogaḥ* = *ātmīyam aiśvaryaṁ*), because of the great power described by Garga: *nārāyaṇa-samo guṇaiḥ* (He is similar to Nārāyaṇa in terms of qualities) (10.8.19).”

Baladeva Vidyābhūṣaṇa—“Because my son is God in person, He has *ātma-yoga*—an attribute of His own characterized by *acintya-śakti*—inherently established in His nature (*autpattikaḥ* = *ayaṭautpattikaḥ*)

259 This definition of *yoga* is sourced in *Medinī-kośa* and in *Viśva-kośa*: *yogo 'pūrvārtha-samprāptau*.

= *svabhāva-siddhaḥ*),” by means of which He simultaneously abides both inside and outside the universe.”

Hari’s qualities associated with sweetness are always directly perceptible by the residents of Vraja, but those associated with godly might are merely known to exist in Him and are only sometimes directly perceptible.

Vallabhācārya—*Ātma-yogaḥ* means: *ātmanaḥ eva bhagavataḥ yoga-rūpam*, “the form of His Yoga,” that is, a *vibhūti* (a manifestation of might).²⁶⁰

Siddhānta-pradīpa—The tenor is: “He is not the son of anyone. Rather, He is the cause of all causes.”

10.8.41

*atho yathāvan na vitarka-gocaram
ceto-manaḥ-karma-vacobhir añjasā |
yad-āśrayam yena yataḥ pratiyate
sudurvibhāvyaṁ prañatāsmi tat-padam ||
upajāti (12)*

atho—afterward (or in its entirety); *yathāvat*—fitly; *na*—not; *vitarka*—of a conjecture; *gocaram*—within the scope; *cetaḥ*—with the heart; *manaḥ*—with the mind; *karma*—with actions; *vacobhiḥ*—with words; *añjasā*—easily; *yad-āśrayam*—whose substratum is whom; *yena*—by whom; *yataḥ*—because of whom; *pratiyate*—is perceived; *su-durvibhāvyaṁ*—very difficult to comprehend; *prañatāsmi*—I bow; *tat-padam*—to His feet.

(*idaṁ viśvaṁ*) *atho yathāvat añjasā vitarka-gocaram na (bhavati. etad viśvaṁ) yad-āśrayam yena yataḥ (ca) pratiyate, asmi* ²⁶¹ *ceto-manaḥ-karma-vacobhiḥ sudurvibhāvyaṁ tat-padam prañatā.*

260 Here Vallabhācārya glosses *yoga* as *vibhūti*, and Śrīdhara Svāmī glosses *yoga* as *aiśvaryam* (godly might; mystic perfection). *Amara-koṣa* states: *vibhūtir bhūtir aiśvaryam, aṇimādikam aṣṭadhā*, “*Vibhūti*, *bhūti*, and *aiśvaryam* are synonymous; *aṇimā* and others are the eightfold varieties” (1.1.38).

261 Here the word *asmi* is an indeclinable word that means ‘I’ (HNV *vṛtti* 632).

Viśvanātha Cakravartī—

(*yah*) *yathāvad vitarka-gocaram na (eva bhavati, dṛśyamānam āścaryam idam) yad-āśrayam yena yataḥ pratīyate, tat-padam sudurvibhāvyam ceto-manah-karma-vacobhiḥ praṇatā smi.*

Baladeva Vidyābhūṣaṇa—

(*idam āścarya-darśanam*) *yathāvad ceto-manah-karma-vacobhiḥ vitarka-gocaram na (bhavati,) yad-āśrayam yena yataḥ (ca) pratīyate, tat-padam sudurvibhāvyam praṇatā smi.*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

atho ceto-manah-karma-vacobhiḥ yathāvat añjasā na vitarka-gocaram (na vitarka-gocaram = vitarkāgocaram) (idam viśvam) yad-āśrayam yena (kāraṇādhiṣṭhātrā) yataḥ (buddhi-vṛtty-abhiviyaktāt prakāśakāt) pratīyate. sudurvibhāvyam tat padam (paramātmārūpaṁ) praṇatā smi.

“The true nature of the universe cannot easily be guessed in its entirety. With my heart, mind, actions and words, I bow to the inconceivable feet of Him who is both the substratum and the source of the universe and who is the reason for its existence.

Alternatively: **“I bow to the Entity by means of which this vision is perceived and because of which I believe what I see. That Entity is the substratum of it and is extremely difficult to understand. Its true nature cannot easily be guessed in its entirety by means of the heart, the intellect, or sacred activities, or even by hearing or reading about it.**

Śrīdhara Svāmī—Here she chooses the last alternative (He has a superhuman might of His own). “The universe is not within the scope of a conjecture (*na vitarka-gocaram = jagat vitarkāgocaram*) by the consciousness (*cetaḥ = citta*) and so on, is the place of which Entity (*yad-āśrayam = yad-adhiṣṭhānam*) and is perceived by means of which Entity that rules of the senses (*yena = yena kāraṇādhiṣṭhātrā*) and because of which Entity that manifests in the functions of the intellect (*yataḥ = buddhi-vṛtty-abhiviyaktāt*).”

“Fine, the universe cannot be conjectured, but what is that Entity (*tat padam*)²⁶² like?” Therefore she says *sudurvibhāvyam*. The meaning is: *idam atyantam acintyam*, “It is extremely inconceivable.”

Sanātana Gosvāmī—Choosing the last alternative, she ascertains: “He is God.” And after relinquishing the conception that He is a son, while bowing with devotion she talks about His godly might (*aiśvaryam*), while thinking about the Lord’s power and desire to show directly, and suddenly, the material manifestation in one place at the same time.

Or, here the confounded lady, unable to come to a conclusion, bows to Nārāyaṇa. Because of that, “The universe is not within the range of a conjecture (*na vitarka-gocaram = vitarka-gocaram na bhavati*), in terms of being in conformity with the real meaning (*yathāvat = yāthārthyena*), by means of the mind (*manah*) and so on.” In that regard, *karma* means either *adrṣṭam* (unforeseen potential results of actions) or *tapasyādi-kāyika-vyāpāra* (bodily actions such as performing austerity).

“I bow to His lotus feet (*tat-padam = tasya padābjam*). The universe is His substratum and is realized as it really is (*añjasā pratiyate = tattvataḥ anubhūyate*) by means of Him, the cause (*yena = yena sādhanena*), and because of Him (*yataḥ = yataḥ hetoḥ*).”

How are those those feet? “They are extremely difficult to conjecture (*sudurvibhāvyam = parama-durvitarkyam*).” The sense is He is harder to figure out than the universe is, because He is both *saguṇa* and *nirguṇa* and because He is both seen and unseen, and so on.

262 Here *padam* means *vastu* (thing; real thing). *Amara-koṣa* states: *padam vyavasita-trāṇa-sthāna-lakṣmāṅghri-vastuṣu*, “*Pada* is used in the senses of *vyavasita* (ascertainment), *trāṇa* (protection), *sthāna* (place), *lakṣma* (sign, characteristic), *aṅghri* (foot), and *vastu* (thing, object)” (3.3.93). In this context, *vastu* amounts to the idea of *dravya* (substance), one of the seven *padārthas* (categories) in Nyāya. One of the *dravyas* is *ātmā*, which is twofold: *jīvātmā* and *paramātmā* (*Tarka-saṅgraha* 2.8). Therefore, commenting on this passage of *Bhāvārtha-dīpikā*, Gaṅgā Sahāya glosses *padam* as: *vastu paramātmā-rūpam* (the Entity: the inner Soul). *Tat padam* can also denote Brahman. For instance, Śrīdhara Svāmī used the word *vastu* to denote Brahman (*Bhāvārtha-dīpikā* 10.3.24). He uses the word *tattvam* in the upcoming verse, in this context.

Jiva Gosvāmī—Not even choosing the fourth alternative, an improbable possibility inasmuch as she perceived hunger, thirst, and softness in Him, she determines: “Only Śrī Nārāyaṇa is the cause of that” and merely bows while thinking that Nārāyaṇa too is very difficult to understand.

Karma means two things: *śubham adṛṣṭam aihikam ca kāyika-vyāpāraḥ ca*, “unforeseen auspicious results of actions in this life, and bodily actions.” *Na vitarka-gocaram* means: *vitarkāgocaram* (not within the range of a conjecture). Although it is like that, “the universe is His substratum and is realized as it really is (*añjasā pratiyate = tattvataḥ anubhūyate*) by means of Him, the cause (*yena = yena sādhanena*) and because of Him (*yataḥ = yataḥ hetoḥ*). I bow to His feet (*tat-padam = tasya padābjam*).” Therefore they are *sudurvibhāvya*, in other words, His feet have a multitude of *svarūpa-śaktis*, which are utterly inconceivable on account of being the causes of a multitude of inconceivable effects.

Viśvanātha Cakravartī—Being unable to ascertain anything, even the fourth conjecture, by her intelligence, which is inadequate in that regard because of perceiving hunger, thirst, innocence, fickleness, and so on in her son, she, who desires her son’s well-being, bows to His lotus feet while ascertaining in a general way: “Truly, the cause of a thing, even if that thing is beyond the scope of all conjectures, is Bhagavān.”

“This wonder which is being seen can never be in the scope of a conjecture in terms of arriving at the real meaning” (*yathāvan na vitarka-gocaram = yāthārthyena naiva vitarkasya gocaram*). The neuter gender is poetic license (the word *gocara* is fixed in the masculine gender).

“I bow to the lotus feet of Bhagavān. He is the substratum of this wonder (*yad-āśrayam = yaḥ asya adhiṣṭhānam*), is the cause of its origination (*yataḥ = yaḥ ca asya utpatti-hetuḥ*) and is the cause of the understanding of it (*yena pratiyate = yaḥ ca asya pratīti-hetuḥ*).”

Cetaḥ means *citta* (mind, heart, consciousness).²⁶³ “By means

263 *Amara-koṣa* (1.4.31) states: *cittam tu ceto hṛdayam svāntam hṛn mānasam manah*, “The words *cittam*, *cetas*, *hṛdayam*, *svāntam*, *hṛd*, *mānasam*, and *manas* are synonymous.”

of that and so on, I bow to His feet, which cannot be meditated upon by persons like me (*sudurvibhāvyam* = *mādrśinām dhyātum aśakyam*), therefore I only bow.” The gist is: “May Bhagavān abate all undesirable things for this son of mine.”

Baladeva Vidyābhūṣaṇa—She says: “He, the Lord in person, my little boy, known as Nārāyaṇa, demonstrates that this attribute (having *ātma-yoga*, the *acintya-śakti*) is just His amusement.”

“I bow to that real entity (*tat padam* = *tad vastu*).” The sense is: “I bow (*praṇatā asmi* = *praṇamāmi*), by means of *citta* and so on, to Nārāyaṇa, the *vilāsa-mūrti* of my son, for the sake of repudiating any doubt regarding that attribute.”

Vijayadhvaja Tīrtha—“Brahman, which is to be known through the *Upaniṣads*, for instance: *brahma-vid āpnoti param*, “The knower of Brahman attains the Supreme” (one who cognizes the soul can then realize Para-Brahman, the full bliss of Brahman) (*Taittirīya Upaniṣad* 2.1), has been attained as my son, hence I cannot understand, but that is nothing to worry about. Brahmā and others find it exceedingly difficult to comprehend (*sudurvibhāvyam* = *suṣṭhu durvibhāvyam*).” She speaks with this intention.

“That Entity (*tat padam* = *adaḥ vastu*) is not directly (*añjasā* = *sākṣāt*) in the scope of inferences made by either Brahmā (*cetaḥ* = *brahmā*), Rudra (*manaḥ* = *rudra*), Indra (*karma* = *indra*), or either Agni, Bṛhaspati or Uṣā (*vacāḥ* = *vahnīḥ bṛhaspatiḥ uṣā vā*). The universe originates (*pratīyate* = *abhivyajyate* = *utpadyate*) by means of it,” and so on.

Sudurvibhāvyam means: *sukhena duḥkhena ca vibhāvyam viśiṣṭatvena viruddhatve ca jñeyam*, “It is to be understood both with ease and with difficulty, in terms of being special and paradoxical.” *Yādava-kośa* states: *suduḥ śobhana-duḥkhaḥ*, “Sudur has the sense of resplendence and hardship.” The Śruti says: *naiṣā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya preṣṭha*, “My dear, this creed is not attainable through conjectures. Told by another means, it makes for superb knowledge” (*Kātha Upaniṣad* 1.2.9). Brahman is properly understood by the Dvaitavādīs and improperly by the Advaitavādīs. The Dvaitavādīs’ liberation itself is fitting because of their proper knowledge. The Advaitavādīs have ignorance because

of their knowledge, which is contrary to evidence.

Pada (Entity) literally means ‘real identity’, by the derivation: *padyate iti padam svarūpam*, “It is attained, hence *pada* means the essential nature.” The purport is: “I am only fixed in duality (*dvaita*) by relying on the fact that there is a difference of *namya-netr-bhāva* (i.e. there is a difference between the soul and the Soul).”

Vira-Rāghava—“The universe is not within the scope of a conjecture according to the real meaning (*yathāvat* = *yātharthyaena*)—either truthfully or quickly (*añjasā* = *tattvataḥ āśu vā*)—by means of the intelligence (*cetaḥ* = *buddhi*), mental functions (*manah-karma* = *mano-vyāpāra*) or words. I bow to the nature of Paramātmā (*padam* = *paramātma-svarūpam*), from which the universe originates (*pratīyate* = *vyajyate* = *utpadyate*).” *Padam* is derived as “It is attained”: *padyate gamyate prāpyate iti padam*.

Vallabhācārya—*Atho* signifies *darśanānantaram* (after the vision). *Yataḥ* means *yasmād bhāgavataḥ* (from Him, the Lord).

Anvitārtha-prakāśikā—*Atho* signifies *ataḥ kāraṇāt* (because of this reason). The universe is not easily (*añjasā* = *anāyāsena*)—it amounts to saying: without His mercy—within the range of a conjecture according to the real meaning.”

Bhāvārtha-dīpikā-prakāśa—*Padam* is derived as: *padyate jñāyate ’neneti padam svarūpam. tasya jagad-adhiṣṭhātuḥ padam tat-padam*, “‘Knowing (*padyate* = *jñāyate*) is done by means of this’, and so *padam* means *sva-rūpam*. *Tat-padam* means the nature of God, the ruler of the world.”²⁶⁴

The universe is easily, or happily, determined (*sukhena vibhāvyam*) by the worshipers of *saguṇa* and painfully ascertained (*duḥkhena vibhāvyam*) by the worshipers of *nirguṇa*, in view of the statement in the *Gītā*:

264 The verbal root is either *pad gatau* (4A) (to go). The meaning of *gati* (to go) is also *prāpti* (attainment) and, secondarily, *jñāna* (knowledge). A foot is called *pāda* because it goes (*padyate*). The rule is: *pada-ruja-viśaḥ* (HNV 885).

*kleśo 'dhikataras teṣām avyaktāsakta-cetasām |
avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate ||*

“The hardship of those whose minds are attached to the Unmanifest is greater. The unmanifest destination is achieved only with difficulty by those who have a body.” (*Bhagavad-gītā* 12.5)

The sense of *avyaktāsakta-cetasām* is “of the worshipers of *nirguṇa*.” Therefore the purport is: It is only happily ascertained (*sukhena eva vibhāvyaṁ*) by the worshipers of *saguṇa*. Because of *praṇatāsmi*, the sense is: “I bow after having bowed.” Thus only a worship of *saguṇa* is implied.

10.8.42

*aham mamāsau patir eṣa me suto
vrajeśvarasyākhila-vitta-pā satī |
gopyaś ca gopāḥ saha-go-dhanāś ca me
yan-māyayetthaṁ kumatīḥ sa me gatiḥ ||
upajāti (12)*

aham—I; *mama*—my; *asau*—he; *patih*—husband; *eṣaḥ*—He (or this); *me*—my; *sutaḥ*—son; *vraja-īśvarasya*—of the lord of Vraja (Nanda); *akhila*—entire; *vitta*—of the wealth; *pā*—the protectress; *satī*—a chaste [wife]; *gopyaḥ*—the cowherd ladies; *ca*—and; *gopāḥ*—the cowherds; *saha-go-dhanāḥ* *ca*—and; *me*—mine (or my); *yad-māyayā*—by whose illusory power; *itthaṁ*—in this way; *ku-matīḥ*—the contemptible notion; *saḥ*—He; *me*—my; *gatiḥ*—refuge.

aham vrajeśvarasya akhila-vitta-pā (asmi iti), asau mama patih (bhavati iti, aham) satī (asmi iti), eṣaḥ (kṛṣṇaḥ) me sutaḥ (bhavati iti), gopyaḥ gopāḥ ca saha-go-dhanāḥ me (bhavanti iti ca) itthaṁ yad-māyayā (mama) kumatīḥ (abhavat), saḥ me gatiḥ (bhavati iti).

Śrīdhara Svāmī—

(*yaśodā-nāmā*) *aham, asau mama patih, (amuṣya) vrajeśvarasya akhila-vitta-pā (aham) satī, eṣaḥ (kṛṣṇaḥ) me sutaḥ, saha-godhanāḥ gopyaḥ gopāḥ ca me (iti) itthaṁ kumatīḥ yan-māyayā saḥ (eṣaḥ) me gatiḥ.*

Baladeva Vidyābhūṣaṇa—

vrajeśvarasya akhila-vitta-pā satī ca aham (yaśodābhīdhānā bhavāmi), asau (vrajeśvaraḥ) mama patiḥ, eṣaḥ (kṛṣṇaḥ) me sutaḥ, gopyaḥ gopāḥ saha-godhanāḥ ca me ithaṁ (kiṁ svapana ity-ādy-uktāśaṅkā-rūpā) kumatīḥ yan-māyayā (abhūt), saḥ me gatiḥ (astu).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

aham (yaśodā, amuṣya) vrajeśvarasya akhila-vitta-pā, satī, asau (nandaḥ) mama patiḥ, eṣaḥ (kṛṣṇaḥ) me sutaḥ, saha-godhanāḥ gopyaḥ gopāḥ ca me ithaṁ yan-māyayā (me abhimāna-rūpā) kumatīḥ (asti), saḥ (eva bhagavān) me gatiḥ (astu).

“He by whose illusory power I had distorted notions such as: “I am the one who safeguards the wealth of the chief of Vraja; he is my husband; I am a wife; this is my son; the cowherds and the cattle belong to me,” is my refuge.”

Alternatively: **“I am the one who safeguards the wealth of the chief of Vraja; he is my husband; I am his wife; this is my son; the cowherds and the cattle belong to me. He by whose Māyā the distorted notion occurred that way is my refuge.**

Śrīdhara Svāmī—She had already pinpointed the Entity (*tattvam*) by inferring It by means of the manifestation of the universe, and now she again talks about It, this time by describing It as the substratum of Māyā, the energy which is the cause of the souls’ transmigration.

“I am named Yaśodā; he, the chief of the village, is my husband; I am in charge of his wealth; I am his wife; Kṛṣṇa is my son; the *gopīs* and others are mine: These are wrong notions. That same one (*saḥ* = *saḥ eṣaḥ*), Kṛṣṇa, by whose Māyā these wrong notions occur, is my refuge (*gatiḥ* = *śaraṇam*).”

Sanātana Gosvāmī—Having stated that knowledge comes from Him, here she says bewilderment occurs by His Māyā. While thus adding weight to the fact that He has *aiśvarya*, she takes shelter of Him so that the bewilderment comes to an end.

In point of *kumatīḥ* (false notions): She considers upon the

tattva (Entity, or the truth of the matter) and says those ideas are false notions by considering them to be illusory, also in the sense that those relationships are extremely transient. Or the drift is this: She repudiates the three possibilities, beginning from *svapna* (this is a dream) (this is God's *Māyā*) (this is my bewilderment) (10.8.40), concludes that the fourth is occurring (this is His *aiśvarya*), and then takes shelter of the Lord of the universe to make that one too go away.

The gist is as follows: "The three conjectures are repudiated by one's awakening of the soul. Still, the perverted notion (*kumati*) of mine toward my son: "He is a particular form of God in terms of being the basis of the Universal Form," took place because of the *Māyā* of God. May God, the Lord of the world, who is my refuge (*me gatiḥ*), only strengthen, after dispelling these perverted notions, my concept of having a son."

Jīva Gosvāmī—In the first three lines she speaks from an external perspective, while strengthening her own natural condition, whereas in the last line she looks within, becomes afraid and takes shelter. The reason she considers her toddler so lowly and so highly is: *kumatih*. "He by whose unfathomable *Māyā* the distorted notion²⁶⁵ occurred that way is my refuge (*gatiḥ* = *śaraṇam*), for I am averse to *bhakti* to Him."

Or, the words *yadi* (if), at the beginning, and *tathāpi* (nonetheless) are obtained according to the context. ("Although I am Yaśodā, Nanda is my husband and Kṛṣṇa is my son, still, I take shelter of Him.") Thus, everything only nourishes her love by means of her astonishment and so on, by the logical reasoning that anything thrown in the ocean becomes salty.

Viśvanātha Cakravartī—"Alas, alas, God is the one who bestowed this son. He could also be a protector. What is the use of the sense of 'I' and 'mine' to me, since I was ignorant of this?" Thus, desiring to relinquish those two, her ego and her possessiveness, she speaks while surrendering to Śrī Viṣṇu.

265 Jīva Gosvāmī: "The *kumati* (distorted notion) is this: seeing the Universal Form in her son." (*Krama-sandarbhā*)

Akhila-vitta-pā means: *nikhila-dhana-rakṣaṇābhimāna-vatī* (she has the conceit of being the guardian of all the wealth). Concerning *gopyaḥ ca* and so on, the conceit is this: “Only I am the queen of the *gopīs*, of the *gopas*, and of all the wealth of cattle.”

Just like any contemptible notion (*kumati*) takes place, her contemptible notion, a conceit, occurred in the same way: “Only I am the mother, the protectress, of this otherworldly boy, who is the life of all the people of Vraja. Only I continuously make myself the lady who safeguards Him from all undesirable things, by revering Brāhmaṇas, gods and others through gifts, meditation and so forth, and by constant worship of Viṣṇu. Therefore may His well-being take place.

“Just as my conceit is inappropriate in that regard, so my conceit of being a mother, a protectress and so on—after all, I am lowly and utterly unsuitable, and my caste, the Gopas, is worldly—of this son, who completely exceeds this world, who is being protected at every moment from Pūtānā and other misfortunes and was bestowed by Viṣṇu out of mercy, is a contemptible notion in the sense that it is inappropriate, because this much godly might in Gokula was bestowed by Viṣṇu alone.”

Śrī Yaśodā's desire to achieve discernment in that way was just momentary. It was not a discernment (*viveka*, long-lasting discernment between matter and spirit), much like the desire of materialistic men, who are also blinded by great bewilderment, to relinquish their attachment to women, sons, and so on occurs on a fortuitous occasion related to the highest Truth.

Baladeva Vidyābhūṣaṇa—In the first three lines, she rejects the idea: This amazing vision is the cause of a dream, and so on. “I am called Yaśodā, Nanda is my husband, and Kṛṣṇa is my son,” and so forth. The drift is: “That is a fact, and so I am not dreaming.”

The term *kumatih* means *asobhanā matiḥ* (nonresplendent notion) and refers to her doubts: *kim svapnaḥ* (Is it a dream?) and so on (10.8.40). The word *ku* means ‘nonresplendent’, by Hemacandra's definition: *kuḥ prthivyām asobhane*, “*Ku* means ‘Earth’ and ‘nonresplendence’.”

“The idea that the vision was a dream, etc., should not occur once more.” With that in mind she resorts to Nārāyaṇa: “May He

by whose desire (*yan-māyayā* = *yad-icchayā*) my nonresplendent notions occurred be my support (*gatiḥ* = *samāśrayaḥ astu*),” in the sense that Nārāyaṇa should dispel those doubts. Here *māyā* means *icchā*. *Śabda-mahodadhi* states: *ātma-māyā tad-icchā syāt*, “*Ātma-māyā* is His desire.”²⁶⁶

“The Lord Himself, Kṛṣṇa, is my little boy and should be caressed and taught, but Nārāyaṇa is virtuous in His amusements. This is the course of my devotion, which was instructed by Garga to the cowherds too.”

Bhaktisiddhānta Sarasvatī—*Kumatih* means *durbuddhiḥ* (wrong concept).

Vallabhācārya—*Kumatih* (contemptible notion) means: *kutsitā cāsau matiś ca*, “It is contemptible and it is a notion.”

Vijayadhvaja Tīrtha—“May Hari (*saḥ* = *hariḥ*), by whose desire (*yan-māyayā* = *yasya māyayā* = *hareḥ icchayā*) I had the concept of being independent (*kumatih* = *ātmanah svātantrya-buddhiḥ aham abhūt*), dispel my concept of being independent and become my shelter (*gatiḥ* = *āśrayaḥ*) as one who subtly informs about His own independence.”

Vira-Rāghava—“He, Bhagavān, is my way (*gatiḥ*), that is, my means for the cessation of my ego and my possessiveness.”

10.8.43

*ittham vidita-tattvāyām gopikāyām sa īśvaraḥ |
vaiṣṇavīm vyatanon māyām putra-sneha-mayīm*²⁶⁷ *vibhuḥ ||*

ittham—in that way; *vidita-tattvāyām*—by whom the truth was known; *gopikāyām*—in the cowherd lady; *saḥ*—He; *īśvaraḥ*—the Lord; *vaiṣṇavīm*—which belongs to Viṣṇu; *vyatanot*—expanded; *māyām*—magic; *putra-sneha*—affection for a son; *mayīm*—consisting of; *vibhuḥ*—the pervader.

266 In his commentary on *Laghu-bhāgavatāmṛta* (1.5.414), Baladeva Vidyābhūṣaṇa specifies that the quotation is from *Mahā-saṁhitā*.

267 *prajā-sneha-mayīm* (Vallabhācārya’s edition).

gopikāyām (yaśodāyām) itthaṁ vidita-tattvāyām saḥ īśvaraḥ vibhuḥ putra-sneha-mayīm vaiṣṇavīm māyām vyatanot.

The all-pervading Lord expanded His magic, which has the nature of Viṣṇu and consists of affection for a son, in the cowherd lady, by whom the truth was understood that way.

Śrīdhara Svāmī—*Vaiṣṇavīm* (of the nature of Viṣṇu) means *svīyām* (His own).

Sanātana Gosvāmī—*Gopikāyām* means “in the cowherd lady.” Alternatively: *gām pṛthvīm pāti iti gopikā rājñī tasyām*, “She protects the Earth, and so she is a *gopikā*, a queen.” This is said out of high regard. Or she is *gopikā* in the sense that she protects (= *rakṣikā*)... His pleasure in His manifold games, by caressing Him and so on. Therefore Kṛṣṇa expanded His magic in her in a special way (*vyatanot* = *viśeṣeṇa atanot* = *viśeṣeṇa vistārayāmāsa*).

How is *Māyā*? *vaiṣṇavīm*. The sense is she belongs to Him hence she follows His desire. Because of the word base *viṣṇu*, her ability to enter everything and anyone at once is suggested. Alternatively, *vaiṣṇavīm* means: *viṣṇu-sambandha-kāriṇīm*, “she effects a connection with Viṣṇu.” Śuka says this with *putra-sneha-mayīm*. That is, His magic consists of affection for Him, who exists with thought that He is a son. The suffix *maya[t]* has the sense of either *prācūryam* (abundance) or *svarūpam* (nature).

[Someone might say:] “When there is knowledge of the truth, isn’t it that such a *bhakti* is difficult to come by?” To that he says: *īśvaraḥ*, “He is able to do anything.”

Bhakti is not transient like the knowledge of the truth that was stated. With this in mind he says *vibhuḥ*, which means *vyāpakah* (He pervades). The sense is: Since His potency also pervades like He does, such an affection pervades, meaning it lasts. Consequently she never had a vision of the Universal Form again, a vision which gives rise to the knowledge of the Truth and impairs that affection.

Or the sense is Kṛṣṇa expanded His compassion (*māyā* = *dayā*), which is unconditional and eternally real (*vaiṣṇavīm* = *nijām aparicchinna-nitya-satyām*).

Jiva Gosvāmī—Thereupon, observing her exclusive dedication, He too was completely satisfied. Eager by seeing her eagerness, He expanded in her the foundational mood she already had: “He, God—requested by her—, expanded His compassion (*māyām* = *dayām*) unto the cowherd lady,” that is, unto her who always protects Śrī Kṛṣṇa by her maternal mood. Yaśodā knew the truth (*vidita-tattvāyām*): In the first three lines of the previous verse she had properly determined the truth about Śrī Kṛṣṇa’s pastimes. He expanded His compassion, even more than before, so that a vision like this, and so on, which is for the most part contrary to that, would not occur again.

With *putra-sneha-mayīm*, Śuka gives details about the compassion. The suffix *mayā[t]* is used in the sense of *prācūryam* (abundance): This abundance repudiates the idea that the compassion has a connection with *prakṛti*, in terms of having affection for others. *Vaiṣṇavīm* means: *viṣṇoḥ svarūpa-śaktim*, “the energy of Viṣṇu’s nature.”

Viśvanātha Cakravartī—“When Yaśodā (*gopikāyām* = *yaśodāyām satyām*) knew the truth in this manner (*ittham* = *anena prakāreṇa*)...” meaning she wanted to give up possessiveness (*vidita-tattvāyām* = *viditam tattvaṁ mamatva-jihāsā yayā tasyām*).

“Then which lady will caress Me and which lady will protect Me at every moment?” Therefore: *putra-sneha-mayīm* (composed of affection for a son); the suffix *mayā[t]* is used in the sense of *svārūpam*. The significance is: *putra-sneha-rūpaṁ prema-viśeṣaṁ vyatanot*, “He expanded a particular love which is the form of affection for a son.”

The term *māyā* is used because of a sameness of attribute (between Yogamāyā and Mahāmāyā) in terms of bewildering. Also because of that, the meaning is: “He made her blind with *prema*.”

Baladeva Vidyābhūṣaṇa—In this verse he says: Having eaten earth because He wanted to be scolded, the possibility of being scolded became nil as a result of that wonderful vision. Subsequently, after coming to this conclusion: “My mother, who is immersed in *adbhuta-rasa*, should relax so that she can caress Me as before,” He made her forget that wondrous vision, by means of a pure *putra-bhāva*, a form of *prema*.

“When the queen (*gopikāyām* = *rājñyām satyām*), His mother, had thus known the truth, meaning she had realized the true nature of her son, He, God, her son, spread His mercy (*māyām* = *kṛpām*) imbued with affection for a son (*putra-sneha-mayīm*).” *Vaiṣṇavīm* means *svakīyām* (own), not *Triguṇā Māyā*. This ought to be clarified because Yaśoda is not in the range of *Triguṇā Māyā*.

Bhaktisiddhānta Sarasvatī—*Vaiṣṇavīm māyām* means *svīyām śaktim* (His own potency).

Vallabhācārya—Yaśoda knew the truth, therefore she no longer thought of herself as a mother, hence here she is only called a *gopikā* (*gopī*). When transcendental knowledge occurs thus, one does not achieve the happiness of *bhakti*. Since the bliss of *bhakti* is greater than the bliss of Brahman, Kṛṣṇa bewildered her by the divine *Māyā*, for the sake of *bhakti*.

Vijayadhvaja Tīrtha—Kṛṣṇa spread His magic which is the form of affection for a son (*putra-sneha-mayīm* = *putra-sneha-rūpām*).

Vīra-Rāghava—“When Yaśodā had thus understood the real nature of the boy, He, Īśvara in the form of Kṛṣṇa, spread His magic which conveys an abundance of affection for a son (*putra-sneha-mayīm* = *putra-sneha-prācūryāvahām*). *Vaiṣṇavīm* means *viṣṇoḥ svasya sambandhinīm* (this power of magic belongs to Viṣṇu, Him).

10.8.44

sadyo naṣṭa-smṛtir gopī sārōpyāroham ātmajam |
pravṛddha-sneha-kalila-hṛdayāsīt yathā purā ||

sadyaḥ—at once; *naṣṭa-smṛtiḥ*—whose memory was wiped out; *gopī*—the cowherd lady; *sā*—she; *āropya*—after causing to climb; *āroham*—unto the lap; *ātmajam*—the son; *pravṛddha*—greatly increased; *sneha*—with affection; *kalila*—is mixed (filled); *hṛdayā*—she whose heart; *āsīt*—became; *yathā*—like; *purā*—previously.

sā gopī sadyaḥ (eva) naṣṭa-smṛtiḥ (āsīt. sā gopī tasyāḥ) ātmajam āroham āropya pravṛddha-sneha-kalila-hṛdayā purā yathā āsīt.

The cowherd lady forgot everything at once. She made her son climb unto her lap. Her heart became filled with much affection, as before.

Śrīdhara Svāmī—Her heart became suffused by a great increase of affection (*pravṛddha-sneha-kalila-hṛdayā* = *pravṛddhena snehena kalilaṁ vyāptaṁ hṛdayaṁ yasyāḥ sā*) like before (*yathā purā* = *purā iva*).

Sanātana Gosvāmī—The term *naṣṭa-smṛti* means she forgot all the knowledge, or she forgot that she was pondering. *Ātmajam* (son) signifies: *nijodarād utpannam* (arisen from her womb): It is a sign of being *naṣṭa-smṛti* and the cause of an increase of affection. As regards *yathā purā* (like before), her very high stage of affection for Him is thus implied. Alternatively, *yathā purā* is connected with *āropya* (after making Him go on her lap).

Moreover, a high stage signifies a constant great increase due to the rise, at every moment, of a special, ever new relishable *rasa* on account of the nature of the *bhakti-rasa* of her affection, even though the affection was re-obtained. This quality of being ever fresh should be understood, in accordance with the philosophical conclusions of Vaishnavism, and has already been expounded in the *uttara-khaṇḍa* of *Śrī Bhāgavatāmṛta*.

Thus the vision of the universe occurred, although merely because of the widening of His beautiful mouth, only by the desire of Śrī Bhagavān. Although it was originating because of a vision of that, the knowledge of godhood, which impairs the particularity of *bhakti*, might disappear by His favor.

Specifically, *bhakti* only increases because of the emergence of much pain, thus enlightening about this and that, through mother as well, takes place because of the manifestation of that by her, who ought to be revered by the *sādhus*.

Furthermore, *smṛti* denotes *īśvara-jñānam* (knowledge about God); only that perished. Surely, the remembrance of the vision of the Universal Form continued as before. In a similar way, some Vaiṣṇavas think: The Lord's *bālya-līlā* is only in reference to *kriyā-śakti*, not in reference to *jñāna-śakti*.

Jiva Gosvāmī—And after that, she lost all awareness that she was pondering (*smṛti* = *tad-anusandhāna*). *Āroham* means *aṅkam* (the lap). *Ātmajam* (son) signifies: *nijodarād utpannam* (arisen from her womb): It is a reiteration of her *bhāva*. With *yathā purā*, Śukadeva says she was like before in terms of being *naṣṭa-smṛti*.

Viśvanātha Cakravartī—Concerning *naṣṭa-smṛtiḥ* (she whose memory perished): She forgot about the vision of the universe in the same way whatever object seen in a dream is forgotten upon waking; at once (*sadyaḥ* = *sadyaḥ eva*). The compound *pravṛddha-sneha-kalila-hṛdayā* means: “her heart was filled by increased affection.” The affection did not diminish despite the knowledge of His godhood, even though it is a cause of diminution, rather the affection became very strong.”

Baladeva Vidyābhūṣaṇa—In this verse he talks about the result of the expansion of that kind of mercy. *Naṣṭa-smṛtiḥ* means: *naṣṭā smṛtiḥ śaṅkā-nimitta-svapnādi-kalpanānusandhiḥ yasyāḥ sā*, “she whose deliberation upon the hypotheses of a dream, and so on, which were reasons for doubting, perished.”²⁶⁸

Bhaktisiddhānta Sarasvatī—*Naṣṭa-smṛtiḥ* portends: *vaiṣṇavī-māyayā naṣṭā vinaṣṭā smṛtiḥ viśva-rūpa-darśanādi-buddhiḥ yasyāḥ sā*, “she whose ideas regarding the vision of the Universal Form and so on were terminated by His Māyā.”

Vīra-Rāghava—She forgot that her son is Paramātmān, the inner Soul.

10.8.45

trayyā copaniṣadbhiḥ ca sāṅkhya-yogaiḥ ca sāvataiḥ |
upagīyamāna-māhātmyam harim sāmānyatātmajam ||

trayyā—by the group of three *Vedas*; *ca*—and; *upaniṣadbhiḥ*—by

268 In other words, Baladeva Vidyābhūṣaṇa is not of the opinion that Yaśodā completely forgot about the vision of the Universal Form. The knowledge of His identity was intact in her mind. Baladeva Vidyābhūṣaṇa reiterates this idea in his commentary on *Bhāgavatam* 10.9.12.

the *Upaniṣads*; *ca*—and; *sāṅkhya-yogaiḥ*—by the Sāṅkhyas and by the Yogas; *ca*—and; *sātvataiḥ*—by the Sātvatas; *upagīyamāna-māhātmyam*—whose glories are sung; *harim*—Hari; *sā*—she; *amanyata*—considered; *ātmajam*—as a son.

sā (yaśodā) trayyā ca upaniṣadbhiḥ ca sāṅkhya-yogaiḥ sātvataiḥ ca upagīyamāna-māhātmyam harim (tasyāḥ) ātmajam amanyata.

She considered Hari, whose glory is sung by the three Vedas, by the Upaniṣads, and by the Sāṅkhya, Yoga, and Sātvata scriptures, as her son.

Śrīdhara Svāmī—Śuka talks about the predominance of the power of Hari’s Māyā. In this context, the term ‘three Vedas’ denotes the *Karma-kāṇḍa* (section on rituals), where Indra and others are said to be forms of Hari. That is His glory sung there. The *Upaniṣads* say Hari is Brahman, the Sāṅkhya scriptures say He is the Puruṣa, the Yoga scriptures say He is Paramātmā, and the Sātvata scriptures declare He is Bhagavān.

Sanātana Gosvāmī—In this verse he says: “*Aho*, Śrī Yaśodā is supremely fortunate.” The three Vedas (*Rg, Sāma, Yajus*) are the Mīmāṃsā scriptures, and the *Upaniṣads* are the Vedānta scriptures. *Sātvataiḥ* means: *pāñcarātrādi-vaiṣṇava-śāstreṇa*, “by the Vaiṣṇava scriptures such as *Pāñcarātra* (and the *Āgamas*).” Nyāya and Vaiśeṣika are mostly focused on *tarka* (logic) and are not mentioned because they do not proclaim Hari’s glory.

The name Hari means He attracts everyone’s heart: He manifests the sweetness of His own unlimited godhood. Although it is mentioned in a general way by the particles *ca* (and) that all of them are focused on *upagāna* (singing, glorifying), the particularity of the Sātvatas (*Pāñcarātra* etc.) should be perceived. The enumeration in the verse is in increasing order of importance. The rest was explained by Śrīdhara Svāmī. Or the sense of *upagīyamāna* is that His glory is sung (*gīyamāna*) by those scriptures as something superior to (*upa* = *ādhikyena*)—or as something above (*upa* = *upariṣṭād vā*)—Indra and others (*indrādibhyo* ‘*pi* is added),” because: *harim*.

Jīva Gosvāmī—In that way he says: “*Aho*, Śrī Yaśodā is supremely fortunate.” She thought Hari is a son, the same Hari whose glory is sung (*gīyamāna*) to some extent—*upa* has the sense of *hīna* (deficient) and signifies *yat-kiñcit* (a little), and not ‘completely’, given that His glory is unlimited—by the three *Vedas*, which are filled with *karmopāsana* (adoration through the ritualistic sacrifice) and whose ultimate conclusion is the inner controller of everyone; by the *Upaniṣads*, which culminate in Him as Brahman, the biggest of all by the *svarūpa* and by the qualities; by Sāṅkhya-Yogas, that is, by the venerable Īśvara (Īśvara-Kṛṣṇa, the author of *Sāṅkhya-kārikā*)—the word *ca* refers to the *Purāṇas* which are in accordance with the philosophy of *Bhāgavatam*—and by the Sātvatas, i.e. the *Pañcarātras* and *Āgamas*, which are filled with the mood of adoration of Him.

This should be kept in mind: Her eminence is not based on the fact that she saw the universe, because this is looked down upon in the second canto even though it is a first cause:

*yāvan na jāyeta parāvare 'smin
viśveśvare draṣṭari bhakti-yogaḥ |
tāvat sthavīyaḥ puruṣasya rūpaṁ
kriyāvasāne prayataḥ smareta ||*

“So long as *bhakti-yoga* toward Him, the witness, the Lord of the world, because of whom cause and effect take place, is not engendered, a self-controlled person should remember the coarse form of the *Puruṣa*, after the completion of his activities.” (2.2.14)

*taṁ satyam ānanda-nidhiṁ bhajeta
nānyatra sajjed yata ātma-pātaḥ ||*

“One should worship only Him, the Truth, an ocean of bliss, otherwise one’s apostasy might occur.” (2.1.39)

Moreover, the knowledge that Kṛṣṇa is God did not occur by seeing the universe, since the fourth possibility was: *amuṣya mamārbhakasya* (of this little boy of mine) (10.8.40), otherwise she, like Devakī, would have praised Him only as Īśvara.

The meaning of this section is not: “Knowledge of His godhood (*īśvara-jñāna*) is topmost, and perceiving Kṛṣṇa as a son is inferior,” because there is no entrance for this meaning, on account of the explanation that was shown, otherwise, in the next section, Parikṣit’s questions and Śuka’s answers would not match this, (1) because Parikṣit will praise Yaśodā for giving up *īśvara-jñāna* and making baby Kṛṣṇa suck her breast (10.8.46), (2) because Vasudeva and Devakī, even though they have knowledge of everything, will be grieving due to not experiencing His great childhood pastimes (10.8.47), (3) because the *kavis* (poet, sage), such as Vyāsa, who have the highest knowledge, will be described as fortunate merely due to that knowledge (10.8.47), (4) because, lo and behold, Viriñci and Bhava, who have knowledge of everything and whose *bhakti* is the greatest, and Lakṣmī, who is like that too, are being established in a position below hers by Śrī Śuka (10.9.20), starting from the topic of her previous life (10.8.48), according to the ascending order of the glories, and (5) because the others who remain, including the *jñānīs*, will be described as even lower than ordinary devotees who revere Śrī Kṛṣṇa as the son of a *gopikā* (10.9.21).

The eminence of that type of *bhāva* over the *bhāva* of those ones is heard of elsewhere too, as in these two verses:

*rājan patir gurur alaṁ bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |
astv evam aṅga bhagavān bhajatām mukundo
muktim dadāti karhicit sma na bhakti-yogam ||*

“[Śukadeva said:] O king, He was the protector, instructor, Deity, favorite, and ruler of your dynasty, the Yadus, and also sometimes your servant. Let it be so. In this way, Lord Mukunda grants liberation to those who continuously revere Him, but He never bestowed *prema-bhakti-yoga* previously.” (5.6.18)²⁶⁹

itthaṁ satām brahma-sukhānubhūtyā

269 The word *sma* is connected with the verb *dadāti* (he gives) to signify the past tense (he gave). Moreover, Śrīdhara Svāmī glosses *bhakti-yogam* as *sa-prema-bhakti-yogam*, “liberation, along with *prema-bhakti-yoga*.”

dāsyam gatānām para-daivatena |
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ ||

“In this way the cowherd boys, who had accumulated heaps of *puṇya*, frolicked with Him who is the topmost Deity for those who have attained a mood of servitude to Him, and who is a human boy for those who are under the control of *Māyā*, and because of whom the transcendentalists realize the bliss of Brahman.” (10.12.11)

Here the idea is: If such devotees are thus exalted, what need be said of those who are closest to Him? Hence the meaning that makes more sense has been illustrated.

Viśvanātha Cakravartī—After communicating that her *vātsalya-prema* did not dwindle even by the vision of *aiśvarya*, now, to suggest her eminence over Devakī too, he says it did not dwindle even by hearing about *aiśvarya*.

“She considered Hari a son, the same Hari whose godhood (*māhātmyam* = *aiśvaryam*) is being sung in a superior manner (*upa* = *ādhikyena*)²⁷⁰—either in her presence or not, owing to restrictions of place and time—by the Trayī, as the Yajña-Puruṣa, by the *Upaniṣads*, as Brahman, by the Sāṅkhyas, as the Puruṣa, by the Yogas, as Paramātmā, and by the *Pañcarātras* (*sātvataiḥ* = *pañcarātraiḥ*), as Bhagavān—and by the *karmīs* and others, in a similar way.”

In her mind, she reconciled things as follows: “This otherworldly son was bestowed out of mercy by Śrī Nārāyaṇa, the cherished deity of both of us, who was completely satisfied with our vows, self-control, and constant worships, and with the numerous unrepachable austerities done by my father-in-law, named Parjanya.

“He is praised by the *karmīs* and others, as one who is to be explained through the three *Vedas* and so on. Their belief: “He is Nārāyaṇa,” due to the fame of a similarity with Nārāyaṇa, a fame

270 This is sourced in *Medinī-kośa*: *upa* syād *adhikārthe* ca *hīnārthāśannayor* api, “*Upa* is used in the meanings of *adhikam* (abundance, superiority), *hīna* (deficient, inferior), and *āsannam* (nearness).”

which is the fact of being sung everywhere by Garga: *nārāyaṇa-samo guṇaiḥ*, “He is similar to Nārāyaṇa in terms of qualities” (10.8.19), and due to the fame of being the killer of Pūtana and of other perpetrators of evil, is the cause of that.

“In truth, however, He is just my son: Not seeing me, His mother, even for a moment, He becomes impaired, and I, knowing Him to be screened from view by my own blinking, become perturbed. Our experience, one between a mother and a son, in this way, is the proof in this matter.”

Moreover, she considers Hari as a son out of *vātsalya-prema*, much like *karmīs* and others consider Hari as the Yajña-Puruṣa and so on, through the Trayī and so forth. However, while giving them a result in conformity with those various opinions, He shows them favor. He is capable, being one who dominates. On the other hand, He is unable to give her a result in conformity with her *vātsalya-prema*. Being indebted, He is controlled as one who is to be shown favor by her. Although He is blissfully content, abiding as one who should be commanded He cries for the nectar of her breast milk. Particularities such as this will become clear in the next chapter.

It should be known that this verse is the form of a *paribhāṣā-sūtra* (foundational aphorism) as regards Kṛṣṇa-līlā. Only a *paribhāṣā* (chief statement), situated in one place, illuminates the entire scripture, just like a lamp in a house. Concerning: *iko guṇa-vṛddhi*, “*Guṇa* and *vṛddhi* pertain to *ik*” (*Aṣṭādhyāyī* 1.1.3), wherever *guṇa* and *vṛddhi* are heard, the *ik paribhāṣā* stands.²⁷¹ In the same way, whenever the context, as regards the pastimes that relate to *kaumāra*, *kaiśora*, Mathurā, Kurukṣetra, and so on, is *aiśvarya*, this verse, a *paribhāṣā*, stands.

Vira-Rāghava—He speaks to make Māyā’s might evident. *Trayyā* signifies “by the first part of the *Vedas*.” *Upaniṣadbhiḥ* denotes “by the last part of the *Vedas*.”

“Even by knowing Hari—who takes away the pain of those

271 This is the first *paribhāṣā* in *Aṣṭādhyāyī* (ref. *Siddhānta-kaumudī* 34). In a *sūtra* of *Aṣṭādhyāyī*, when either the word *guṇa* or the word *vṛddhi* is used and there is no other specification, the application ordained by that word pertains to the *ik* vowels: *i, ī, u, ū, r, ṛ, l*, and long *l*. In other words, in those *sūtras* the word *ikaḥ* (of the *ik* vowels) is understood.

whom He shelters—as one whose glories are sung by those scriptures, at that specific time she just considered Him a son.”

10.8.46

rājavāca

*nandaḥ kim akarod brahman śreya evam-mahodayam |
yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ ||*

rājā uvāca—the king said; *nandaḥ*—Nanda; *kim*—what (or whether); *akarot*—did; *brahman*—O Brāhmaṇa; *śreyaḥ*—better [action] (as compared to Devakī and Vasudeva’s); *evam*—of such a kind; *mahā-udayam*—whose rise was great; *yaśodā*—Yaśodā; *ca*—and; *mahā-bhāgā*—very fortunate; *papau*—drank (i.e. sucked); *yasyāḥ*—whose; *stanam*—breasts; *hariḥ*—Hari.

rājā uvāca—*brahman!* *nandaḥ yaśodā ca mahā-bhāgā yasyāḥ stanam hariḥ papau śreyaḥ evam-mahodayam kim akarot?*

The king said: “O Brāhmaṇa, what spiritual practice, whose result was so great, did Yaśodā and Nanda do? She is the very fortunate lady whose breasts Hari sucked.

Sanātana Gosvāmī—After hearing about the Lord’s affection of that sort for her and her *vātsalya* for Him, being very amazed by her good fortune, on the occasion he inquires about Śrī Nanda’s good fortune and hers too.

“O Brāhmaṇa,” that is, “O you whose form is all the *Vedas*,” or “O you whose form is directly Para-Brahman.” The idea is: “You fully understand those topics.” “Which *śreyas* (spiritual practice) out of many (*kim* = *katarat*) did she do? It was the cause of a great eminence, the eminence of a love greater than anything (*mahodayam* = *mahān udayaḥ sarvataḥ snehotkarṣaḥ yasmāt tat*).” Parīkṣit calls her *mahā-bhāgā* (very fortunate) to imply that her *śreyas* was even superior to Nanda’s.

“The eminence of that sort” (*evam*), in reference to the manner of the upsurge of her love in such a way that *īśvara-jñāna* (the knowledge that He is God) was covered over. Or *evam* refers to

what happened in this chapter and in previous ones. As regards *hariḥ*, the drift is He steals hearts by His *bālya-līlā*.

Jiva Gosvāmī—(The first two paragraphs above were copied here. In addition:) That is exactly what he means to express with ‘He suckled her breast’. Thus, although Kṛṣṇa suckled Devakī’s breast, as evidenced in: *pītvāmṛtaṁ payas tasyāḥ pīta-śeṣaṁ gadā-bhṛtaḥ*, “by drinking Devakī’s nectarean milk, the remnants of what Kṛṣṇa had previously quaffed” (10.85.55), and although He had suckled the breasts of other *gopīs* too, when He had the forms of their sons, the calf herders, the mention here of Kṛṣṇa’s suckling Yaśodā’s breast is significant, 1) because, as regards Devakī, her love was mixed with *aiśvarya-jñāna* and because that occurred only once, somehow or other, at an inopportune time, 2) because, as regards the other *gopīs*, He was in another form, and 3) because, as regards both types of occurrence, the mutual affection was not quite like the affection between Yaśodā and Kṛṣṇa.

Krama-sandarbhā—Not making *īśvara-bhāva* (the mood of perceiving Him as God) and the vision of the Universal Form seem to be delightful, the king only delights in perceiving the *bālya-līlā* of giving the breast to suck, imbued with *putra-bhāva*. This section spans two chapters. It starts from this verse and ends with the verse that begins *nāyaṁ sukhāpaḥ* (10.9.21).

Viśvanātha Cakravartī—Hearing about the strengthening of Yaśodā’s *prema* even though she had heard about and saw the *aiśvarya*, the king inquires out of great amazement. *Mahodayam* means: *mahān udayaḥ phalaṁ yasya tat*, “[a spiritual practice,] whose result was great.”

Bhaktisiddhānta Sarasvatī—*Śreyah* signifies *tapasyādikam* (austerities and so on).

Vijayadhvaja Tīrtha—*Śreyah* means *punyaṁ* (meritorious deed); *pūrva-janmani* (in a previous lifetime) needs to be added.

Anvitārtha-prakāśikā—“Nanda and Yaśodā did which spiritual

practice (*śreyah* = *sādhana*),²⁷² whose result was so great (*evam-mahodayam* = *mahā-phalam evaṁ-vidham*)?”

10.8.47

pitarau nānvavindetām kṛṣṇodārārbhakehitam |
gāyanty adyāpi kavayo yat loka-śamalāpaham ||

pitarau—the father and the mother (lit. the two fathers); *na anvavindetām*—did not continuously attain; *kṛṣṇa-udāra*—Kṛṣṇa’s grand; *arbhaka-ihitam*—deeds as a child (or *ārbhaka-ihitam*—deeds pertaining to infancy); *gāyanti*—sing; *adya api*—even today; *kavayaḥ*—the poets (or exalted sages); *yat*—which [childhood deeds]; *loka-śamala-apaham*—which dispel the impurities of the world.

(*tasyaprasiddhau*) *pitarau* (*devakī-vasudevau*) *kṛṣṇodārārbhakehitam na anvavindetām. adya api kavayaḥ yat (ārbhakehitam) loka-śamalāpaham gāyanti (iti).*

Śrīdhara Svāmī—

(*yayoḥ prasannaḥ avatīrṇaḥ tau*) *pitarau (api yaṁ) na anvavindetām, yat (ca) kṛṣṇodārārbhakehitam loka-śamalāpaham kavayaḥ gāyanti. (tad yaḥ avindat saḥ kiṁ śreyah akarod iti.)*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*yayoḥ prasannaḥ san avatīrṇaḥ tau*) *pitarau (devakī-vasudevau api yat) kṛṣṇodārārbhakehitam na anvavindetām, yat loka-śamalāpaham yat kavayaḥ adya api gāyanti, (tat caritam yaḥ anubhūtavān yā ca anubhūta-vatī saḥ nandaḥ yaśodā ca kiṁ śreyah akarot).*

“Vasudeva and Devakī did not get to see Kṛṣṇa’s exalted childhood deeds, which dispel the impurities of the world. Even nowadays the poets render those deeds in song.”

272 Viśvanātha Cakravartī too has glossed *śreyas* as *sādhana* (spiritual practice) (*Sārārtha-darśinī* 11.14.1).

Śrīdhara Svāmī—“The two parents in whom Kṛṣṇa was delighted to make His descent did not even attain His great baby pastimes (*kṛṣṇodārārbhakehitam* = *kṛṣṇasya udāraṁ mahad arbhakehitam bāla-līlām*). What was the spiritual practice of a person who attained those baby pastimes which the poets render in song?”

Sanātana Gosvāmī—The two parents are Vasudeva and Devakī. Throughout four yugas they performed very difficult austerities, which involved a great *bhakti*. Here Parīkṣit says Nanda’s and Yaśodā’s good luck was greater than theirs. Thereby he implicitly refers to the term *mahodayam* (‘highly fruitful’ spiritual practice) in the previous verse.

What more need be said? The glory of directly experiencing Him, as well as that of glorifying Him, is the great result: With this intention he says: “Nowadays too, meaning in the Age of Kali also, the *kavis*, either Śrī Brahmā and others or Śrī Vyāsa and so on,²⁷³ sing about His baby deeds.” Why? “His baby deeds root out everyone’s sin (*loka-śamalāpaham* = *lokānām sarveṣām api pāponmūlakam*),” otherwise the sins of the age of Kali could not be destroyed.

Alternatively, “They have sung from the beginning of His birth and sing even today.” Thus a constant singing is indicated. That is for which purpose? “The deeds soothe the souls’ troubles of material life.”

Or, “Even now the *kavis*, the *ātmārāmas*, sing,” meaning they also sang in the very remote past. Why? “The baby deeds hurt the sages’ peace (*śama* = *śānti*) and speech (*lāpa* = *vāk*)” (*loka-śama-*

273 The word *kavi* does not only mean ‘poet’. Brahmā is called a *kavi* (*Bhāgavatam* 2.9.19) and an *ādi-kavi* (*Bhāgavatam* 1.1.1). Śukadeva also is called a *kavi* (*Bhāgavatam* 2.3.13). In that context, Viśvanātha Cakravartī specifies: *kaviṁ ṛṣiṣv api madhye tad-varṇanātīśaya-caturam*, “*Kavi* signifies that, among the Ṛṣis too, he is very expert in narrating it” (*Sārārtha-darśinī* 2.3.13). Śrīdhara Svāmī says: *kaviṁ śabda-brahma-niṣṇātam*, “*Kavi* means one who is well versed in transcendental sound” (*Bhāvartha-dīpikā* 2.3.13). In addition, in his praise, Hiraṇyakaśipu calls the Puruṣa ‘Kavi’. Śrīdhara Svāmī explains: *kaviḥ sarva-jñāh*, “*Kavi* means He is omniscient” (*Bhāvartha-dīpikā* 7.3.30). Moreover, in *Amara-koṣa*, *kavi* is listed as a synonym of *pañḍita* (learned person) (2.7.5-6). In the context of the qualities of a devotee, Viśvanātha Cakravartī explains *kavi* as: *bandha-mokṣa-jñā*, “one who understands bondage and liberation” (*Sārārtha-darśinī* 11.11.32).

lāpa-ham = *lokasya muni-janasya śamaḥ śāntiḥ lāpaḥ vāk tau hanti*) in the sense that a baby deed of His takes away mental firmness and the impulse to speak, by giving rise to an upsurge of *prema* in the heart. Due to such an occurrence of being imbued with the topmost *rasa*, it follows that narrating, hearing about or reading about His feats as a baby is a goal of life in itself.

The syntactical connection (ref. Śrīdhara Svāmī's extra explanation) is with the previous one: *tad yo yā cāvindat, sa sā ca kiṁ śreyo 'karot*, "He and she who attained His baby pastimes did which spiritual practice?" The question is asked out of astonishment, given that a *śreyas* of that sort cannot possibly exist in the world.

Jiva Gosvāmī—The term *pitarau* denotes those two who are renowned in the world as His two parents. They too achieved a boon. Because His *bālya-līlā* had come to a close, long before He returned to Mathurā, "They did not attain (*na avindetām*) Śrī Kṛṣṇa's baby deeds, even after (*anu = paścād api*) those pastimes occurred (they did not even hear about them)."

His baby deeds give what is most worthy of acceptance (*udāra = paramādeyasya dātr*)—in the light of texts such as: *astv evam aṅga bhagavān bhajatām mukundo muktīm dadāti karhicit sma na bhakti-yogam*, "O king, let it be. In this way, Lord Mukunda grants liberation to those who continuously revere Him, but He never bestowed *prema-bhakti-yoga* previously" (5.6.18).

What more need be said? The glory of a direct experience. His devotees, who are also gurus, consider themselves successful by also singing about His baby deeds and make them reach the latter *parārdha*. That is exactly what Parīkṣit means to say with *gāyanti* and so on: "The *kavis*, Brahmā and others, sing about His baby deeds too, even today, starting from the teachings to Śrī Nārada and others at the beginning of the previous *parārdha*."

How amazing! Kṛṣṇa's baby deeds bring about everyone's good fortune. So he says with *loka-śamalāpāham*, "the deeds take away the dark thoughts in everyone," nowadays too, even at the beginning of the Age of Kali, by making every participant successful by developing a series of relationships while singing together in one place. This is similar to: *mad-bhakti-yukto bhuvanaṁ punāti*, "A person who has devotion to Me purifies the world" (11.14.24).

It is like: *anuvrajāmy aham nityam pūyeyety aṅghri-reṇubhiḥ*, “The Lord said: I always follow sages who are *nirapekṣa* (not interested in the worldly *rasa*). May I become purified by the dust of their feet” (11.14.16). Therefore Śrī Sūta said: *kṛṣṇa-caritaṁ kali-kalmaṣa-ghnam*, “Kṛṣṇa’s deeds, the purifiers of the Age of Kali” (10.1.14).

There is another explanation: “Although His baby deeds have been sung from time immemorial by the Śrutis and the Purāṇas, the *kavis*, that is, the best *ātmārāmas*, the topmost devotees of the Lord, such as you, sing about them, even nowadays.” Because the deeds evoke an abundance of the highest bliss, the *kavis* pause for some time whenever they are fulfilling a request to sing about them. It’s as though they are drunk on the nectar; they don’t just narrate.

“His baby deeds too destroy the impurities—that is, the karma, which might even come between the glorifications—of people, even of very lowly people like me.” The drift is: “Merely by listening to a narration of those deeds, even someone like me considers himself fully successful in life.”

The syntactical connection takes place with the previous verse: *tad yo yā cāvindat, sa sā ca kiṁ śreyo ’karot* (he and she who attained His baby pastimes did which spiritual practice?). In this way a great amazement is implied.

Viśvanātha Cakravartī—Someone might think that because He also suckled Devakī’s breasts, in reference to: *pīta-śeṣaṁ gadā-bhṛtaḥ*, “the remnant that Kṛṣṇa drank” (10.85.55), Devakī too is glorious. In reply to that, Parīkṣit says *pitarau*. He means to say, “In our dynasty, Devakī and Vasudeva are celebrated as the father and the mother.”

“They did not achieve Kṛṣṇa’s deeds as a boy, which are exalted,” meaning the deeds bestow great happiness and are very grand. The sense is Devakī and Vasudeva did not get to relish His baby pastimes with the eyes and so on.

Because of the word *udāra* (exalted), used as a modifier of His baby deeds (*kṛṣṇodārārbhakehitam*), Rohiṇī, who has the conceit of being Rāma’s mother, and the *gopīs* whose maternal mood toward Him was achieved during the pastime of the stealing of calves, are excluded from consideration.

Vijayadhvaja Tirtha—“The two parents did not know about the baby deeds of the two boys named Kṛṣṇa and Rāma.”²⁷⁴ Although the verbal root *vid*[*l*] has the meaning of *lābha* (attainment), here the sense is *jñānam* (to know). The second class verbal root *vid* has the meaning of *jñānam*.

Vira-Rāghava—*Udāra* means *vipula* (extensive; numerous). “Even nowadays, the *kavis*, Nārada and others, sing about Kṛṣṇa’s numerous childhood deeds, which dispel the sinful tendencies of the listeners and of the hearers.”

10.8.48

śrī-śuka uvāca

*droṇo vasūnām pravaro dharayā bhāryayā saha |
karīṣyamāṇa ādeśān brahmaṇas tam uvāca ha ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *droṇaḥ*—Droṇa; *vasūnām*—of the Vasus; *pravaraḥ*—the best; *dharayā*—with Dharā; *bhāryayā saha*—with the wife; *karīṣyamāṇaḥ*—who will be doing; *ādeśān*—the orders; *brahmaṇaḥ*—of Brahmā; *tam*—to him; *uvāca*—spoke; *ha*—(a word used to fill the meter) (or a vocative word).

śrī-śukaḥ uvāca—*droṇaḥ* (*nāma*) *vasūnām* (*madhye*) *pravaraḥ* *dharayā bhāryayā saha brahmaṇaḥ ādeśān karīṣyamāṇaḥ tam* (*brahmānam*) *uvāca*.

Śrī Śuka said: Droṇa was the best Vasu. As he and Dharā, his wife, were about to carry out Brahmā’s orders, he spoke to him.

Śrīdhara Svāmī—Brahmā’s orders were to herd cows, and so on.

Sanātana Gosvāmī—“Simply by requesting the topmost *bhakti*, Nanda and Yaśodā achieved the nectar of Kṛṣṇa’s activities,

274 Vijayadhvaja Tirtha had the reading *kṛṣṇa-rāmārbhakehitam* instead of *kṛṣṇodārārbhakehitam*. His reading is also seen in Sudarśana Sūri’s commentary, called *Śuka-pakṣīyam*.

obtainable by the foremost deep affection.” This is Śuka’s answer to Parīkṣit’s question. To make it clear, at first in three verses Śuka talks about what happened to Nanda and Yaśodā in their past life.

“Droṇa was the very best (*pravaraḥ = parama-śreṣṭhaḥ*),” due to being Śrī Nanda’s avatāra. The plural in ‘orders’ is due to a high regard for Brahmā’s greatness. His only order was to herd cows in the region of Śrī Mathurā. *Ha* has the sense of *harsa* (joy). Or it means *sphuṭam* (clearly): “This is well-known everywhere.”

Jīva Gosvāmī—The main philosophical conclusion regarding this will be spoken in the next chapter. First, there is only one question to answer: *kim akarot śreyah* (what spiritual practice did they do?). In the beginning, throughout three verses he talks about what happened to both of them previously, in terms of a nondifference from them, in order to state the seeming philosophical conclusion regarding the reason for Yaśodā’s good fortune, in conformity with his question, which pertains to a *sādhana* (spiritual practice), until the end of this chapter.

“Droṇa was the very best” (*pravaraḥ = parama-śreṣṭhaḥ*), on account of being Śrī Nanda’s avatāra. Brahmā’s orders are: friendship with Vasudeva, cow protection, residing for the most part in the region of Śrī Mathurā, and so on.

Viśvanātha Cakravartī—Śukadeva speaks, having this in mind: “Given that the Kṛṣṇa Avatāra and His *bālyā-līlā* are eternal, Nanda and Yaśodā are clearly *nitya-siddhas* (perfect since time immemorial). A *prema* of this sort cannot possibly be achieved by a *sādhana-siddha* (perfected by spiritual practice). Although the king knows this, he asked the question as though he is an unseasoned devotee, hence I too should pretend to be that way to answer it.” Thus, Śukadeva acts as though he is somewhat indifferent to the king.

Vīra-Rāghava—Droṇa is the best (*pravaraḥ = śreṣṭhaḥ*) of the Vasus. Brahmā had said to him: “The Lord will descend to diminish the Earth’s burden, and sages will take birth, as their own *aṁśas* in the form of cows to revere the Lord by supplying milk, but you will take birth among the cowherds along with your wife for the sake of cow protection.”

Vallabhācārya—In five verses Śukadeva narrates a related episode in order to say: “The Mahā-Puruṣa’s mercy was the reason.”

prārthanā-praśna-dāne ca bhaktir āgamanam hareḥ |

“Devotion to Hari comes when a request and a question are submitted.”

ANNOTATION

For more details about Droṇa, consult Annotation 10.1.23. He is not the Droṇa who was the father of Aśvatthāman. Moreover, Brahmā had cursed Kaśyapa to be born as a cowherd on Earth, as an *aṁśa*, since he had stolen Varuṇa’s cows for the sake of a fire sacrifice. Kaśyapa became Vasudeva (*Hari-varṁśa* 1.55.21-38). Vasudeva’s previous lives were told in the third chapter (*Bhāgavatam* 10.3.32-42).

10.8.49

*jātayor nau mahādeve bhuvi viśveśvare harau |
bhaktiḥ syāt paramā loke²⁷⁵ yayāñjo durgatiṁ taret ||*

jātayor—who are born (i.e. who will be born); *nau*—for both of us; *mahādeve*—the great God; *bhuvi*—on Earth; *viśva-iśvare*—the Lord of the universe; *harau*—to Hari; *bhaktiḥ*—devotion; *syāt*—may there be; *paramā*—topmost; *loke*—in the world; *yayā*—by which [devotion]; *añjah*—quickly (i.e. easily); *durgatiṁ*—misfortune (or ultimately: a wrong understanding); *taret*—cross (i.e. overcome).

bhuvi jātayor (satoḥ) nau²⁷⁶ mahādeve viśveśvare harau bhaktiḥ paramā syāt. loke (vidyamāne janah) yayā (bhaktyā) añjah durgatiṁ taret (iti).

“When my wife and I are born on Earth, may we have topmost devotion to Hari, the great God, the master of the universe.

275 *lokaḥ* (Sanātana Gosvāmī, Viśvanātha Cakravartī).

276 The pronoun *nau* (both of us) is used twice in the prose order, backward and forward.

Through *bhakti*, a person abiding in the world can easily overcome misfortune.”

Sanātana Gosvāmī—“When we are born on Earth (*jātayoh* = *satoḥ jātayoh*), may we have (*nau* = *āvayoh*) the topmost *bhakti*, *prema-bhakti*.” Thus, they already had *bhakti* in that past life.

Viśveśvare means either “the controller of the world” or “the Lord of all, including Brahmā.” *Mahā-deve* (to the great God) signifies: *parama-kṛīḍā-pare*, “to Him, whose favorite thing in life is the best fun.” The verbal root is *div[u]* (4P) in its sense of *kṛīḍā* (to play). Or the meaning is: “He has a great effulgence” (= *mahān devaḥ dyutiḥ yasya*) by manifesting His own unlimited *aśvarya*. And therefore: *harau*, He is Hari: He captivates the world.

“May we have *bhakti* to Him. Because of devotion (*yayā* = *yayā bhaktyā*), everyone (*lokaḥ* = *sarvaḥ api*) can easily, effortlessly (*añjaḥ* = *anāyāsena*), overcome the hard-to-cross ocean of material existence (*durgatim* = *dustara-saṁsāra-sāgaram*).” This concomitant result is meant, obviously, and is already implied by the word *añjaḥ* (effortlessly), just like a blazing fire used for cooking dispels coldness.

There is another interpretation: “Because of devotion, a person can overcome liberation, even though it is hard for others to achieve (*dur* = *durgamām* = *anyaiḥ durāpām api*) (*gatim* = *gatim mokṣa-lakṣaṇām*).” The idea of ‘hard-to-cross ocean’ is implied because on the topic of liberation the *mumukṣus* always talk about it that way. Thus, the glory of *bhakti* is stated as something that rejects the concept of liberation. Alternatively: “Anyone can surmount misfortunes because of our devotion,” that is, by hearing about our devotion.

Jiva Gosvāmī—Although Droṇa, as Nanda’s *aṁśa*, was qualified to get a glimpse of the pure sweetness of the Lord, he developed a preference for *aśvarya-jñāna* by associating with sages. With this preference in mind, as a double meaning Droṇa reveals what he wants.

“When we are born on Earth, may we have the topmost *bhakti*, *prema-bhakti*, unto Hari,” the Lord, the most important aspect of whom is that He is captivating (*harau* = *manoharatā-pradhāne*

bhagavati). Therefore, “although He is the master of everything (*viśveṣvare* = *viśveṣām iśvare* ‘pi), His main objective is to have the greatest pastimes (*mahā-deve* = *parama-kṛidā-pare*).” In the verb *syāt*, the potential tense (*liṅ*) has the sense of *prārthanā* (request, prayer).

With *paramā* (topmost), Droṇa shed light on its particularity, which is highly regarded in his mind, and that particularity is known as *vātsalya*, which is suitable as a father. It is inferred by the result, since it is heard: *ye yathā mām prapadyante*, “I serve them in the same way they devote themselves to Me” (*Bhagavad-gītā* 4.11).

Because of a request which signifies the complete renunciation of unlimited other goals, which could be obtained by a mere statement in this way, it’s understood that both of them had a *bhakti* of that sort previously (*bhakti* without the desire for liberation). Although that was the case, the request was only due to a longing for a *prema* of that kind (*vātsalya*).

Viśvanātha Cakravartī—Because of *jātayoh* (of she and I who took birth), the sense of “*bhāvinī janmani*” (in a future lifetime) is obtained.

☆ *Mahā-deve* means: *mahān devaḥ kṛidā yasya tasmin*, “to Him, whose games are great,”

☆ *Viśvevare* signifies: *bhuvi sthitaḥ yaḥ viśveṣvaraḥ tasmin viśve* ‘pi *iśvarāḥ yatra tasmin*, “Him, the master of the universe who abides on Earth, that is, in whom the Gods exist in the universe too,” because of Uddhava’s utterance: *parāvareṣo mahad-aṁśa-yuktaḥ*, “[the Lord,] who controls the high and the low, endowed with the *mahats* and the *aṁśas*” (3.2.15); the sense is: *pūrṇe* (who is complete),

☆ *Harau* means: *āvayoh manah caure*, “to Him, who steals our minds.”

“Because of which future devotion of ours (*yayā = asmad-bhaktiyā bhaviṣyantyā*)—in other words: by of glorifying and hearing about it—even another person, nay, everyone, can surmount misfortunes.”

By the prayer for pure loving devotion (*śuddha-prema-bhakti*) in that lifetime, it’s understood that although they had a *sādhana-bhakti* in conformity with that, it was pure, unlike Pṛṣṇi’s and

Sutapā's *bhakti*, which also involved *tapas* and *yoga*. The result of that was explained previously, on that occasion (*Sārārtha-darśinī* 10.3.37-38).

Baladeva Vidyābhūṣaṇa—*Paramā* (topmost) connotes *putra-bhāva-mayī* (*bhakti* consisting of parental affection).

Bhaktisiddhānta Sarasvatī—*Nau* stands for: *āvayoḥ dam-patyoḥ* (both of us, husband and wife). *Mahādeva* signifies *deva-deve* (to the god of gods). *Harau* means *viṣṇau* (to Viṣṇu).

“Because of which *bhakti* a soul in the world (*loke*) can overcome (*taret* = *uttīrṇaḥ bhavet*) all kinds of troubles (*durgatim* = *sarva-vidha-duḥkham*).”

10.8.50

*astv ity uktaḥ sa bhagavān*²⁷⁷ *vraje droṇo mahā-yaśāḥ |*
jajñe nanda iti khyāto yaśodā sā dharābhavat ||

astu—Let it be; *iti*—thus; *uktaḥ*—told; *saḥ*—he (Droṇa); *bhagavān*—venerable (or fortunate); *vraje*—in Vraja; *droṇaḥ*—Droṇa; *mahā-yaśāḥ*—whose has great fame; *jajñe*—took birth; *nandaḥ*—Nanda; *iti*—thus; *khyātaḥ*—well-known; *yaśodā*—Yaśodā; *sā*—she; *dharā*—Dharā; *abhavat*—became.

Baladeva Vidyābhūṣaṇa—

(*brahmaṇā evam*) *astu iti uktaḥ saḥ eva droṇaḥ vraje nandaḥ iti khyātaḥ jajñe. sā dharā yaśodā abhavat.*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*evam*) *astu iti (brahmaṇā) uktaḥ (san) saḥ droṇaḥ vraje jajñe. (saḥ eva) bhagavān mahā-yaśāḥ nandaḥ iti khyātaḥ (abhavat). sā (ca) dharā yaśodā abhavat.*

Droṇa, to whom Brahmā told: “So be it,” took birth in Vraja as the venerable and illustrious Nanda. She, Dharā, became Yaśodā.

²⁷⁷ *astv ity uktaḥ sa eveha* (Jīva Gosvāmī et al.). In his commentary, Śrīdhara Svāmī prefers this reading.

Śrīdhara Svāmī—The syntactical connection is: *sa eveha droṇo jajñe. sa ca nanda iti khyātaḥ. sā ca dharā yaśodābhavat*, “That same man took birth here as Droṇa. And he is the well-known Nanda. Dharā became Yaśodā.”

Sanātana Gosvāmī—“That same one (*saḥ eva*),” but not as an *aṁśa*, because he descended like the Lord, as the fullness. *Iha* (here) means *śrī-māthure deśe* (in the region of Śrī Mathurā). Droṇa is called *mahā-yaśāḥ* (whose has great fame) with regard to his request of that kind. Alternatively, the sense is: *mahā-yaśāḥ san* (being one who is already very famous), in reference to a previous particularity of his; this is in conformity with the meaning which is already hinted at by the designation ‘Nanda’. Or *mahā-yaśāḥ* modifies both Nanda and Yaśodā.

Jīva Gosvāmī—‘*Sa eva*’ is said with the desire to express a nondifference. *Iha* (here) means *śrī-mathurā-pradeśa* (in the land of Śrī Mathurā). In the reading *bhagavān*, the topmost respect is shown. *Mahā-yaśāḥ* stands for: *pūrvato ’pi mahā-yaśāḥ san*, “being one who is very famous, and was so previously too.”

Viśvanātha Cakravartī—“That same one, Droṇa, is the well-known Nanda here in Vraja. She, the same Dharā, is Yaśodā here.” Therefore the meaning is: Dharā and Droṇa, who are *sādhana-siddhas*, entered in Yaśodā and Nanda, who are *nitya-siddhas*.

10.8.51

tato bhaktir bhagavati putrī-bhūte janārdane |
dampatyor nitarām āsīd gopa-gopīṣu bhārata ||

tataḥ—because of that (boon); *bhaktiḥ*—devotion; *bhagavati*—who is the Lord; *putrī-bhūte*—who had become a son; *janārdane*—to Janardana; *dam-patyoh*—of husband and wife; *nitārām*—continuously; *āsīt*—there was (with the genitive, it signifies the verb “to have”); *gopa-gopīṣu*—among the *gopas* and the *gopīs*; *bhārata*—O Parikṣit (“O descendant of Bharata”).

bhārata! tataḥ (brahmaṇah varāt) gopa-gopīṣu (madhye tayoh)

dampatyoh (yaśodā-nandayoh tasmin) bhagavati janārdane putri-bhūte bhaktiḥ nitarām āsīt.

Descendant of Bharata! Because of that, while Nanda and Yaśoda lived amidst *gopas* and *gopīs* the married couple's devotion to Lord Janārdana, who had become a son, was continuous.

Śrīdhara Svāmī—The *gopas* and the *gopīs* too already had *bhakti* because of their real nature, and it was continuous.

Sanātana Gosvāmī—*Tataḥ* signifies: “after Brahmā’s speech.” The term *putri-bhūte* means “Kṛṣṇa became a son,” in the sense that He was born from Vasudeva and Devakī, and then He became Nanda’s and Yaśodā’s foster son. Alternatively, some say *putri* means *devī*, that is, Mahā-māyā, and so the meaning of *putri-bhūte* is: *putryā sahitaḥ bhūtaḥ jātaḥ*, “He was born along with a daughter.” In the reading *putra-bhūte*, the sense is *putra-svarūpe* (He has the nature of a son): in this way the eternal suitability of such a devotion is indicated.

The name ‘Janārdana’ means either: A) *smaraṇādinā janma-lakṣaṇa-saṁsāra-janma-nāśaka*, “By remembering Him, etc., He terminates material existence, whose characteristic is rebirth,” or B) *janaiḥ śrī-brahmāḍibhiḥ bhaktaiḥ sarva-lokaiḥ vā darśanādy-artham ardanam yācana-mātraṁ yasya*, “He unto whom a request, done by devotees such as Śrī Brahmā or by everyone, is just for the purpose of seeing Him.” The sense is He is extremely hard to meet. In that way, with *janārdane* it is said that He is God. Still, with *bhagavati*—Nanda’s and Yaśodā’s great good fortune is indicated thus—Śuka talks about the manifestation of the topmost sweetness, form, qualities, pastimes, and so on.

The import of the vocative *bhārata* is this: “Just as you are foremost among Bharata’s descendants on account of a particular *bhakti* for Śrī Kṛṣṇa, so is Nanda, along with his wife, among them.”

Or, since Droṇa and Dharā are the *aṁśas* of Śrī Nanda and Śrī Yaśodā, who are eternally dear, naturally they already had *bhakti*, and at that time, because of entering their *aṁśas* while Śrī Nanda and Śrī Yaśodā were present in person, the *gopas* and the *gopīs* also, due to a connection with them, had continuous devotion.

Jiva Gosvāmī—*Tataḥ* signifies: *tādṛśa-bhakteḥ hetoḥ* (because of that kind of *bhakti*). *Putrī-bhūte* means: “to Him, who was the son of no one and who became a son,” only because of their pure, prominent *bhāva* of that sort; therefore sometimes the reading is *putra-bhūte*.

He is ‘Janārdana’ in the sense that He is merely begged, but not attained, by Brahmā and other devotees (= *janaiḥ brahmādibhiḥ bhaktaiḥ ardyate yācyate mātṛaṁ, na tu labhyate yaḥ tasmin*), because: *bhagavati*, “He is the Lord in person, Śrī Kṛṣṇa.”

Devotion to Him was continuous (*nitarām*), meaning it was even better than before, and so *bhakti* was continuous also in the *gopas* and *gopīs*, who had the highest, innate *vātsalya*, in terms of being the most famous residents of Vraja. And that is simply because He became a son.

Viśvanātha Cakravartī—‘Janārdana’ means either:

- (1) *gopī-janān premnā pīdayati*, “He pains the *gopīs* out of love,”
- (2) *navanīta-cauryādy-upadravaiḥ udvejayati*, “He agitates the *gopīs* by way of mischief such as stealing fresh butter,” or
- (3) *stanya-rasaṁ yācamānaḥ*, “He begs the *gopīs*’ breast milk.”²⁷⁸

“Amidst the *gopas* and the *gopīs* (*gopa-gopīṣu = gopa-gopīṣu madhye*), the married couple’s devotion, meaning Yaśodā’s and Nanda’s *bhakti*, was continuous.”

It’s understood that in previous lives the *gopas* and the *gopīs* were followers of Droṇa and Dharā and had a *sādhana* like theirs.

Baladeva Vidyābhūṣaṇa—‘Janārdana’ means “He is begged, i.e. desired, by people.”

10.8.52

kṛṣṇo brahmaṇa ādeśaṁ satyaṁ kartuṁ vraje vibhuḥ |
saha-rāmo vasaṁś cakre teṣāṁ prītiṁ sva-līlayā ||

278 The name Janārdana is made from one of two verbal roots *ard*: (1) *ard gatau yācane* (1P) (to go; to beg), or (2) *ard himsāyām* (10A) (to hurt, kill). The second interpretation above is taken from the meaning of *gati* (to go): “He makes people go swiftly,” that is, “He agitates people.” In each instance, Viśvanātha Cakravartī takes *jana* (people) to mean *gopī-jana*.

kṛṣṇaḥ—Kṛṣṇa; *brahmaṇaḥ*—Brahmā's; *ādeśam*—order (i.e. statement, or boon); *satyam kartum*—to make true; *vraje*—in Vraja; *vibhuḥ*—who pervades everything; *saha-rāmaḥ*—along with Balarāma; *vasan*—while residing; *cakre*—He effected; *teṣām*—their; *prītim*—delight; *sva-līlayā*—by His pastimes.

kṛṣṇaḥ vibhuḥ brahmaṇaḥ ādeśam satyam kartum saha-rāmaḥ vraje vasan sva-līlayā teṣām (nandādīnām) prītim cakre (iti).

Jīva Gosvāmī's alternative explanation—

kṛṣṇaḥ vibhuḥ sva-līlayā teṣām prītim kartum saha-rāmaḥ vraje vasan brahmaṇaḥ ādeśam satyam cakre.

While residing in Vraja with Balarāma to delight the cowherds by His pastimes, Kṛṣṇa, who is omnipresent, made Brahmā's order come true.

Śrīdhara Svāmī—*Sva-līlayā* means: *sva-līlayā putra-bhāvānukārīnyā*, “by His pastimes in conformity with the mood of being a son.”

Sanātana Gosvāmī—The order was: “May you have the topmost *bhakti*.” The necessity of accomplishing that is meant. Or *ādeśam* (order) means *samyag vacanam* (the just speech): *astu*, “Let it be” (10.8.50).

“While residing in Vraja—the place appropriate for Him—along with Balarāma, He effected the bliss (*prītim cakre* = *ānandaṁ cakre*) of Śrī Yaśodā and others by His behavior of uncommon babyhood (*sva-līlayā* = *asādhāraṇa-bālya-ceṣṭayā*).”

The significance of *vibhuḥ* (all-pervader) is: “while pervading all of Vraja with His wonderful pastimes.” Or the sense is: “He was able to do that.” This, as well as being with Rāma, is in consideration of the special sweetness of His own pastimes. The purpose was to make Brahmā's order come true.

Thus the particular grace the Lord showed to Nanda and Yaśodā is distinguished from the grace Vasudeva and Devakī received. And that is certainly proper because the latter two did austerities only for the sake of getting a son whereas the former two only requested

the highest *bhakti*. On top of that, the effectuation of the superiority of a boon bestowed by His devotee over a boon given by Him is the renown of His quality of being *bhakta-vatsala*.

Jiva Gosvāmī—He concludes only in terms of the seeming philosophical conclusion regarding the reason Yaśodā had such good fortune. “Kṛṣṇa, although completely independent given that He is God, delighted them to make the boon (*ādeśam* = *varam*) of the guru of all the devotees in the world come true.”

Therefore, by considering the matter from an ordinary viewpoint, Nanda’s and Yaśodā’s *bhakti*, which they wanted to be of the highest kind, became manifest in that way (by Brahmā’s boon).

Thus, to accomplish the unequivocal renown, in the world, by pointing out the above, Kṛṣṇa, while residing in the cowherd village (*vraje* = *vraja-viśeṣe*), which became manifest at that time and which is connected to Nanda and Yaśodā, after becoming their son of His own accord, evoked love in the cowherds, especially in Nanda and in Yaśodā, by means of His own, innate pastimes. He lived in Vraja with Balarāma, who is the topmost assistant with respect to His endeavor to please His entourage.”

The following is the meaning of the true philosophical conclusion, which is going to be stated ahead in the text. [Someone might think:] “If those two already had that type of *bhakti* previously, what was the purpose of Brahmā’s order?” In response to that Śuka speaks the verse. “While residing in Vraja to generate their love by means of pastimes among His devotees (*sva-līlayā* = *sveṣu bhakteṣu līlayā*), that is, by pastimes subservient to their devotion, Kṛṣṇa made Brahmā’s boon come true.” The gist is: “Out of mercy, He showed that Brahmā is glorious,” in accordance with the maxim: “Brāhmaṇas who know the Vedas are proper Brāhmaṇas.” Hence only Brahmā was benefited by giving his boon, because it is mentioned that the other cowherds had that *bhāva* even without receiving his boon.

Viśvanātha Cakravartī—The order was the boon: “May there be the topmost *bhakti*.” *Prītiṁ cakre* signifies: *premāṇam utpādayāmāsa* (He generated love).

Bhaktisiddhānta Sarasvatī—Brahmā’s so called order is the

statement (*ādeśam* = *vākyam*) he uttered to Nanda and Yaśodā, who had the forms of Droṇa and Dharā. *Prītiṁ cakre* means: *ānandaṁ janayāmāsa*, “He generated bliss.”²⁷⁹

Vira-Rāghava—“How is it that Hari was their son?” Śuka answers: “He resided in Vraja with Balarāma to delight Nanda and the other cowherds by His pastimes, that is, by His conduct as a baby who is their son, and to make Brahmā’s command, consisting of a boon, come true.”

279 *Prīti* is a synonym of *ānanda* (*Amara-kośa* 1.4.24) and of *preman* (*Medinī-kośa*, *ta-dvikam* 34). The word *preman* can be neuter (*prema* in the nominative) and masculine (*premā* in the nominative).

Appendix of Chapter Eight

Vāsudeva

In verse 10.8.14, Garga Muni said Kṛṣṇa is called Vāsudeva because He is the son of Vasudeva. In his commentary, Vīra-Rāghava shows a verse, of an unknown source, illustrating another derivation of the name Vāsudeva. Other explanations are as follows.

Vāsudeva is He who appears in one's pure consciousness: *sattvaṁ viśuddhaṁ vasudeva-śabdītam*, "Pure consciousness is worded as *vasudeva*" (4.3.23). Jīva Gosvāmī comments: *viśuddhaṁ svarūpa-śakti-vṛttitvāj jādyāmśenāpi rahitam iti viśeṣeṇa śuddhaṁ sattvaṁ yat tad eva vasudeva-śabdenoktam. [...] vasudeve bhavati pratīyata iti vāsudevah parameśvaraḥ prasiddhaḥ, sa ca viśuddha-sattve pratīyate*, "Consciousness that is pure in a particular way, meaning it has no *māyika* aspect, given that it is a function of the *sva-rūpa-śakti*, is worded with the term *vasudeva*. [...] *Vasudeva* appears when there is pure consciousness, and Vāsudeva, God, is 'He who appears when there is *vasudeva*'" (*Bhagavat-sandarbhā* 98.10).

In this interpretation, *sattvaṁ* means *cittam* (consciousness).²⁸⁰ For example: *vihariṣyan surākrīḍe mat-sthaṁ sattvaṁ vibhāvayet*, "The yogi who will be playing in the pleasure groves of gods should concentrate on the *sattva* in Me (as *Paramātmā*)" (11.15.25). Commenting on this, Viśvanātha Cakravartī says *sattvaṁ* means

280 The definition is: *sattvaṁ guṇe piśācādaḥ bale dravya-svabhāvayoh, ātmatve vyavasāyāsu-citteṣv astrī tu jantuṣu*, "Sattva is used in the senses of: *guṇa* (a mode of material nature; a good quality), *piśāca-ādi* (ghost, demon), *bala* (strength; power), *dravya* (thing), *svabhāva* (nature, condition), *ātmatvaṁ* (the state of being *ātmā*, i.e. transcendental), *vyavasāya* (firm determination), *asu* (life air), and *citta* (consciousness), but in the neuter and masculine genders *sattva* means *jantu* (living being)." (*Medinī-kośa*)

svīyāntaḥkaraṇam (inner consciousness). Vāsudeva is the presiding deity of *citta* (sub-conscious) (3.26.21).²⁸¹

Rūpa Gosvāmī defines *sattva* in the same way on the topic of *rasa*:

kṛṣṇa-sambandhibhiḥ sākṣāt kiñcid vā vyavadhānataḥ |
bhāvaiś cittam ihākṛāntam sattvam ity ucyate budhaiḥ ||

“A consciousness overwhelmed by emotions connected with Kṛṣṇa, directly or not on account of obstructions, is called *sattva* by the learned.” (*Bhakti-rasāmṛta-sindhu* 2.3.1)

A *sāttvika-bhāva* is so called because it originates from that *sattva*: *sattvād asmāt samutpannā ye ye bhāvās te tu sāttvikāḥ* (*Bhakti-rasāmṛta-sindhu* 2.3.2). The gist is the Lord also manifests when there is this *sattva*, which is pure, transcendental. In other words, the Lord is Rasa. The derivation of Vāsudeva from *vasudeva*, however, refers to the experience of *samādhi* (trance).

Moreover, Vāsudeva is He who shines and who abides in everyone. Jīva Gosvāmī explains: *tataś ca vāsayaṭi devam iti vyutpattyā vā vasaty asmīnn iti vā vasuḥ, tathā divyati dyotata iti devaḥ, sa cāsau sa ceti vāsudevaḥ*, “Vāsudeva means He is Vāsu, from *vāsayaṭi*, and He is Deva. Or by another derivation He is Vasu, that is, He resides in the body, and He shines (*deva*)” (*Bhagavat-sandarbhā* 98.10).

The verb *vāsayaṭi* means: “He causes one to reside,” from the verbal root *vas nivāse* (1P) (to reside). The word *vasu* is made by *Uṇādi-sūtra* 1.10, whereas the word *vāsu* is formed by adding the suffix *u[ṇ]* (*Uṇādi-sūtra* 1.1), like the word *sādhū* is made, after that verbal root. Thus, here the name Vāsudeva is derived as a *karma-dhāraya* compound. This explanatory verse is from *Mahābhārata*:

281 Elsewhere, in the context that Śiva, not Saṅkarṣaṇa, is the presiding deity of ego, *caitya* is said to be the presiding deity of *citta* (*Bhāgavatam* 3.26.61). Śrīdhara Svāmī glosses *caityaḥ* as *kṣetra-jñāḥ* (Paramātmā) (*Bhāvārtha-dīpikā* 3.26.61). Madhvācārya comments in a similar way by quoting this passage: *caityo 'pi bhagavān viṣṇur antaryāmī* (*Bhāgavata-tātparya* 3.26.61). Viśvanātha Cakravartī makes no distinction and says *caitya* is Vāsudeva (*Sārārtha-darśinī* 3.26.61).

vasanāt sarva-bhūtānām vasutvād deva-yonitaḥ |
vāsudevas tato vedyo vṛṣatvād vṛṣṇir ucyate ||

“Because of residing, since He is the wealth (*vasu*) of all beings, and because He is the origin of the gods, He is to be known as Vāsudeva. He is called Vṛṣṇi on account of being the best (*vṛṣa*).”
 (*Mahābhārata*, *udyoga-parva* 68.3)

In *Viṣṇu Purāṇa*, the name Vāsudeva is derived in a similar way:

sarvāṇi tatra bhūtāni vasanti paramātmāni |
bhūteṣu ca sa sarvātmā vāsudevas tataḥ smṛtaḥ ||

“All beings reside in Him, Paramātmā, and He, abiding in living entities, is the Soul of all, therefore He is remembered as Vāsudeva.”
 (*Viṣṇu Purāṇa* 6.5.80)

Śrīdhara Svāmī’s expounds: *vasanād vāsanāc ca vāsuḥ sādhanāt sādthur iti-vat, dyotanād devaḥ vāsuś cāsau devaś ceti vāsudevaḥ. tad uktaṁ mokṣa-dharme, vāsanād dyotanāc caiva, vāsudevaṁ tato viduḥ*, “He is Vāsu because He resides and because He makes one reside, like the word *sādhu* has the sense of being one who accomplishes. He is Deva since He shines. Thus He is Vāsu and He is Deva. That is said in *Mokṣa-dharma*: *vāsanād dyotanāc caiva, vāsudevaṁ tato viduḥ*, “Because of making one reside and because He shines, scholars known Him as Vāsudeva” (*Mahābhārata*).

Jīva Gosvāmī gives another derivation by taking the word *vasu* in the meaning of wealth: *dharma iṣṭaṁ dhanam nṛṇām iti svayaṁ bhagavad-ukte vasubhir bhagavad-dharma-lakṣaṇaiḥ puṇyair prakāśata iti vāsudevaḥ. tasmād vasudeva-śabditaṁ viśuddha-sattvam*, “In consideration of the Lord’s statement “*Dharma* (moral ethics) is the desirable wealth of men” (*Bhāgavatam* 11.19.39), Vāsudeva means “He who manifests because of much wealth, that is, because of meritorious acts involving devotional service to the Lord,” therefore what is denoted by *vasudeva* is pure consciousness” (*Bhagavat-sandarbha* 98.10). Vāsudeva is He who manifests by devotional service. In other words, *bhakti-rasa*, an offshoot of His *svarūpa-śakti*, manifests by devotional service. Here the suffix *a[n]*

is applied after *vasu* (wealth) in the sense of *tasyedam* (this pertains to that) (*Aṣṭādhyāyī* 4.3.120) (HNV 1164). Thus Vāsudeva is “the god that pertains to *dharma*.” Alternatively, *vāsudeva* is derived from *vasudeva* by the rule: *prajñādibhyaś ca*, “[The suffix *a[n]* is applied] after words such as *prajñā* [without a change in meaning]” (*Aṣṭādhyāyī* 5.4.38) (HNV 1272).



Chapter Nine

Yaśodā Binds Kṛṣṇa; He Sees Two Arjuna Trees

10.9.1

śrī-śuka uvāca

*ekadā grha-dāsīṣu yaśodā nanda-gehinī |
karmāntara-niyuktāsu nirmamantha svayaṁ dadhi ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *ekadā*—on one occasion; *grha-dāsīṣu*—when the female servants; *yaśodā*—Yaśodā; *nanda*—Nanda’s; *gehinī*—wife (“she owns the house”); *karma-antara-niyuktāsu*—engaged in other tasks; *nirmamantha*—churned; *svayam*—by herself; *dadhi*—yogurt.

śrī-śukaḥ uvāca—*ekadā grha-dāsīṣu karmāntara-niyuktāsu (satīṣu) yaśodā nanda-gehinī svayaṁ dadhi nirmamantha.*

Jīva Gosvāmī—

śrī-śukaḥ uvāca—*ekadā grha-dāsīṣu karmāntara-niyuktāsu (satīṣu dadhiṣu ca akhileṣu eva mathyamāneṣu satsu) yaśodā nanda-gehinī svayaṁ dadhi nirmamantha.*

Śrī Śuka continued: One day, Yaśodā, Nanda’s wife, churned yogurt by herself while the maidservants of the house were engaged in other tasks.

Śrīdhara Svāmī—

*navame paya-utsikte gatvā gopy atha tat-kṛtam |
vilokya bhāṇḍa-bhaṅgādi kṛṣṇaṁ dāmnā babandha tam ||*

“In the ninth chapter, cowherd lady rushed to the fireplace when the milk was overflowing. Then, seeing a broken container, she bound Kṛṣṇa with rope.”

*tanūdarāśritaṁ viśvaṁ dṛṣtvā vismita-cetasaḥ |
bandhana-dvy-aṅgulāpurtyā-pūrṇatām anvadarśayat ||*

“Her mind amazed by beholding the universe, whose basis is His abdomen, she noticed that the rope was short by two fingers.”

10.9.1

The prose order is: *svayaṁ dadhi nirmamantha*, “She personally churned yogurt.”

Sanātana Gosvāmī—Not satisfied by being rebuked, because of His taste for *bhakta-vātsalya* He felt the need to be tied up. Thus, while narrating the Lord’s pastime of accepting to be tied with rope, Śukadeva reveals what Parīkṣit had implied earlier with the term *mahā-bhāgā* (very fortunate) (10.8.46): Yaśodā’s good luck is greater than Nanda’s.

She is called Yaśodā because she gives Kṛṣṇa the fame of being submissive to devotees by being Dāmodara, and so on. The phrase *nandasya gehinī* (Nanda’s wife) indicates that she had sufficient wealth to hire many maidservants. Still, “on a particular day (*ekadā* = *ekasmin dine*), while the maidservants were engaged in other tasks, that is, tasks other than churning yogurt and stirring milk for her son, she herself incessantly churned (*nirmanthanam* = *niḥśeṣam manthanam*)” for the sake of making the ultimate fresh butter for her son.

Jīva Gosvāmī—To assert the true philosophical conclusion in that regard, while illustrating a pastime that varies in character from the other previous ones and that is suitable as an explanation of it, Śukadeva narrates simply because he remembered that pastime,

which does not follow the method of stealing yogurt and milk.

Yaśodā is so called because she gives Kṛṣṇa the fame of being very submissive to devotees by being Dāmodara, and so on. The phrase *nandasya gehinī* (Nanda's wife) signifies that she is half of Nanda's body, and so it's understood that his glory too should be perceived.

"One day (*ekadā = ekasmin dine*), while the maidservants of the house were engaged in other tasks, that is, tasks which were not part of the routine, and when all the yogurt still had to be churned, she churned yogurt alone," for the sake of an offering of food to the deity—the reason for the offering was her son's welfare— and for the sake of her son's enjoyment. Yaśodā would only take the very best of everything for her son. Therefore she churned resolutely (*nirmamantha = niścitatayā mamantha*).

It should be perceived that the other chores (*karmāntara*) in this regard are very specific because all the women had given up other tasks and were busy that way and because upcoming texts state that the cowherd men had gone here and there on that day. The reason is they were conducting a sacrifice to Indra, because only Nanda practices a reverence of that sort in Vraja and because *dāmodara-lilā*, which is to be honored in the month of Kārttika, occurred at the same time. In addition, that sacrifice pertains to Kārttika since the offering to Śrī Govardhana, which was undertaken only due to the beginning of it, must occur, according to the *Āgamas*, on the first day of the bright half of Kārttika. And similarly, in the description of autumn, it will be said in connection with what is related to Agraḥāyana (Mārgaśīrṣa): *indriyaiś ca mahotsavaiḥ*, "with great festivals, whose presiding deity is Indra" (10.20.48). In this citation, although the meaning of *indriyaiḥ* is *indriyārthaiḥ* (whose purpose is to gratify the senses), Indra is the presiding deity, by the axiom: *indram indriya-kāmas tu*, "but one who desires sensory power should worship Indra" (2.3.2).

Krama-sandarbhā—It's as if this could be the great festival of *dīpa-mālikā* because of the designation of the worshipful recognition of *dāmodara-lilā* in Kārttika.²⁸²

282 *Divālī* occurs before the new moon in Kārttika.

Viśvanātha Cakravartī—

*niśiddhya manthanam pītva stanam cātrptimān krudhā |
bhāṇḍam bhittvā druto mātṛā navame baddha īśvaraḥ ||*

“In the ninth chapter, He prevented Yaśodā from churning further. Not satiated by sucking her breast (for a short time because the milk on the fireplace was about to overflow), out of anger He quickly broke an earthen pot. Then the Lord was tied up by His mother.”

*caurya-krodhādīmaj-jīvān guṇair baddhaiva rodayeḥ |
caurya-krodhādīmān mātṛā baddhas tvaṁ kṛṣṇa rodiṣi ||*

“O Kṛṣṇa, You, who bound souls that have a passion for stealing and then make them cry, have a passion for stealing and are crying, bound by Your mother.”

10.9.1

Detecting that the king, who had asked the question but had not given ear to this seeming conclusion: “Nanda’s and Yaśodā’s means to accomplish their unprecedented and greatly astonishing *mahā-vātsalya-prema* for Kṛṣṇa was some extraordinary and unprecedented *śreyas* (spiritual practice)” and hence was not quite satisfied, Śukadeva begins to narrate Kṛṣṇa’s pastime of being bound with rope, a pastime which occurred on another day, in order to hint at the main philosophical conclusion in that regard.

It occurred on the day of the great festival of *dīpa-mālikā* (‘garland of lamps’ or ‘multitude of ghee wicks’, otherwise known as *divālī* in Hindi): This is from *Śrī Vaiṣṇava-toṣaṇī*. Śrī Yaśodā churned yogurt at this time while pondering as follows: “Out of a zillion cows, there are only seven or eight cows that graze only on very aromatic grass, smell like a lotus, and whose milk is very fragrant and exceedingly tasty. The milk, yogurt and so on of these cows alone will appeal to my son. Such a cow is as rare as a horse with a dark blue ear.”

Concerning *svayam* (personally): “The maidservants should not be aware of what I’m doing, because great force arising from *vātsalya-prema* is needed while churning milk, skimming cream from milk, and so on. From today, only I will ensure that all the

milk, fresh butter and so on to be consumed by my boy is first-class, so that Kṛṣṇa, who likes these delicacies, will not go to the house of other people to steal.” That’s the idea.

Yaśodā had prepared many batches of yogurt the day before. On this day she churned the yogurt which had turned out the best. The words “She churned yogurt” also indicate that she stirred milk to make curds, and so on.

Baladeva Vidyābhūṣaṇa—

*nivārya dadhno mathanam nipīta-
stanyāpy atrpteḥ kupitaḥ pareśaḥ |
vibhinna-bhāṇḍo navame jananyā
druto ’parādhād udare nibaddhaḥ ||*

“In the ninth, after preventing her from churning, the Lord, not satisfied even by suckling her mother’s breast, became angry. He broke a pot. Because of this offense, she tied Him up.”

10.9.1

Having answered Parīkṣit in conformity with the question, now Śrī Śuka, who is extremely merciful, illustrates his own philosophical conclusion to Parīkṣit: This good fortune of Nanda and Yaśodā is not due to a *sādhana*, rather it is perfect from time immemorial.

***Siddhānta-pradīpa*—**In the eighth chapter, Śrī Kṛṣṇa’s inward unlimitedness was mentioned. Now, in the ninth, Śuka narrates to describe His outward unlimitedness.

Anvitārtha-prakāśikā*—Ekadā* (one day) signifies: “in the third year.” “While the maidservants were engaged in other activities, those that had to be done for a fire sacrifice to Indra, Yaśodā personally churned yogurt.”

ANNOTATION

Yogurt is churned to extract butter. (If butter had formed on the yogurt overnight, it is skimmed before proceeding.) The yogurt is placed in a large earthen pot. A churning stick is inserted and is rotated by pulling the rope tied around it: After entwining the

wooden stick with the rope, each end of the rope is alternately pulled by one hand. The stick is made to stay vertical by making a loop with another rope around a nearby column or tree and by placing the stick at the open end of the loop. At the lower end of the stick is a cylindrical device which is a special piece of carved wood.

10.9.2

yāni yāniha gītāni tad-bāla-caritāni ca |
dadhi-nirmanthane kāle smarantī tāny agāyata ||

yāni yāni—whichever; *iha*—here; *gītāni*—are sung; *tad-bāla-caritāni*—deeds of her boy; *ca*—also; *dadhi-nirmanthane*—during which there was a churning of yogurt; *kāle*—at a time; *smarantī*—while remembering; *tāni*—them; *agāyata*—sang.

yāni yāni tad-bāla-caritāni iha (vraje) gītāni (bhavanti, sā) dadhi-nirmanthane kāle tāni smarantī (tāni tadā) ca agāyata.

Jīva Gosvāmī—

yāni yāni tad-bāla-caritāni iha (tava sabhāyāṁ mayā) gītāni (sarvāṇi tāni svayaṁ) smarantī dadhi-nirmanthane kāle (gīta-rūpeṇa) agāyata ca.

At the time of churning yogurt, she sang by recollecting whichever deeds of her boy are sung here.

Śrīdhara Svāmī—“She sang at that time also (*tadā ca agāyata*).” This is the syntactic connection of the word *ca*.

Sanātana Gosvāmī—The distributive sense (*vīpsā*) in *yāni yāni* (whichever) signifies that all the deeds of her son, beginning from the killing of Pūtanā, are included. “She sang all those that are sung, i.e. famous, in the world (*iha = loke*).” Or “all those that were rendered in song here in Vraja (*iha = vraje*).”

“At the time of churning the yogurt, she sang those while remembering them.” That is, while contemplating on them, because her mind was overcome only by them, due to her abundance of deep

affection, and because they were special, due to being amazing. Alternatively: She would always remember the deeds of her boy, and at that time she sang them because she felt like singing, due to the nature of the churning.

Thus, in order to churn yogurt by herself for the sake of singing the endless deeds of her boy on account of her deep motherly love, on that day all the maidservants were engaged in other tasks. The reason for that is the Lord's desire to be Dāmodara.

Jīva Gosvāmī—"While remembering—that is, while making those songs evoke her motherly feelings—all the deeds of that boy (*tad-bāla-caritāni* = *tasya bālasya caritāni*), which were sung by me (*gītāni* = *mayā* ²⁸³ *gītāni*) in your assembly (*iha* = *tava sabhāyām*), she sang at the time of churning yogurt," in other words, on an occasion for singing.

The word *ca* (and) has the sense of *ukta-samuccaya* (adding something mentioned): The sense is: *nirmamantha agāyac ca*, "She churned and sang... all those rendered in song by various poets," or "all those rendered in song by herself at the moment." These two are optional explanations, where *gītāni* (sung) means *gīta-rūpeṇa nibaddhāni* (rendered in song).

Viśvanātha Cakravartī—She sang while reflecting upon (*smarantī* = *anusandadhatī*) the deeds of the well-known (*tat* = *prasiddha*) boy, Kṛṣṇa, which were composed (*gītāni* = *nibaddhāni*), either by her or by poetesses, with a meter that is sung. The gist is: It was for the sake of soothing the agitation within that arose due to not seeing Kṛṣṇa, who was resting in the house.

Anvitārtha-prakāśikā—The *ātmanepada* in *agāyata* is poetic license.

10.9.3

*kṣaumaṁ vāsaḥ prthu-kaṭi-tate bibhratī sūtra-naddhaṁ
putra-sneha-snuta-kuca-yugaṁ jāta-kampaṁ ca subhrūḥ |
rajiv-ākarṣa-śrama-bhuja-calat-kaṅkaṇau kuṇḍale ca*

283 *mama* (Purī Dāsa's edition).

svinnam vaktram kabara-vigalan-mālati nirmamantha ||
(*mandākrāntā*)

kṣaumam—made of linen; *vāsaḥ*—garment; *prthu-kaṭi-tate*— on the edge of the large hips; *bibhrati*—wearing; *sūtra-naddham*—tied by a cord; *putra-sneha-snuta*—oozing out of deep affection for the son; *kuca-yugam*—a pair of breasts; *jāta-kampam*—in which shaking has occurred; *ca*—and; *su-bhrūḥ*—whose two eyebrows are resplendent; *rajju-ākaraṣa*—because of pulling [two] ropes; *śrama*—due to exertion; *bhuja*—on her arms; *calat-kaṅkaṇau*—two bangles that are moving; *kuṇḍale*—two earrings; *ca*—and; *svinnam*—perspiring; *vaktram*—face; *kabara-vigalat-mālati*—whose jasmines are slipping out of the hair knot; *nirmamantha*—churned.

(*yaśodā*) *subhrūḥ kabara-vigalan-mālati prthu-kaṭi-tate sūtra-naddham kṣaumam vāsaḥ bibhrati (svasya) putra-sneha-snuta-kuca-yugam jāta-kampam ca (bibhrati) rajju-ākaraṣa-śrama-bhuja-calat-kaṅkaṇau (ca bibhrati) kuṇḍale ca (bibhrati) svinnam vaktram (ca bibhrati dadhi) nirmamantha.*

Yaśodā, whose eyebrows are resplendent, who had two earrings, and from whose braids jasmines were tumbling, churned the yogurt while wearing a linen dress tightened by a girdle on the edge of her large hips, and two bangles shifting on her arms due to the exertion of pulling the rope. Her face was perspiring, and her breasts, oozing because of love for her son, were shaking.

Śrīdhara Svāmī—“Tied by a string” means: “fastened by a girdle” (*sūtra-naddham* = *kāñci-baddham*).

✧ *rajju-ākaraṣa-śrama-bhuja-calat-kaṅkaṇau ca* is construed as: *rajjoḥ ākaraṣeṇa śramāḥ yayoḥ tayoḥ bhujayoḥ calantau kaṅkaṇau ca*, “She wore two bracelets, which were moving, on both arms, in which there was exertion due to pulling the rope.”

✧ *kabara-vigalan-mālati* means: *kabarād vigalantyaḥ mālatyaḥ yasyāḥ sā*, “she whose jasmines are slipping out of the braid.”

Sanātana Gosvāmī—Having thus eminently illustrated the cleverness

involved in her singing and so on in terms of being a suitable mother for the Lord, while also pointing out her beauty he describes her particular dress at that time: *Kṣaumam* means *kauśeyam* (silken). And that should be known to be yellow in consideration of her profuse resplendence as one whose color is dark blue, as mentioned in the *Tantras*. With respect to *sūtra-naddham* (bound with a string): Śuka makes one aware of her mass of resplendence in that regard. Or the sense is: *kāñcyā dṛḍha-baddham*, “firmly tightened with a girdle” specifically for churning yogurt.

“Her breasts ooze” means “Her breasts exude milk.” This was due to her love for her son (*putra-sneha-snuta-kuca-yugam* = *putra-sneheṇa snutaṁ prasnuta-kṣīraṁ kuca-yugam*).

Yaśodā is described as *subhrūḥ* (beautiful-browed) with the intent to express an intense resplendence by making her eyebrows move at that time. Her two earrings are mentioned: It’s understood that they were shaking by the force of the churning. *Kabara* (braid) means *keśa-bandha* (binding of hair). Regarding the compound *kabara-vigalan-mālātī*, the absence of the suffix *ka* is poetic license.²⁸⁴ All in all, the rise of a profound love is implied.

Jīva Gosvāmī—Here Śuka, feeling affectionate toward Yaśodā because she is Kṛṣṇa’s mother and because she only loves Him, describes only her to illustrate that because of her topmost beauty and her deep love she suitably is Kṛṣṇa’s mother. Her bodily beauty is evidenced by the words *subhrūḥ* (her eyebrows are resplendent) and *prthu-kaṭi-taṭe* (on the edge of the large hips), which reveal more than what they express.

The beauty of her dress is stated with *kṣaumam* and so on. *Kṣaumam* means: *ataṣi-tantūtthaṁ vālkam* (linen garment, lit. ‘garment made of flax yarns’), in view of the quotation beginning from ‘*kṣauma*’.²⁸⁵ *Amara-koṣa* also states: *ataṣi syād umā kṣumā*,

284 The rule is: *r-rāma-gopī-sarpir-ādibhyaḥ kap*, “[When the compound is a *bahuvrīhi*], *ka[p]* is applied after words ending in *r*, after feminine words ending in *i* or *ū*, and after *sarpis* and so on” (HNV 1078) (*Aṣṭādhyāyī* 5.4.151 & 5.4.153).

285 *Kṣaumam dukūlam syāt*, “*Kṣaumam* means *dukūlam*” (*Amara-koṣa* 2.6.112). *Monier-Williams* defines *dukūlam* as “a very fine cloth made of the inner fiber of the *dukūla* plant.” *Apte* says *dukūlam* is “woven silk,” “a silk

“*Atasī, umā*, and *kṣumā* are synonymous [and mean ‘flax’]” (*Amara-koṣa* 2.9.20). Moreover it looks very thin. In addition, it has various colors. Its color was an amazing yellow, by considering that in *Krama-dīpikā* she is said to be dark blue, and so the contrast of colors would occasion a great splendor. In *Gautamīya Tantra*, however, her bodily luster is said to be yellow.

With respect to *sūtra-naddham* (bound with a cord): A great resplendence over and above that is illustrated. It was bound with a girdle (*sūtra* = *nīvī*). It was bound with that either in a special way or for the sake of churning.

In the second half of the verse, Śuka talks about the inherent beauty of her motions. She was also moving both earrings (*kuṇḍale ca* = *kuṇḍale ca calantī*). *Kabara* means *keśa-bandha*. The absence of the suffix *ka* in *mālatī* lets us know that the rules governing the end of a compound are inconsistent.

Jasmines (*mālatī*) are mentioned because only this type of flower is prominent in Kārttika. With *putra-sneha-snuta-kuca-yugam* (her breasts ooze due to love for her son) and *jāta-kampam* (her breasts shake), he talks about her deep affection aroused by singing her son’s deeds. By the implication that the eyebrows were moving, in the term *subhrūḥ*, this term amounts to a description of the play of her emotions related to joy (*harṣa-bhāva-vilāsa*).

Viśvanātha Cakravartī—To suggest that only Yaśodā conforms to Kṛṣṇa as a mother because of her *vātsalya-prema* and because of her form and qualities, he talks about a meditation pertaining to Śrī Kṛṣṇa’s mother that must absolutely be done by the worshipping followers of *vātsalya-rasa*.

Kṣaumam means the garment was made from the fibre of flax. It is bright yellow, and can be very thin. By this, her dark blue color, mentioned in *Krama-dīpikā*, is implied.

Sūtra-naddham means *nīvyā nibaddham* (fastened by a girdle). The beauty of all her limbs is also indicated by these two: *prthu-kaṭi-taṭe* (on the edge of the large hips) and *subhrūḥ* (whose eyebrows

garment,” “a very fine garment in general.” In the literal meaning, the word *kṣauma* is made from the *kṣumā* (flax) by adding the suffix *a[n]* in the sense of *tasya vikāraḥ* (a transformation of that) (HNV 1165).

are resplendent). The compound *rajiv-ākarsa-śrama-bhuja-calat-kañkaṇau* means: “she wears two bracelets which are moving on her two arms, in which arms there was exertion due to pulling the rope.”

Kabara-vigalan-mālatī means: *megha-tulyāt kabarād viganatī jala-bindu-śreṇī iva mālatī yasyāḥ sā*, “her jasmines are slipping out of her hair knot” like rain drops fall from a cloud. The absence of the suffix *ka/p* is poetic license.

Baladeva Vidyābhūṣaṇa—He depicts the resplendence of Hari’s mother, who is churning yogurt, for the sake of a meditation. The two earrings on her ears were studded with jewels. A necklace, bracelets on the upper arms, and ankle bells are implied.

Her arms were fatigued by pulling both ropes (*rajju-ākarsa = rajjvoḥ ākarṣeṇa*) (both ends of the rope attached to the churning stick). *Kabara-vigalan-mālatī* means: “she whose jasmines are slipping out of her hair knot, which resembles a cloud, like so many stars.” An amazing comparison is thus intimated.

In the *mantra-pīṭhāvaraṇa*, she is said to be golden (*gaurī*) like lightning. In some other texts she is described as dark like a blue lotus (*indīvara-śyāmā*).

10.9.4

tām stanya-kāma āsādy mathnantīm jananiṁ hariḥ |
grhītvā dadhi-manthānam nyāsedhat prītim āvahan ||

tām—to her; *stanya-kāmaḥ*—He who desires breast milk; *āsādyā*—after reaching; *mathnantīm*—she who was churning; *jananiṁ*—to mother; *hariḥ*—Hari; *grhītvā*—after holding; *dadhi-manthānam*—the stick for churning yogurt; *nyāsedhat*—prevented; *prītim āvahan*—to convey affection.

hariḥ stanya-kāmaḥ (san) tām jananiṁ mathnantīm āsādy dadhi-manthānam grhītvā prītim āvahan (manthanāt tām) nyāsedhat.

Desiring breast milk, Hari came close to His mother, who was churning, grabbed the churning stick and prevented her from continuing her work. He did this to convey affection.

Sanātana Gosvāmī—He desired breast milk either because this is in conformity with a sweet pastime or because He was hungry. The pronoun *tām* (her) at the beginning refers to her condition in the previous verse; the sense is “her who had such a deep affection for Him,” because: *jananīm*, she is His mother. In this way Śukadeva makes one aware that Kṛṣṇa thought He was her son.

Dadhi-manthānam grhītvā signifies: *dadhnaḥ manthana-daṇḍam pāṇibhyām dhṛtvā*, “after holding with both hands the stick for churning yogurt.” Therefore: *nyāsedhat*, “He prevented her from churning” or “He prevented the churning of yogurt.” Also because of that, with *pritiṁ āvahan* (to convey affection) Śuka says He made her happy; *ā* means *samantāt* (completely), and *vahan* means either *prāpayan* (to cause to obtain) or *kurvan* (effecting), because of His endeavor to suck her breast and because of the cleverness involved in forbidding her by taking the churning stick. Consequently, it is said: *hariḥ*, He is charming (*mano-haraṇa*).

Moreover, it’s understood that He arrived there by Himself. He had left His companions far away by some trick, out of fear that they would be an obstacle. His purpose was to experience the bliss of being tied up by the hand of the divine mother herself.

Jīva Gosvāmī—(Additions are underlined.) He desired breast milk (*stanya-kāmaḥ*) because of hunger, which is in conformity with *bālyā-lilā* infused with her special deep affection. *Tām* (her) signifies “her who is imbued with such a deep affection,” because: *jananīm* (mother). In this way he only reiterates Śrī Kṛṣṇa’s inner mood. Also because of that, with *pritiṁ āvahan* (to convey affection) he says He made her happy; *ā* means *samantāt* (completely), and *vahan* means *prāpayan* (while causing to obtain), because of His endeavor to suck her breast, because of cleverness, and because of the ability to forbid by taking the churning stick. Consequently, it is said: *hariḥ*, He is charming (*mano-haraṇa*). It’s understood that He had just gotten out of bed, because the custom in Kārttika is to churn right at dawn and because He was not in the boys’ company.

Viśvanātha Cakravartī—The sense of *āsādyā* in *tām āsādyā* (He reached her) is that He awoke inside the house at dawn and went outside, His face crying out of hunger.

By grabbing the churning stick (*manthānam* = *manthana-daṇḍam*), Kṛṣṇa prevented her from churning. He was thus evoking His mother's affection (*prītim āvahan* = *mātuḥ prītim āvahan*), insofar as she knew His tricky ways.

10.9.5

tam aṅkam ārūḍham apāyayat stanam |
sneha-snutam sa-smitam iṅsatī mukham |
atrptam utsrjya javena sā yayāu
utsicyamāne payasi tv adhiśrite ||
upajāti (12)

tam—Him; *aṅkam*—unto the lap; *ārūḍham*—who had climbed; *apāyayat*—made [Him] suck; *stanam*—[her] breast; *sneha-snutam*—oozing out of affection; *sa-smitam*—endowed with a smile (or along with a smile); *iṅsatī*—while beholding; *mukham*—the face; *atrptam*—who is unsatisfied; *utsrjya*—after putting [Him] aside; *javena*—with speed; *sā*—she; *yayau*—went; *utsicyamāne payasi*—[given the fact that] (or when) the milk was being overflowed; *tu*—only (or however); *adhiśrite*—which was put on the fire.

(*tadā*) *sā* (*yaśodā tasya*) *sa-smitam mukham iṅsatī* (*svasya*) *aṅkam ārūḍham tam* (*svasya*) *stanam sneha-snutam apāyayat*. (*kim*)*tu*²⁸⁶ *payasi adhiśrite utsicyamāne* (*iti sthite sā tam kṛṣṇam*) *atrptam* (*api*) *utsrjya* (*tad-uttāraṇārtham*) *javena yayau*.

Beholding His smiling face, she made Him, who had climbed unto her lap, suck her breasts, oozing because of deep affection. However, when the milk on the fireplace was about to overflow, she put Him aside, even though He did not feel satiated, and rushed to the fireplace.

Śrīdhara Svāmī—The milk had been put on the fireplace (*adhiśrite*

286 Here, I added *kim* to make the word *kintu*, only because there is a rule that a sentence cannot begin with *tu*. For more details, consult *Amara-koṣa* (*tv-antāthādi na pūrva-bhāk*, *Amara-koṣa* 1.1.5).

= *cullim āropite*) and was being augmented by too much heat (*utsicyamāne* = *atitāpena udricyamāne*).

Sanātana Gosvāmī—*Īkṣatī* (beholding) should read *ikṣamānā*. “She was beholding His smiling face” (*sa-smitam mukham* = *tasya sa-smitam mukham*).

She put Him aside although He had not been satisfied by suckling. “But why didn’t she go to the fireplace by keeping Him on her?” Śuka responds to that with *javena* (speedily): The drift is she would not have been able to reach the fireplace in time to catch the milk. The specific reason for that is: *utsicyamāne* (overflowing). It’s understood that the place for cooking milk was not far from sight.

The sense of the word *tu* (but; only)²⁸⁷ is this: In a way, the overflowing milk was like the yogurt that she had been churning, but it was overflowing and so she had to go. (Plus, she went ‘only’ when it was overflowing.) She was not at fault for going away from Him for a mere instant, because ultimately her objective was to make Him happy.

Jīva Gosvāmī—(Additions are underlined.) *Īkṣatī* should read *ikṣamānā*. “Beholding His face, which had a smile perceivable on the cheek—He was smiling because the milk was oozing by itself and because it was sweet—, she put Him aside, even though He was unsatisfied, and went.”

“But why didn’t she go to the fireplace by keeping Him on her? He was already suckling her breast.” Śuka responds to that with *javena* (speedily): The drift is she would not have been able to reach the fireplace in time to catch the milk. The specific reason for that is: *utsicyamāne*, which means *udriñcati* (overflowing). It’s understood that the place for cooking milk was not far from sight.

The significance of *tu* is understood as follows: At the outset, in a way the milk and the yogurt had the same status.

Or, in reference to: *yad-dhāmārtha-suhr̥t-priyātma-tanaya-prāṇāśayās tvat-kṛte*, “the cowherds, whose homes, wealth, friends,

287 Here *tu* is expressive of a difference. The definition is: *tu syād bhede ’vadhārane*, “*Tu* is used in the senses of *bheda* (difference) and *avadhārana* (limitation, ascertainment, emphasis)” (*Amara-koṣa* 3.3.241).

dear ones, children, life force, and aspirations are for Your sake” (10.14.35), the principle that everything belongs to Him is even stronger in Yaśodā. Moreover, parents always try to do things to enhance their child’s future prosperity such as health, wealth and education, even by tolerating the concomitant displeasure of the child. For instance, a parent might make the child drink bitter medicine, force the child to wash up, and so on. Parents do not behave this way toward others, hence the maturity of a mother’s and a father’s affection is hard to understand by someone who has some other mentality. Thus, Yaśodā thought as follows, “Kṛṣṇa wants all kinds of dairy goods, even those from any cowherd, but He is just a little boy who doesn’t have in mind to protect any wealth of that sort, even the wealth which belongs to Him, hence now I have to take care of things by myself.” In that way, the fact that she momentarily put Him aside for that sake involved affection for Him. For example, one feels a certain kind of affection for oneself by tolerating hardship for the sake of wealth. The matter should be discerned thus. Therefore the word *tu* is used.

Viśvanātha Cakravartī—Yaśodā thought, “Oh! This boy is intelligent” and desisted from churning. While breastfeeding Kṛṣṇa, who had climbed by Himself unto her lap, she put Him aside. The reason she put Him aside is *javena* (she went ‘quickly’). And the reason for that too is: *utsicyamāṇe payasi*, which means: *atitāpena udricyamāṇe satī payasi*, “when the milk was being augmented on account of too much heat.” She went quickly to lift it off the heat. The milk had been put on the fireplace (*adhiśrite = cullim āropite*).

“But isn’t it that the milk on the fireplace became the center of her attention, that is, of her possessiveness, and that this became even greater than her possessiveness of Kṛṣṇa, as a result of which Kṛṣṇa, left unsatisfied, was disregarded?” It’s true.

tad-bhakṣya-peyādiṣu kāpy apekṣyatā
yayā punaḥ so ’pi samety upekṣatām | ²⁸⁸
premṇā ²⁸⁹ *vicitrā paripāty udiritā*
bodhyā tathā premavatibhir eva yā ||

288 *upekṣyatām* (Kṛṣṇa-Śaṅkara Śāstrī’s edition)

289 *premno* (Kṛṣṇa-Śaṅkara Śāstrī’s edition)

“Some particular requirement regarding what He should eat and drink was the reason He was disregarded. This is an amazing arrangement by *prema* that can be understood in that way only by ladies who have *prema*.”

Baladeva Vidyābhūṣaṇa—When the milk was overflowing, meaning its volume was becoming larger than the pot, she went... to lift it off. These words need to be added. That her possessiveness for the milk was greater than for Kṛṣṇa is not faulty, rather it is a good thing.

Vallabhācārya—The word *tu* is expressive of another manner (*prakramāntaram*). She didn’t lift off the milk in compliance with the Lord in the same way she let go of the churning stick and did what is agreeable to Him, because of a lack of correspondence with churning. Rather she did so only after relinquishing what is agreeable to the Lord.

Bhaktisiddhānta Sarasvatī—She made Him suck her breast. But (*tu* = *kintu*) when the milk rose because of too much heat, she had to stop doing this.

10.9.6

sa jāta-kopaḥ ²⁹⁰ *sphuritāruṇādharam*
sandaśya dadbhir dadhi-mantha-bhājanam |
bhittvā mṛṣāśrur dṛṣad-aśmanā raho
jaghāsa haiyaṅgavam antaram gataḥ ||
upajāti (12)

saḥ—He; *jāta-kopaḥ*—whose anger has occurred; *sphurita*—quivering; *aruṇa*—rosy; *adharam*—lips (or lower lip); *sandaśya*—after biting²⁹¹; *dadbhiḥ*—with the teeth; *dadhi*—yogurt; *mantha*—[used for the sake of] churning; *bhājanam*—the container; *bhittvā*—after breaking; *mṛṣā-aśruḥ*—He whose tears are false (or *amṛṣā-aśruḥ*—whose tears are not false); *dṛṣat*—which is a stone [used

290 *sañjāta-kopaḥ* (BBT edition).

291 The verbal root in *sandaśya* is *danś* *daśane* (to bite); *n[um]* is deleted by the rule: *anī-rāmetām viṣṇujanāntānām uddhava-na-rāma-haraḥ kaṁsārau* (HNV 343) (*Aṣṭādhyāyī* 6.4.24).

for crushing]; *aśmanā*—with a stone; *rahaḥ*—in a solitary place; *jaghāsa*—devoured; *haiyaṅgavam*—fresh butter; *antaram*—within; *gataḥ*—[having] gone.

sah (kṛṣṇaḥ) jāta-kopaḥ (tasya) sphuritāruṇādharām dadbhiḥ sandaśya dadhi-mantha-bhājanam dṛṣad-aśmanā bhittvā mṛṣāśruḥ antaram gataḥ (ca san) rahaḥ haiyaṅgavam jaghāsa.

Baladeva Vidyābhūṣaṇa—

sah (hariḥ) jāta-kopaḥ (san) sphuritāruṇādharām dadbhiḥ sandaśya (kopād) mṛṣāśruḥ dṛṣad-aśmanā dadhi-mantha-bhājanam bhittvā antaram gataḥ rahaḥ haiyaṅgavam jaghāsa.

Angry Kṛṣṇa bit His quivering rosy lips, broke with a grindstone the pot used for churning yogurt, went to an inner part of the house and, bearing a false tear, devoured fresh butter in a solitary place.

Śrīdhara Svāmī—He broke the pot with a grindstone (*dṛṣad-aśmanā* = *śilā-putreṇa*). He went in the middle of the house (*antaram* = *grhamadhyam*). He ate (*jaghāsa* = *abhakṣayat*) fresh butter (*haiyaṅgavam* = *navanītam*) in a solitary place (*rahaḥ* = *ekānte*).

Sanātana Gosvāmī—Only the sweetness of *bālya-lilā* is to be understood by His anger. *Mṛṣāśruḥ* means: “He whose tear is false” for the sake of eminently cheating His mother even though there was no reason. Alternatively, sometimes He cries, even though it’s false, as a deceit and so on, but at this time He was *amṛṣāśruḥ* (He whose tears are not false) (by the phonetic combination with *bhittvā*) because He was not satisfied (*atrptam*, 10.9.5).

Concerning *dṛṣad-aśmanā* (with a grindstone): It was for the purpose of gradually making a small hole in a low place on the pot, silently. “He ate the fresh butter” that was on a high swing. At first He brought a large mortar, turned it upside down, and mounted the fore part of His foot. He wanted to eat because He was not satisfied. Or He ate out of anger.

Jīva Gosvāmī—With *jāta-kopaḥ* (angry), the sweetness of absorption

in *bālya-lilā* consisting of affection for His mom is described. Because those emotions arose only in His mind and because what He did took place in a solitary place, it is shown that His anger was real.

mṛṣāśruḥ means: “He whose tear is false,” because of an arrogant look, even though useless, only by the nature of childhood. The usage is similar to this verse by Bhaṭṭi:

*nāsyam paśyati yas tasyāḥ nimste danta-cchadam na vā |
samśṛṇoti na caktāni mithyāsau vihitendriyaḥ ||*

“He does not see her face, nor does he kiss her lips, nor does he pay attention to what she says. He is falsely in control of his senses.”
(*Bhaṭṭi-kāvya* 5.19)

Alternatively, sometimes He cries, even though it’s false, as a deceit and so on, but at this time He was *amṛṣāśruḥ* (He whose tears are not false) inasmuch as He was not satisfied.

Concerning *drṣad-aśmanā* (with a grindstone): It was for the purpose of gradually making a small hole at the bottom of that pot, silently. *Antaram gataḥ* signifies: *antar-grham gataḥ saḥ*, “having gone within the house.” *Haiyaṅgavam* denotes *haiyaṅgavinam*, ghee produced from cow’s milk from the day before (*Amara-koṣa* 2.9.52).

Viśvanātha Cakravartī—The compound *mṛṣāśruḥ* means: *mṛṣā vrthā apī bālya-svabhāvād eva āśru yasya saḥ*, “He whose tear is false, even though useless, only by the nature of childhood.”

Drṣad-aśmanā means *śilā-putreṇa* (with a grindstone). It’s understood that He broke the pot at its base for the sake of silently making a hole. *Antaram* means *grhābhyanantaram* (the inner part of the house). *Haiyaṅgavam* means fresh butter made that day of cow’s milk from the day before.

Baladeva Vidyābhūṣaṇa—In this verse he says: “The malcontent son had anger because of rejection and disrespect.” “Hari, being angry, bit the quivering rosy lower lip with His teeth and, bearing real tears (*amṛṣāśruḥ*) out of anger, broke the container used for churning yogurt, with a fine-tipped stone (*drṣad-aśmanā* = *sūkṣmāgreṇa śilā-khaṇḍena*)—this means He silently made a slight hole, only due to

anger—, went within the house (*antaram* = *gr̥ha-madhyam*), and ate (*jaghāsa* = *bhakṣitavān*) liquid ghee made that day from cow's milk from the day before (*haiyaṅgavam* = *hyo-go-dohasya sadyo ghrtariṇi rasa-rūpam*),” which had been placed there by mother for His sake.

His own fickleness, revealed by the little boys, and sometimes a false tear, to avoid arousing mother's anger, might occur by the nature of infancy, but on that day He was *amṛṣāśru* (He whose tears are not false) because of anger. It is said in that way.

Someone might argue: “But, since the Śrutis say: *vijighatso 'pipāsah*, “The soul has no desire to eat, no desire to drink” (*Chāndogya Upaniṣad* 8.7.1) and since the Smṛti says: *nitya-tṛptasyātrptiḥ*, “the noncontentment of Him who is always content,” *aroṣaṇo hy asau devaḥ*, “The Lord is not inclined to being angry” (*Mahābhārata, śānti-parva* 323.18), the anger of Him who has no anger is contradictory.” If this were said, the knowers of the truth reply: His anger, which arouse due to noncontentment, was only an attribute of the *svarūpa*, and nourished His mother's *vātsalya-rasa*, as if He were foolish and as if He were afraid. It was not an attribute of the materialistic *rasa*, because He does not have any of the eighteen great faults.²⁹² His anger was not an imitation because He was alone.

Vijayadhvaṇya Tīrtha—He had a false tear in the sense that His tear did not arise from sorrow.

10.9.7

*uttārya gopī suśṛtaṁ payaḥ punaḥ
praviśya saṁdrśya ca dadhy-amatṛakam |
bhagnam vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyati ||
upajāti (12)*

uttārya—after lifting; *gopī*—the cowherd lady; *su-śṛtaṁ*—well-cooked; *payah*—the milk; *punaḥ*—afterward; *praviśya*—after entering; *saṁdrśya*—after seeing; *ca*—and; *dadhi-amatṛakam*—the container of yogurt; *bhagnam*—broken; *vilokya*—after beholding;

292 These faults are listed in *Bhakti-rasāmṛta-sindhu* (2.1.247-248).

sva-sutasya—of her son; *karma tat*—that work; *jahāsa*—laughed (or smiled); *tam*—Him; *ca api*—neither; *na*—not; *tatra*—there; *paśyati*—seeing.

gopī suśṛtaṁ payaḥ uttārya punaḥ (dadhi-manthana-sthānaṁ) praviśya dadhy-amatrakaṁ bhagnaṁ saṁdrśya sva-sutasya tat karma ca vilokya tatra ca api taṁ na paśyati jahāsa.

The cowherd lady lifted the well-cooked milk, entered the place for churning yogurt, saw the broken pot of yogurt, realized that the mischief was the work of her son and, not seeing Him there either, laughed.

Śrīdhara Svāmī—The milk was scorched (*su-śṛitam* = *su-taptam*). “After entering... the place for churning yogurt (*praviśya* = *dadhi-manthana-sthānaṁ praviśya*) and seeing (*saṁdrśya* = *dr̥ṣṭvā*) the broken (*bhagnaṁ* = *bhinnaṁ*) pot...”

Sanātana Gosvāmī—She immediately lifted it off. Later, “she directly saw (*saṁdrśya* = *sākṣād dr̥ṣṭvā*) the broken pot. Then she realized: ‘That is the work of the son’ (*vilokya sva-sutasya karma tat* = *tat ca sutasya eva karma iti nirdhārya*),” since others don’t behave that way, not to mention their inability to do such an act. “Not seeing (*taṁ cāpi na tatra paśyati* = *taṁ api tatra apaśyantī*) Him there either, she smiled—due to His fickleness, or due to His type of cleverness, or due to His escape out of fear—and gradually intensified her search for Him.”

Jīva Gosvāmī—(Additions are underlined.) It was excessively cooked (*suśṛitam* = *suṣṭhu śṛitam* = *suṣṭhu pakvam*).²⁹³ “She realized: ‘That is the work of the son’ (*vilokya sva-sutasya karma tat* = *tat ca sutasya eva karma iti nirdhārya*),” because others don’t behave that

293 One definition is: *balavat suṣṭhu kimuta sv atīva ca nirbhare*, “*Balavat*, *suṣṭhu*, *kimuta*, *su*, and *atīva* are used in the sense of excessiveness” (*Amara-koṣa* 3.4.2). Another definition is: *suṣṭhu praśamsane*, “*Suṣṭhu* is used in the sense of praise” (*Amara-koṣa* 3.4.19). Thus *suṣṭhu pakvam* can also mean ‘well cooked.’

way, because of perceiving a special cleverness involved in breaking the container and because of the possibility of anger.

“Not seeing (*taṁ cāpi na tatra paśyati* = *taṁ api tatra apaśyanti*) Him there either, she smiled” because of His fickleness, because of His type of cleverness, because He fled out of fear, and because she heard both the sound of His small ankle bells inside the house and the sound of the pot that got displaced by His movement.

Viśvanātha Cakravartī—The milk was thoroughly cooked (*suśrtam* = *supakvam*). “After entering the place for churning yogurt (*dadhi-manthana-sthānam* is added) and seeing the broken container of yogurt (*dadhy-amatrakam* = *dadhi-pātram*)...” The suffix *ka[n]* in *dadhy-amatrakam* is used in the sense of *anukampā* (pity) since the yogurt was very firm on account of being very unctuous.

Anvitārtha-prakāśikā—The absence of *n[um]* is *paśyati* is poetic license.²⁹⁴

10.9.8

*ulūkhalāṅghrer upari vyavasthitam
markāya kāmam dadatam śici sthitam |
haiyaṅgavam caurya-viśaṅkitekṣaṇam
nirikṣya paścāt sutam āgamac chanaiḥ ||
upajāti (12)*

ulūkhala—of an [upside down] mortar [used for grinding]; *aṅghreh upari*—above the foot (i.e. above the base); *vyavasthitam*—[being] steady; *markāya*—to a monkey; *kāmam*—freely (i.e. at will); *dadatam*—who was giving; *śici*—on ropes (hanging from the ceiling); *sthitam*—situated; *haiyaṅgavam*—fresh butter; *caurya-viśaṅkita-ikṣaṇam*—whose eyes are afraid due to the theft; *nirikṣya*—after seeing; *paścāt*—[from] behind; *sutam*—the son; *āgamat*—she approached; *śanaiḥ*—slowly.

(*yaśodā svasya*) *sutam ulūkhalāṅghreh upari vyavasthitam (santam) markāya śici sthitam haiyaṅgavam kāmam dadatam caurya-viśaṅkitekṣaṇam nirikṣya śanaiḥ paścād āgamat.*

294 The rule is: *śap-śyābhyām śatur num ī-pratyaye* (HNV 742).

Baladeva Vidyābhūṣaṇa—

(sā) sutam (paścād-dvāreṇa nirgamya) ulūkhalāṅghreḥ upari
vyavasthitam śici sthitam haiyaṅgavam (ānīya) markāya kāmam
dadatam caurya-viśaṅkitekṣaṇam (jālikā-randhrād) nirikṣya paścād
(tam jighrṁkṣanti) śanaiḥ āgamat.

Observing her son, who was seated on an upside-down wooden mortar and was freely giving monkeys the fresh butter in a pot that was hanging in a suspended loop of rope while His eyes were apprehensive due to the theft, she slowly approached Him from behind.

Śrīdhara Svāmī—He was above an overturned mortar (ulūkhalāṅghreḥ upari = parivartitasya ulūkhalasya upari). The fresh butter had been in a pot in a suspended loop of rope (śici = śikye) (as in verse 10.8.30). The son’s eyes were moving to and fro because of the theft (caurya-viśaṅkitekṣaṇam = cauryeṇa viśaṅkitam cañcalam iṁkṣaṇam yasya tam sutam).

Sanātana Gosvāmī—Markāya is in the singular in reference to the category (jāti); the meaning is markāṭebhyaḥ (to the monkeys). “She approached from behind,” that is, behind the son’s back, so as to cheat His sight (paścāt = sutasya prṣṭataḥ tad-dṛṣṭi-vañcanārtham).

Jiva Gosvāmī—He was seated (vyavasthitam = upaviṣṭam) cross-legged above a mortar which had been overturned to scare the crows. Prior to that, He had eaten some fresh butter after entering deeper in the house, had rapidly taken both the leftover butter and the pot that contained it, and had gone to a solitary place behind the house through a back door to trick His mother. All this is to be added.

That butter was in the same pot that had been placed in a suspended loop of rope (śici sthitam = śikye sthāpitam yat, tad eva). “She went behind her son’s back, so as to cheat His sight” (paścāt = sutasya prṣṭataḥ tad-dṛṣṭi-vañcanārtham).

Krama-sandarbha—“She went out of the house—tasmāt nirgamya

needs to be added—through a back door (*paścāt = paścād-dvāreṇa*).”

Viśvanātha Cakravartī—Delaying a little and smiling by inferring that He is eating fresh butter inside the house—she inferred this from the marks of tiny feet moistened with yogurt, from the sound of small bells, and from the sound of the pot that was displaced by His gait—, she went exactly where she wanted to go. At that time, Kṛṣṇa, who had gone out through a side door, was sitting cross-legged above a mortar that was made to have its face turned down to scare the crows, in the courtyard. Here Śukadeva talks about what happened next.

“The fresh butter had been hanging on ropes (*śici = śikye*).” This means it had been stolen from there and brought outside.

“She saw Him, whose two eyes were intent on planning a move at that time, out of fear of her chastisement because of stealing (*caurya-viśaṅkitekṣaṇam = cauryād dhetoḥ mātr-tāḍana-bhayād viśaṅkite tadā gamanānusandhāna-pare ikṣaṇe yasya tam*). She, who was still in the house, looked at Him by hiding behind the frame of the window and tilting her neck. Desiring to catch Him from behind (*paścāt = tat-prṣtataḥ tam jighṛkṣanti*) so as to trick His vision, she approached Him slowly (*śanaiḥ*) for the sake of not making noise with her feet.

Baladeva Vidyābhūṣaṇa—She observed Him through a latticed window.

10.9.9

*tām ātta-yaṣṭim prasamīkṣya satvaras
tato 'varuhyāpasasāra bhīta-vat |
gopy anvadhāvan na yam āpa yoginām
kṣamaṁ praveṣṭum tapaseritaṁ manah ||
upajāti (12)*

tām—her; *ātta-yaṣṭim*—by whom a stick was taken; *prasamīkṣya*—after staring; *satvaraḥ*—who is swift; *tataḥ*—from that (i.e. from the mortar); *avaruhyā*—after getting down; *apasasāra*—fled; *bhīta-vat*—as if afraid (or in such a way that He was afraid); *gopī*—the cowherd lady; *anvadhāvat*—ran after (or *anu adhāvat*); *na*—not;

yam—whom; *āpa*—reach; *yoginām*—of yogis; *kṣamam*—able; *praveṣṭum*—to enter; *tapasā*—through austerities (or by means of meditation); *īritam*—elevated; *manaḥ*—the mind (i.e. the minds).

(*kṛṣṇaḥ*) *tām āta-yaṣṭim (āgacchantīm) prasamīkṣya satvaraḥ (san) tataḥ (ulūkhalāṅghreḥ) avaruḥya bhūta-vat apasasāra. tapasā īritam (ataeva) praveṣṭum kṣamaṁ yoginām manaḥ (api yad brahma) yaṁ (kṛṣṇaṁ) na āpa, gopī (tām kṛṣṇam) anu adhāvat.*

Śrīdhara Svāmī’s alternative explanation—

gopī (tām kevalam) anvadhāvat na (tu) āpa, (yataḥ) yoginām manaḥ (api) tapasā īritam yaṁ praveṣṭum (na) kṣamaṁ (bhavati).

Viśvanātha Cakravartī—

gopī (yaśodā tam) anvadhāvat, yoginām manaḥ tapasā īritam (api) praveṣṭum kṣamam (api) yaṁ na āpa.

Yaśodā had grabbed a stick. Kṛṣṇa stared at her. He swiftly alighted from the wooden mortar and fled as if He were afraid. The cowerd lady ran after Him, whom the minds of yogis, although elevated by meditation and able to merge, cannot reach.

Śrīdhara Svāmī—“She ran after Him whom even the minds (*manaḥ* = *mano* ’*pi*) of yogis, which are brought to the state of being His form (*īritam* = *tad-ākāratām nītam*) by one-pointedness (*tapasā* = *aikāgryena*) and which, therefore, are able to penetrate (*praveṣṭum kṣamam*), do not reach (*na āpa*).”

Or, “She just ran. She didn’t catch Him, because even the minds of yogis are not able to enter Him.”

Sanātana Gosvāmī—“Kṛṣṇa eminently and completely looked at her” (*prasamīkṣya* = *prakarṣeṇa samyag ikṣitvā*) to determine whether she was going to beat Him with the stick. Hence, “the Lord, being quick (*satvaraḥ* = *satvaraḥ bhagavān san*), got down from the base of the mortar (*tataḥ* = *ulūkhalāṅghreḥ*) and fled by running (*apasasāra* = *dhāvitvā palāyata*), as though He were afraid,” that is, He was not really afraid because He knew how much His mother

loved Him. Or the sense is He fled like some scared boy might do (*bhīta-vat = bhītaḥ anyah yathā tathā eva*). This is the sweetness of a pastime of *vātsalya* in the mother.

“The minds of those who realize trance (*yoginām = yogaḥ samādhīḥ tadvatām*), although fit (*kṣamam = योग्यam api*) to become merged in Brahman (*praveṣṭum = brahmaṇi linī-bhavitum*), did not even touch (*na āpa = na aspraśad api*) Him. He ran, and Śrī Yaśodā ran after Him.” This shows that her good fortune is greater than any other devotee’s.

Jīva Gosvāmī—“Kṛṣṇa eminently and completely looked at her” (*prasamīkṣya = prakarṣeṇa samyag īkṣitvā*) to determine whether she was going to beat Him with the stick. Hence, “being quick (*satvaraḥ = satvaraḥ san*), He ran...” to the first gate of the village where there is a dwelling for many people that is close to the conscious trees known as *yamala* and *arjuna*, in order to cheat His mother.

With respect to *bhīta-vat*, in truth it’s because there was no fear within, because He knew how much His mother loved Him. Or the sense is He fled like some scared boy might do (*bhīta-vat = bhītaḥ anyah yathā tathā eva*). The sweetness of this pastime of *bālya-līlā* is in the mother.

However, on that day, knowing that the first gate was deserted, Mother just ran after Him: This is exactly what Śuka says, “The minds of those who realize trance (*yoginām = yogaḥ samādhīḥ tadvatām*), although impelled for the sake of being favorably disposed for *tvam* (the ‘you’ principle, i.e. the *jīva*) (*īritam = tvad-unmukhatvāya preritam api*)²⁹⁵ by being one-pointed (*tapasā =*

295 Elsewhere, Viśvanātha Cakravartī specifies that in such a context, *tvam* denotes the *jīva* (*Sārārtha-darśinī* 11.3.38 & 11.19.8). For example, in *tat tvam asi*, “You are That” (*Chāndogya Upaniṣad* 6.8.7), the word *tvam* (you) denotes the soul: The soul is transcendental. Similarly, in *aham brahmāsmi*, “I am Brahman” (*Bṛhad-āraṇyaka Upaniṣad* 1.4.10), the word *aham* denotes the soul. Moreover, the meaning is not “I am Para-Brahman.” Depending on the context, the word *brahman* has different shades of meaning. What is meant is that the ego is not the real identity: Kuvera said to Dhruva: *aham tvam ity apārthā dhīr ajñānāt puruṣasya hi*, “The notions of ‘I’ and ‘you’ are opposed to one’s real interest and arise from a soul’s ignorance” (*Bhāgavatam* 4.12.4). In *Krama-sandarbhā*, Jīva Gosvāmī clarifies the matter.

aikāgryena) and although able (*kṣamam* = *yogyam api*) to become merged in Brahman (*praveṣṭum* = *brahmaṇi linī-bhavitum*)—or else able to appear during the *āvirbhāva* of the Lord—, did not even touch (*na āpa* = *na asprśad api*) Him (*yam*).” That will be made clear in the verse beginning from *nāyaṁ sukhāpaḥ*, “He is not easily attained” (10.9.21).

“She ran behind Him.” The sense of *anu* (behind) is “She ran as though He could be reached at every step.” *Aho!* What is the big deal about her good fortune of continually spending quality time with Him by making Him rest on her lap! Her good fortune of spending time to chase after Him is not even in the range of the minds of the topmost yogis! Plus, she directly ran after Him. This shows that her good fortune is greater than any other devotee’s.

Krama-sandarbha—It’s understood that He ran to the first gate to cheat His mother. “The yogis’ minds, although impelled (*īritam* = *preritam api*) through austerities (*tapasā*) to reach a mergence in Brahman (*praveṣṭum* = *brahmaṇi linatām prāptum*), did not attain which [Brahman], which is whom (*yam āpa* = *yat yam āpa*), she ran after Him.”

Viśvanātha Cakravartī—She held a stick to induce fear in her son. Concerning *bhūta-vat* (as if afraid): In truth it’s because there was no fear within, because He knew the abundance of His mother’s natural deep affection. Alternatively, *bhūta-vat* ends in the suffix *mat[up]* and is an adverb: “He fled (*apasasāra* = *dudrāva*) in such a way that He had fear (*bhūta-vat* = *bhaya-yuktam yathā syāt tathā*),” in view of Kuntī’s statement: *bhaya-bhāvanayā sthitasya*, “of You, who had thoughts of fear” (1.8.31).

“Yaśodā ran after Him, whom the minds of those who realize trance (*yoginām* = *yogaḥ samādhiḥ tadvatām*), although elevated (*īritam* = *īritam api*) by knowledge (*tapasā* = *jñānena*) and although able (*kṣamam* = *kṣamam api*) to become merged in Brahman (*praveṣṭum* = *brahmaṇi linī-bhavitum*), do not reach (*na āpa*).” That will be made evident in *nāyaṁ sukhāpaḥ* and so on (10.9.21).

Baladeva Vidyābhūṣaṇa—“His mother ran after Him, whom the minds of yogis cannot reach.” How is the mind? “Although able

(*kṣamam* = *yogyam api*) to enter, once completely purified (*iritam* = *pariśodhitam*) by the last stage before trance (*tapasā* = *samādhi-paryantena*).” The upshot is: Their minds can enter Him by His mercy, not by their own means.

10.9.10

*anvañcamānā jananī br̥hac-calac-
chroṇī-bharākrānta-gatiḥ sumadhyamā |
javena visram̐sita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmṛśat ||
upajāti (12)*

anvañcamānā—while going after; *jananī*—the mother; *br̥hat*—large; *calat*—moving; *śroṇī*—of the hips; *bhara*—by the burden (or by the weight); *ākrānta-gatiḥ*—whose motion is overcome (i.e. stiffened); *su-madhyamā*—whose waist is resplendent; *javena*—because of the speed; *visram̐sita*—loosened; *keśa-bandhana*—from the hair knot; *cyuta*—which are falling; *prasūna*—because of flowers (or of flowers); *anugatiḥ*—she in relation to whom there is a following; *parāmṛśat*—caught a hold of Him.

jananī (evam̐ kṛṣṇam) anvañcamānā (svasya) br̥hac-calac-chroṇī-bharākrānta-gatiḥ sumadhyamā javena (hetunā) visram̐sita-keśa-bandhana-cyuta-prasūnānugatiḥ (taṁ) parāmṛśat.

Sanātana Gosvāmī / Jīva Gosvāmī—

jananī anvañcamānā br̥hac-calac-chroṇī-bharākrānta-gatiḥ (api) sumadhyamā visram̐sita-keśa-bandhana-cyuta-prasūnānugatiḥ javena (sneha-mayena taṁ) parāmṛśat.

While chasing Kṛṣṇa, Mother Yaśodā’s movements were hampered by the weight of her large moving hips. Her waist was resplendent. Flowers fallen from her loosened braids left a trail behind her. With her speed she got hold of Him.

Śrīdhara Svāmī—*Anvañcamānā* means: *evam̐ kṛṣṇam anugacchantī*, “she was going after Kṛṣṇa in this way.”

✧ *bṛhac-calac-chronī-bharākrānta-gatiḥ* means: *bṛhatyoh calantyoh śronyoh bhāreṇa ākrāntā stabdhā gatiḥ yasyāḥ sā*, “Her motion was stiffened by the weight of two large moving hips.”

✧ *visramṣita-keśa-bandhana-cyuta-prasūnānugatiḥ* means: *visramṣitāt keśa-bandhāt cyutaiḥ prasūnaiḥ anugatiḥ anuganaṁ yasyāḥ sā*, “She has a trail because flowers have fallen from the hair knot, which is loosened.”

Parāmrśat means *dhṛtavatī*, “She got hold of Him.”

Sanātana Gosvāmī—Although her motion was stiffened by the weight of her large moving hips, she caught Him, that is, she held Him from the back (*parāmrśat* = *taṁ parāmrśat* = *taṁ prṣtataḥ dhṛtavatī*), because of the speed of running (*javena* = *dhāvana-vegena*), since she is a mother (*jananī*). She ran speedily due to the intensity of deep affection.

Jiva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—In this verse Śuka affirms: “Nor should it be said that she did not reach Him by running after Him, who is very difficult to attain by yogis.” *Parāmrśat* means *parā amṛsat*, and *parā* means *prṣtataḥ* (from the back): She caught Him from the back.

Baladeva Vidyābhūṣaṇa—The flowers were jasmines.

Vallabhācārya—*Prasūna* means *puṣpa* (flower). The derivation is: *prakṛṣṭāḥ sūnāḥ yeṣāṁ tāni prasūnāni*, “Flowers are called *prasūna* because their origination (*sūna*) is eminent (*pra* = *prakṛṣṭa*).”²⁹⁶

10.9.11

*kṛtāgasam taṁ prarudantam akṣiṇī
kaṣantam añjan-maṣiṇī sva-pāṇinā |
udvikṣamāṇaṁ bhaya-vihvalekṣaṇaṁ
haste gṛhṭvā bhiṣayanty avāgurat ||*

296 Here the word *sūna* is made with the suffix *[k]ta* in the passive impersonal voice, from the verbal root *sū[n]* *prāṇi-garbha-vimocane* (4A) (to give birth, produce). The *t* of *[k]ta* changes to *n* (HNV *Bṛhat* 1222 *vṛtti*) (*Vārttika* 8.2.44).

upajāti (12)

kṛta-āgasam—by whom an offense was done; *tam*—Him; *prarudantam*—who was crying; *akṣiṇī*—both eyes; *kaśantam*—who was rubbing; *añjat-maṣiṇī*—on which the eyeliner is going; *sva-pāṇinā*—with His hand; *udvikṣamāṇam*—who was looking upwards; *bhaya-vihvala-ikṣaṇam*—He whose eyes were agitated out of fear (or in such a way that His eyes were agitated out of fear); *haste*—on the hand; *grhītvā*—after catching; *bhīṣayanti*—while causing fear (or to cause fear); *avāgurat*—she assailed.

(*sā yaśodā*) *taṁ (kṛṣṇam) kṛtāgasam prarudantam añjan-maṣiṇī (tasya) akṣiṇī sva-pāṇinā kaśantam bhaya-vihvalekṣaṇam (svām) udvikṣamāṇam haste grhītvā (enam) bhīṣayanti avāgurat.*

{*athavā: (sā yaśodā) taṁ (kṛṣṇam) kṛtāgasam prarudantam añjan-maṣiṇī (tasya) akṣiṇī sva-pāṇinā kaśantam udvikṣamāṇam bhaya-vihvale haste grhītvā (enam) bhīṣayanti kṣaṇam avāgurat.*}

When she grabbed Him on the hand, He, an offender, kept crying while looking upward, His eyes agitated out of fright. With the other hand He rubbed His eyes, around which the eyeliner was fading. She rebuked Him to induce fear.

Śrīdhara Svāmī—“He was rubbing (*kaśantam* = *sammardayantam*) both eyes (*akṣiṇī*), on which the eyeliner was effusing everywhere (*añjan-maṣiṇī* = *añjanti sarvataḥ prasaratī maṣi yayoh te*), with His hand (*sva-pāṇinā*).” *Bhīṣayanti* is short because of the meter; *bhīṣayanti* means *bhayam utpādayanti*, “she was producing fear.” *Avāgurat* signifies *abhartsayat*, “She did a rebuke.”

Sanātana Gosvāmī—*Kṛtāgasam* means: “He by whom an offense (*āgas* = *aparādha*), characterized by breaking a pot of yogurt, stealing fresh butter, and so on, was done.” Therefore, expecting a chastisement, He was eminently crying (*prarudantam* = *prakarṣeṇa rudantam*) to annul that. As a result: *añjan-maṣiṇī*. The black eyeliner (*maṣi* = *kajjala*) was running because of the tears; or it was

fading by itself. He was rubbing (*kaṣantam* = *sammardayantam*) both eyes with His hand to remove the tears. He wanted His mother to wipe His tears with her hand, but she did not, on account of His offense. Or He was rubbing His eyes to make tears come out.

Moreover: *bhaya-vihvalekṣaṇam*, “His eyes were moving to and fro (*vihvala* = *cañcala*) out of fear.” Alternatively: “He whose gaze (*ikṣaṇam* = *nirikṣaṇam yasya tam*) was confounded (*vihvala* = *ākula*) due to fear.” Or *bhaya-vihvalekṣaṇam* is an adverb: Even while making Him, who was crying, look above (*udvikṣamānā* ²⁹⁷ = *uccair vikṣamānā* = *uccair avalokayanti api*) in such a way that His eyes were agitated out of fear (*bhaya-vihvalekṣaṇam* = *bhaya-vihvalekṣaṇam yathā syāt tathā*), she was inducing fear (*bhīṣayanti* = *bhīṣayanti*) so that He would not commit such an immoral act again, by saying: “From now on, I won’t give you any fresh butter. No more treats. I will hide with other ladies in their homes: If I spot you there, I will never let you go out of my house again, and you will never play with your friends.”

In like manner, while making Him afraid by raising the stick she did a rebuke (*avāgurat* = *nirbhatsanam eva akarot*) with an abundance of *vātsalya*, “Hey restless boy overcome by anger, greedy by nature, friend of monkeys. Hey robber!” and so on, but she didn’t chastise Him.

In the reading *udvikṣyamānā* (she who is being looked at above),²⁹⁸ the compound *bhaya-vihvalekṣaṇam* is an adverb as before: *uccair ūrdhva-mukhatayā avalokyamānā*, “while being seen as someone whose face is looking up in such a way that His eyes were agitated out of fear.” His fearful agitation is indicated thus. Consequently, she only did a rebuke (*avāgurat* = *avāgurad eva*).

Alternatively, *bhaya-vihvalekṣaṇam* signifies *bhaya-vihvalekṣaṇam*, and *bhaya-vihvale* modifies *haste* (on the hand): *bhayena kampamāne haste grhītvā kṣaṇam avāgurat*, “She grabbed Him on the hand, which was trembling (*vihvale* = *kampamāne*) out of fear, and rebuked Him for a moment.”

297 The reading *udvikṣyamānā* (she who is looking up), instead of *udvikṣamāṇam* (Him who is looking up), is Vallabhācārya’s reading and is also accepted by Jīva Gosvāmī.

298 The reading *udvikṣyamānā*, although accepted by Jīva Gosvāmī, is not listed in any edition of *Bhāgavatam*.

Jīva Gosvāmī—(Additions are underlined.) *Kṛtāgasam* means: “He by whom an offense (*āgas* = *aparādha*), characterized by breaking a pot of yogurt, stealing fresh butter, and so on, was done.” Therefore, expecting a chastisement, He was eminently crying (*prarudantam* = *prakarṣeṇa rudantam*) to annul that. As a result: *añjan-maṣiṇī*. The black eyeliner was running (*añjan-maṣiṇī* = *prasarat-kajjale*) because of the tears. He was rubbing (*kaṣantam* = *sammardayantam*) both eyes with His hand to remove the tears. He wanted His mother to wipe His tears with her hand, but she did not, on account of His offense. Or He was rubbing His eyes to make tears come out.

Bhaya-vihvalekṣaṇam means: *kiñcid-bhayena vihvale ikṣaṇe netre yasya tam*, “He whose eyes are agitated on account of a bit of fear.” Alternatively, He was crying in that way.

“Even while making Him look above (*udvikṣamānā* = *uccair vikṣamānā* = *uccair avalokayantī api*), she did a rebuke (*avāgurat* = *avāgurata*)—the verbal root is *gur/i* *udyame* (6A) (to endeavor, make an effort)²⁹⁹— to induce fear (*bhiṣayantī* = *bhisayantī* = *bhāyayantī* = *bhāyayitum*)” for the sake of making Him feel the heat, albeit in a resplendent way, to curtail His habit of committing such immoral acts, by saying: “Hey restless boy overcome by anger, greedy by nature, friend of monkeys. Hey robber, from now on, I won’t give you any fresh butter. No more treats. I will hide with other ladies in their homes: If I spot you there, I will never let you go out of my house again, and you will never play with your friends.” In that way, the gist is: “She as if did an effort to beat Him (*avāgurat* = *tādanodyamam iva kṛtavatī*) by raising the stick and so on,” but she did not beat Him.

In the reading *udvikṣyamānā* (she who is being looked at above), the compound *bhaya-vihvalekṣaṇam* is an adverb: *uccair ūrdhva-mukhatayā avalokyamānā*, “while being seen as someone whose face is looking up in such a way that His eyes were agitated out of fear.” His fearful agitation is indicated thus. Consequently, she only did a rebuke (*avāgurat* = *avāgurad eva*).

299 By his gloss as *avāgurata*, Jīva Gosvāmī explains that the verbal base *avagur*, that is, the prefix *ava* added after the verbal root *gur/i*, is *ātmanepadī*, just like the verbal root *gur/i* itself. Still, according to *Apte’s Dictionary*, *avagur* is *ubhayapadī*. In *Manu-smṛti*, *avagur* is *parasmaipadī*: *na kadācid dvije tasmād vidvān avagured api* (4.169).

Or *bhaya-vihvalekṣaṇam* signifies *bhaya-vihvale kṣaṇam*, and *bhaya-vihvale* modifies *haste* (on the hand): *bhayena kampamāne haste gṛh̥tvā kṣaṇam avāgurāt*, “She grabbed Him on the hand, which was trembling (*vihvale* = *kampamāne*) out of fear, and rebuked Him for a moment.”

Viśvanātha Cakravartī—In this verse he says: She did not only grab Him, who is hard to attain by yogis, rather she also rebuked Him, who is being praised continuously by Brahmā, Rudra and other gods, and even made Him afraid, only with a stick, although He is feared by Mahā-Kāla, Yama, and others.

“With His hand, He was rubbing both eyes, on which the eyeliner was smudged (*añjan-maṣiṇī* = *añjantī sarvataḥ prasaratī maṣī yayoḥ te*).” He rubbed with the top of His left hand since the right hand was held by Mother.

Bhīṣayantī signifies: *yaṣṭyā bhāyayantī*, “She was making Him afraid with a stick.” The short vowel and the affix *s[uk]* are poetic license. Alternatively, *bhīṣayantī* stands for *bhīṣayamāṇā* (she was terrifying). Then, the short vowel and the *parasmaipada* are poetic license.³⁰⁰

She did a rebuke: “Hey you, unpeaceful by nature, friend of monkeys, breaker of a pot! How will you get fresh butter and the like now? I am binding you so that you won’t be able to play with your companions nor to steal fresh butter.” While threatening Him: “Don’t you fear a chastisement with the stick right now?”, she made it look like she was going to beat Him (*avāgurāt* = *tāḍanodyamaṇi cakāra*)³⁰¹ by raising the stick, but she did not beat Him. The verbal

300 The rule is: *bhīyo hetu-bhaye ṣuk*, “The affix *s[uk]* is applied after the verbal root *[ñi]bhī* when fear is the cause” (*Aṣṭādhyāyī* 7.3.40) (HNV 574). This is in conjunction with: *bhī-smyor hetu-bhaye*, “[The *ātmanepada* is applied] after the verbal roots *[ñi]bhī* (to fear) and *smi[ñ]* (to smile, laugh) when fear is the cause” (*Aṣṭādhyāyī* 1.3.68). The *ātmanepada* should have been used since Yaśodā is causing fear. However, if an instrument, not the doer of the action, is the cause of fear, then the *parasmaipada* is used, therefore Viśvanātha Cakravartī adds the word *yaṣṭyā* (with a stick) in his first explanation.

301 Here Viśvanātha Cakravartī also explains that the verb *avāgurāt* is intransitive. *Apte* points out from citations of *Manu-smṛti* that the object of the verbal base *avagur* takes either the locative or the dative. *Monier-Williams* copied *Apte*.

root is *gur[ī] udyame* (to endeavor, make an effort).

Vijayadhvaṇa Tīrtha—The word *maṣi* means *añjanam* (eyeliner).³⁰²

Vallabhācārya—*Udvikṣamāṇā* means: *ūrdhvaṃ vilokayanti*, “she was making Him look upward,” not at the feet. Such being the case, *bhakti* can certainly take place.

10.9.12

tyaktvā yaṣṭim sutam bhītam vijñāyārbhaka-vatsalā |
iyeṣa kila tam baddhum dāmnātad-vīrya-kovidā ||

tyaktvā—after relinquishing; *yaṣṭim*—the stick; *sutam*—the son; *bhītam*—afraid; *vijñāya*—perceiving; *arbhaka-vatsalā*—she who has affection (as a superior) for the boy; *iyeṣa*—desired; *kila*—indeed; *tam*—Him; *baddhum*—to tie up; *dāmnā*—with a rope; *a-tat-vīrya-kovidā*—she who does not know His prowess (or *tad-vīrya-kovidā*—she who knows about His prowess).

(*yaśodā*) *arbhaka-vatsalā* (*svasya*) *sutam bhītam vijñāya* (*svasya*) *yaṣṭim tyaktvā atad-vīrya-kovidā* (*satī*) *kila tam* (*kṛṣṇam*) *dāmnā baddhum iyeṣa*.

Baladeva Vidyābhūṣaṇa—

arbhaka-vatsalā (*mātā*) *sutam bhītam vijñāya yaṣṭim tyaktvā* (*sādhumārge ayaṃ sthāpanīyaḥ iti vicārya*) *dāmnā tam baddhum iyeṣa* (*yataḥ sā*) *tad-vīrya-kovidā* (*abhavat*).

Affectionate to young children, she cast her stick aside when she realized that her son was afraid. Indeed, not knowing His prowess, she desired to bind Him with a rope.

Śrīdhara Svāmī—*Iyeṣa* means *aicchat* (she desired). *Atad-vīrya-kovidā* means: *tat-prabhāvānabhijñā* (she does not know His power).

302 According to Ashutosh Sharma, the word *maṣi*, also seen in verse 10.29.29, is a Dravidian loanword (Sarma Bisvas, Ashutosh (1968) *Bhāgavata Purāṇa: A Linguistic Study*, Dibrugarh (Assam) (self-published), p. 237).

Sanātana Gosvāmī—Since she is *arbhaka-vatsalā* (affectionate to young children), she is *atad-vīrya-kovidā*, which signifies: *tat-prabhāvānusandhāna-rahitā*, “She does not reflect upon His power.” Such a thought does not occur to her because her mind is overcome by much deep affection.

Or the word is *tad-vīrya-kovidā*, “Although she knows His prowess, she desired to bind Him.” Or the sense is she knows that He is hard to be restrained due to His great fickleness, therefore she desired to bind Him. In both alternatives, the reason is *arbhaka-vatsalā*.

Another explanation of *tad-vīrya-kovidā* is: She knows His power (*vīrya* = *bala*), in other words she was assuming this: “I might not be able to bind Him. He is big and strong.” Still, she desired to tie Him up. Why? *arbhaka-vatsalā*, because of the conceit of being stronger than Him, on account of deep affection due to the notion that He is her own boy. Or the reason is that she was only preoccupied with correcting the fault of His extreme fickleness, for the sake of His benefit, due to motherly love. *Kila* has the sense of either *prasiddhi* (renown) or *nīścaya* (indeed).

Jīva Gosvāmī—Since she is only affectionate to children (*arbhaka-vatsalā* = *arbhaka-mātre vatsalā*)—the sense is: she is even more affectionate to Him, her own child— she is *atad-vīrya-kovidā*, which signifies: *tat-prabhāvānusandhāna-rahitā*, “She does not reflect upon His power.” Such a thought does not occur to her because her mind is overcome by a mass of deep affection.

Or: *tad-vīrya-kovidā*. She knows (*kovidā* = *abhijñā*) that He is hard to be restrained due to His great fickleness, therefore she desired to bind Him. *Kila* has the sense of either *prasiddhi* (renown) or *nīścaya* (certainly).

Viśvanātha Cakravartī—“Mom, don’t beat me.” “If you are greatly afraid that I will beat you, why did you break a pot of yogurt today?” “Mom, I will never do that again. Please, let go of the stick.” Her mind perplexed due to the fearful agitation in her son’s speech, in this verse Śuka says she determined a means to restrain Him because she was anxious: “Since he is angry, he might go in the forest at some point in time.”

Atad-vīrya-kovidā means “She does not know His godly might” (*tad-vīrya* = *tad-aiśvarya*): the fact that He pervades all. She did not know because she was immersed in His sweetness, which is pure.

Baladeva Vidyābhūṣaṇa—Mother, who is *arbhaka-vatsalā*—this indicates that she loves her child to a high degree—gave up the stick when she understood that He was afraid. Then, pondering: “He should stand firmly on the path of *sādhus*,” she desired to bind Him with a rope, because she is *tad-vīrya-kovidā*, she knows (*kovidā* = *jānāti*) how smart He is in stealing and how audacious He is. The separation should not be: *atad-vīrya-kovidā*, because His prowess, such as being the source of the world, is known to her.

Vallabhācārya—*Atad-vīrya-kovidā* means: *tasya bhagavataḥ vīryaṁ na jānāti*, “She doesn’t know His prowess, the Lord’s prowess.” She thought: “Pūtanā, Tṛṇāvarta and others happened to die by some cause. What did he have to do with that?”

Anvītārtha-prakāśikā—In the reading *baddhum*, the absence of *n* is poetic license.³⁰³

Bhāvārtha-dīpikā-prakāśa—The etymology of *kovidā* (knower) is: *ko veti matto ’dhikam ity ātmānaṁ manyamānaḥ kovidah*, “He who thinks of himself as follows ‘Who knows more than I do?’ is *kovidā*.” The verbal root is *vid jāne* (to know). The derivation is irregular.

10.9.13-14

na cāntar na bahir yasya na pūrvam nāpi cāparam |
pūrvāparam bahiś cāntar jagato yo jagac ca yaḥ ||
taṁ matvātmajam avyaktaṁ martya-līṅgam adhokṣajam |
gopikolūkhale dāmnā babandha prākṛtaṁ yathā ||

na—is not; *ca*—and; *antaḥ*—interior; *na*—nor; *bahiḥ*—exterior; *yasya*—whose; *na*—[is] not; *pūrvam*—previous state; *na*—is not;

303 That is wrong, because *baddhum* is made from the verbal root *badh bandhane* (1A) (to bind) and *bandhum* is made from the verbal root *bandh bandhane* (9P) (to bind).

api—even; *ca*—and; *aparam*—later state; *pūrva-aparam*—earlier and after (a previous state and a later state); *bahiḥ*—outside; *ca*—and; *antaḥ*—inside; *jagataḥ*—of the universe; *yaḥ*—who; *jagat*—the universe; *ca*—and; *yaḥ*—who;

tam—Him; *matvā*—after considering; *ātmajam*—as her son; *avyaktam*—the Unmanifest; *martya-liṅgam*—who has emblems of mortals; *adhokṣajam*—Adhokṣaja; *gopikā*—the cowherd lady; *ulūkhale*—on the mortar; *dāmnā*—with a rope; *babandha*—bound; *prākṛtam*—a worldly [child]; *yathā*—just as.

yasya antar na (asti, yasya) bahir ca na (asti, yasya) pūrvaṁ na (asti, yasya) aparaṁ ca api na (asti), yaḥ (kṛṣṇaḥ) ca jagataḥ pūrvāparaṁ antar bahir ca (vartate), yaḥ (ca) jagat (asti), gopikā (tad) avyaktam martya-liṅgam adhokṣajam taṁ (kṛṣṇam) ātmajam (eva) matvā yathā prākṛtaṁ (bālakam tad-mātā badhnāti, tathā taṁ kṛṣṇaṁ) dāmnā ulūkhale babandha.

Considering Him, the Unmanifest, Adhokṣaja—who has no interior nor exterior, who has no front nor rear, who is both inside and outside the universe, and who is the world, its previous state, and its future state—as a son, the cowherd lady bound Him, who has emblems of mortals, to the wooden mortar with a rope like a mother binds her worldly boy.

Śrīdhara Svāmī—In five verses Śuka elaborates on Yaśodā's being *ataḍ-vīrya-kovidā* (she does not know His prowess). Binding takes place by putting a rope around the middle of something so that the exterior of the thing is covered. For example, it is possible to tie a rope around something which has a front side and a back side by holding the rope in front and making it go around the back. Here Śuka says: But this is not the case.

Moreover, binding a thing that can be pervaded is done with something that pervades. With *pūrvāparaṁ* he says: What she tried to do is exactly the opposite of that. In addition, with *jagac ca yaḥ* he says: He cannot possibly be bound because nothing is different from Him.

The syntactical connection is: *taṁ martya-liṅgam adhokṣajam*

ātma-jam matvā babandha, “By considering Him, who has a human form and is Adhokṣaja, to be a son, she tied Him up.”

Sanātana Gosvāmī—In this pair of verses he says: “How amazing is Śrī Yaśodā’s great good fortune!” The syntactical connection is: *yasyāntar bahiś ca nāsti*, “who has no inside and no outside.” Similarly, “who has no front side (*pūrvam* = *pūrva-bhāgaḥ*) and no back side (*aparam* = *paścād-bhāgaḥ*)” because He is an un conjecturable *svarūpa* in terms of being the form of dense *sat-cid-ānanda*. All-pervasiveness is indicated with *pūrvāparam* and so on. The rest was explained by Śrīdhara Svāmī.

There is another interpretation: He has neither an inside nor an outside because He pervades everything like the sky, therefore binding Him is not possible. Moreover, He has no cause (*pūrvam* = *kāraṇam*) and no effect (*aparam* = *kāryam*), unlike clay and a claypot, and so on, therefore thinking that the soul has one shape forever does not make sense.

In addition, with *pūrvāparam* and so on he says: Even the means of binding Him cannot be imagined, even in the slightest way. Further, *adhokṣajam* signifies: *indriya-jñānāgocaram*, “He is beyond the scope of sensory knowledge,” since He is the most subtle (*avyaktam* = *parama-sūkṣmam*). Nonetheless He is *martya-liṅgam*, which means He has become manifest as a human form out of mercy.

Or *adhokṣajam* means: *śakaṭākṣād adhaḥ śakaṭāt punar iva jātam*, “He was as if reborn from the cart, under the axle of the cart.” Therefore, “considering Him to be only a son (*ātmajam* = *ātmajam eva*), meaning she thought: ‘He is my child,’ she bound Him, like one binds an ordinary person (*prākṛtaṁ yathā* = *sāmānya-janam iva*).” Or “she suitably (*yathā* = *yathāvat*) bound Him, although He has an eminent form (*prākṛtaṁ* = *prakṛtākāram apī*)” in the sense His body sweet and delicate.

“She bound Him tightly to the mortar with a rope (*dāmnā* = *rajivā*).” The rope was soft, used for churning, and fabricated by the boys tending the cows and by others. He was bound for stealing fresh butter, and so on.

She bound Him insofar as she is a *gopikā*, that is, her mind is overcome by an abundance of natural, deep affection. As a double

meaning, *gopikā* means *tad-rakṣaṇa-parā* (she who is dedicated to protecting Him).

It's understood that He was tied up around the belly, because He is well known as *Dāmodara*. That is not stated here, but it is mentioned in *Śrī Hari-varṇa*: *dāmnā caivodare baddhvā pratyabandhad udūkhale*, “After binding Him on the belly with a rope, she tied Him to the mortar” (*Hari-varṇa* 2.7.14). And that was simply for the purpose of having peace of mind.

Jīva Gosvāmī—With the words beginning *cāntar*, which are one set of two verses, Śuka says: “How amazing is the power of Śrī Yaśodā's *prema*!” He has no exterior in the sense that He pervades all, and so He has no outside either, which is understood as the opposite of that. The same idea applies to *pūrvam* (front side) and *aparam* (back side).

Concerning *jagac ca yah*, the sense is: How can He possibly be bound with rope? A rope is a portion of a portion of Him, inasmuch as the power in the world occurs by His power. The drift is: Flames cannot burn the fire, let alone touch it.

“She bound Him in the same way one binds an ordinary child.” But how could she do so? Śuka responds: *martya-liṅgam*, “Kṛṣṇa is the form of a human child, which is being seen” (= *drśyamāna-manuṣya-bālakākāram*). If so, why was it said “He has no interior and so on?” To that Śuka says: *adhokṣajam*, “He is a form beyond sensory perception” (= *indriya-jñānātita-rūpam*). Therefore He is *avyaktam*, “He is not implied in any way whatsoever” (= *na kenāpi vyajyate ity avyaktam*). For example, in *Nārāyaṇādhyātma*:

nityāvyakto 'pi bhagavān īkṣyate nija-śaktitah |
tām ṛte paramātmānam kaḥ paśyed amitām prabhum ||

“Although He is always *avyakta*, Bhagavān is seen through His *śakti*. Without her, who can see Paramātmā, the Almighty, who is not measured?”

Whether He is *vyakta* (manifest) or *avyakta* (unmanifest), He cannot be implied. That is an attribute related to His inconceivable *svarūpa*. Both of them can occur simultaneously because He has

limitless powers that are mutually contrary and noncontrary, since every one is inconceivable. Proofs are shown:

arvāg devā asya visarjanenātha, ko veda yata ābabhūva.

“The gods appeared after His creation. Who knows from whom it originated?” (*Rg-Veda* 10.129.6)

*acintyāḥ khalu ye bhāvā na tāms tarkaṇa yojayet |
prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam ||*

“Indeed, one should not link by logical reasoning states of being that are inconceivable. What is different than the three *guṇas* is a sign of what is inconceivable.” (*Mahābhārata, bhīṣma-parva* 6.11)

In addition: *śrutes tu śabda-mūlatvāt*, “But [no, there is no contradiction] because the root of Śruti is transcendental sound (and transcendental sound deals with inconceivable topics)” (*Vedānta-sūtra* 2.1.27).

This state of being both *vyakta* and *avyakta* has also been evidenced in the Purāṇas, and in the Śrutis shown by Śrī Madhvācārya, for instance: *asthūlo ’naṇur amadhyamo madhyamo ’vyāpako vyāpako hariḥ*, “Hari is not coarse, is not infinitesimal, is not in the middle of the universe, is in the middle, is a nonpervader, and is a pervader.” Moreover:

*asthūlāś cāṇaṇuś caiva sthūlo ’ṇuś cāpi sarvataḥ |
avarṇaḥ sarvataḥ proktaḥ śyāmo raktānta-locanaḥ |
aiśvarya-yogād bhagavān viruddhārtho ’bhidhīyate ||*

“He is neither coarse nor infinitesimal, He is coarse and infinitesimal at all times. He is said to be colorless at all times. He is dark blue. His eyes are reddish at the corners. Because of a connection with *aiśvarya*, He, whose motives are contradictory, is called Bhagavān.” (*Kūrma Purāṇa*)

In addition: *turiyam aturiyam ātmānam anātmānam ugram anugraṁ vīram avīraṁ mahāntam amahāntaṁ viṣṇum aviṣṇuṁ jvalantaṁ ajvalantaṁ sarvato-mukhaṁ asarvato-mukhaṁ*, “The fourth state

and not the fourth state; the soul and not the soul; fierce and not fierce; heroic and not heroic; great and not great; Viṣṇu and not Viṣṇu; blazing and not blazing; facing everything and not facing everything.” (*Śrī Nṛsiṃha-tāpanī*)

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā |
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ ||
na ca mat-sthāni bhūtāni paśya me yogam aiśvaram |*

“I pervade the entire universe by My unmanifest form. All things are in Me, but I am not in them, nor are all things situated in Me! Behold My godly might.” (*Bhagavad-gītā* 9.4-5)

Thus, He can be simultaneously *vyakta* and *avyakta*. And that makes sense by considering that He has infinite powers which are inconceivably contradictory and noncontradictory. This explains the fact that even though He had come unto her lap, the universe was seen by Yaśodā, the divine Mother, in His mouth.

Furthermore, the gap of two fingers could not be filled, even by using all the ropes. The possibility that this was the work of Māyā is repudiated by the fact that the *acintya-śakti* is inherent in Him. Any reference to Māyā is useless, also because of the maxim: *klpta-kalpya-parigrahe laghuḥ klpta-parigrahaḥ iti*, “Grasping what is invented is small compared to grasping what is to be imagined as invented.”

But why did it not occur to her that He is all-pervading? Śuka responds: *ātmajam matvā*, “by considering Him to be a son.” The drift is: The aspect of being all-pervading was covered over by Yaśodā, whose mind was full of motherly affection.

He was bound on the belly, since He is well known as Dāmodara. That is not said here, but it is mentioned in *Śrī Hari-varṇa*, *dāmnā caivodare baddhvā pratyabandhad udūkhale*, “After binding Him on the belly with a rope, she tied Him to the mortar” (*Hari-varṇa* 2.7.14). And that was simply for the purpose of having peace of mind. In truth, however, she bound Him because she was anxious that He might run off out of fear.

Moreover, it should be known that this mortar was another one,

which happened to be next to a gateway, because Kṛṣṇa will go near the pair of conscious trees, which were suitably in front of a gate. It will be described ahead that the trees were conscious.

Krama-sandarbhā—The *Hari-varṇśa* states that the two trees were conscious: *yau tāv arjuna-vṛkṣau tu vraje satyopayācanau*, “[The *gopīs* said to Yaśodā:] Those two *arjuna* trees, which fulfill requests in Vraja” (*Hari-varṇśa* 2.7.22).

Viśvanātha Cakravartī—In two verses he says: Owing to the power of her *prema*, she bound Him—the great almighty God, although He pervades everything, although He is binding everyone, from Brahmā down to a clump of grass, with the *guṇas* of His Māyā—with a rope made of cloth.

How could she possibly bind Him? In response he says: *tam ātmajaṁ matvā*, “by considering Him a son,” in other words “by making Him the focus of her extraordinary *vātsalya-prema*.” The drift is: Binding Him takes place only by *acīntya-śakti*, although He is all-pervasive, because He is under the control of *prema*.

Avyaktam (unmanifest) signifies: *prema-vaśyatvād eva pracchannī-bhūta-mahaiśvaryam*, “He whose vast supremacy has become concealed only because of being under the control of love.” *Martya-liṅgam* means *manuṣyākāram* (He has a human form). Still, He is *adhokṣajam*, which means *atīndriyam* (beyond the senses).

“She bound Him like one binds a material person,” although He is a mass of consciousness. How amazing is the power of her *prema*!

Baladeva Vidyābhūṣaṇa—In one set of two verses Śūka says her desire to bind Him became fruitful. The syntactical connection is: *tam ātmajaṁ sā gopikā dāmnā babandha*, “She bound Him, her son, with a cord made of yellow cloth (*dāmnā* = *pīta-paṭṭa-dorakeṇa*), knowing He was an offender (*matvā* = *sāparādham jñātvā*).”

How is He? In that regard he says: *yasyāntar bahiś ca pradeśo nāsti*, “who has no interior place and no exterior place,” on account of being *vibhu* (all-pervading). There is an inside and an outside of something limited: This is common knowledge. This means common sense as regards the all-pervader is impossible.

Having mentioned the quality of pervading all space, on the occasion he talks about the quality of pervading all time: *yasya pūrvam nāsti* (who has no previous state), on account of being beginningless; *aparam ca nāsti* (nor a posterior state), on account of being unlimited. The meaning is: A time before Him and a time after Him, who pervades all time, do not exist.

In the clause from *pūrvāparam*, which means *pūrvam param ca*, Śuka clarifies: *yo jagataḥ pūrvam param ca antar bahiś ca yaś ca jagat bhavati*, “who is the previous state (*pūrvam*) of the world, because He is the creator, and its posterior state (*param*), because He is the destroyer, its inside and outside (*antar bahir ca*), because of being *vibhu*, and who is the world, through His *śakti*.”

Similarly, He is That, the Unmanifest (*avyaktam = tad avyaktam*). *Martya-liṅgam* means: *martyasya iva liṅgam cihnam yasya*, “He as if has the characteristic (*liṅgam = cihnam*) of a human.” This means He has a human shape. *Adhokṣajam* is construed as: *adhaḥ-kṛtam akṣa-jam aindriyakam sukham yena tam*, “He by whom that which is produced from the senses, i.e. sensory happiness (*akṣa-jam = aindriyakam sukham*), is done below (on Earth, etc.).” The sense is: *nitya-siddha-sukham* (He whose happiness is eternally established).

“She bound Him, a mass of sheer consciousness, like some lady binds an ordinary child.” How amazing is the greatness of *putra-bhāva*, by which He, who is such, was bound. He who is *vibhu* was restrained. In that regard, both the state of being all-pervading (as Brahman) and the state of being in the middle of the world, which are established by the *acintya-śakti*, exist simultaneously.

Śrīnātha Cakravartī—“He has no inside (*antar = antaram*), unlike an ordinary person, who has bones, flesh, blood, and so on, nor an outside, i.e. impurities, urine, and so on,” because He is composed of *sat-cid-ānanda* alone. Moreover, Rukmiṇī will say, to make a differentiation: *tvak-śmaśru-roma*, and so forth (*Bhāgavatam* 10.60.45). The gist is: How could He possibly be bound? Because of this, Vrajeśvarī’s not knowing His prowess (*atad-vīrya-kovidā*), which was mentioned previously, is demonstrated.

Or, *antar*, i.e. *antaram*, signifies “having an *antaryāmi* (Paramātmā)” and *bahir* denotes “having a limit,” like a soul, in that way. Or, His inside is not separate from His outside, meaning He is

one form endowed with a very luminous transparency. Or, “He for whom things are neither internal (*antar* = *antaram* = *antaraṅgāḥ*) nor external (*bahir* = *bahiraṅgāḥ*),” because of being the same toward everything.

“In relation to whom (*yasya*) there is no previous (*pūrvam* = *prāk*) nor later (*aparam* = *paścāt*)” because of being the pervader. Further, “He is the previous state (*pūrva* = *pūrvam*) of the world and its posterior state (*aparam* = *param* = *paścāt*),” In view of the text: *aham evāsam evāgre*, “Only I existed in the beginning” (2.9.33). The drift is: Binding Him is impossible.

Bṛhat-krama-sandarbhā—“He is the universe too (*yaḥ jagac ca*)” in the sense that He is the substratum of the universe.

Bhaktisiddhānta Sarasvatī—*Jagac-cayaḥ* signifies: *yaś ca jagat-samasty-ātmaka eva bhavati*, “and who comprises the totality of the universe.” *Adhokṣajam* denotes: *prākṛta-jñānāviṣayam* (He is not in the scope of material knowledge).

Vijayadhvaṇa Tirtha—He describes His *svarūpa* to reveal Yaśodā’s ignorance. “In relation to whom there is neither an independent entity (*antar* = *svatantram vastu*) nor an outward entity (*bahiḥ* = *bahir vastu*).” *Avyaktam* connotes: *tad avyaktam brahma-samjñam kṛṣṇam*, “Kṛṣṇa is That, the Unmanifest, called Brahman.” There is a *sūtra*: *tad avyaktam āha hi*, “Brahman is unmanifest because the Śruti says so” (*Vedānta-sūtra* 3.1.23). *Martya-liṅgam* means: *manuṣya-lakṣaṇa-śarīram*, “He is a body that has human characteristics.” *Adhokṣajam* signifies: *akṣa-jam indriya-jam jñānam tad-adhaḥ-kṛtam yasmāt*, “He because of whom knowledge born of the senses is made to be below Him.” This means *indriyāgocaram* (beyond sensory perception).³⁰⁴ It’s understood that the word *avyaktam* is explained by this.

Vīra-Rāghava—*Pūrvāparam* signifies *pūrvam param ca*. “He is the very first beginning point (*pūrvam* = *pūrvāvadhiḥ eva*) and

304 For more information regarding the derivation of the name Adhokṣaja, consult the appendix at the end of this chapter.

final limit (*param* = *uttarāvadhiḥ*) of the entire universe (*jagataḥ* = *jagataḥ kṛtsnasya*)."

He says *jagac ca yaḥ* with this idea in mind: Binding what is everything is impossible because there is no existence of another thing intrinsically separate (*prthak-siddha*) from it, given that Kṛṣṇa is the cause and the world is His body. The grammatical agreement between *yaḥ* and *jagat* is the relation of *kārya-kāraṇa-śarīrātma-bhāva*, "a mode of being between a body and a soul, which corresponds to an effect and its cause" (the world is a body of the Lord).

Did she actually bind Him? The meaning is: "She tried to bind Him, whose body is like a human's (*martya-liṅgam* = *martyasya iva liṅgam śarīram yasya*), like one binds a mere mortal."

Siddhānta-pradīpa—Hari did not want to be tied up, since He actually wanted to escape, but Yaśodā desired to tie Him up. With this in mind: "By whom is He conquered?", Śuka speaks six verses to illustrate Yaśodā's victory, and thereby he shows that the Lord has an inherent and amazing *śakti*, which is inconceivable (*acintya*): Although not measured, His *bhakta-vātsalya* measures the degree of His love.

"He is the world" (*yaḥ jagac ca*), in reference to the relationship of *bhedābheda* (difference and nondifference) between a cause and its effect.

Vallabhācārya—*Adhokṣajam* means: *adho 'kṣajam jñānam yasmāt*, "He because of whom knowledge (*akṣa-jam* = *jñānam*) is below perception."

ANNOTATION

Regarding Vijayadhvaja Tirtha's statement that Yaśodā was ignorant, her ignorance was caused by a transcendental *avidyā-śakti*. In *Bhagavat-sandarbhā* Jīva Gosvāmī says the cowherds' forgetfulness of the Lord's majesty is due to a specific spiritual potency called *avidyā-śakti*, which is different than its material counterpart bearing the same name: *avidyā-lakṣaṇo bhedaḥ pūrvasyā bhagavati vibhūtvādi-vismṛti-hetur mātṛ-bhāvādi-maya-premānanda-vṛtti-viśeṣaḥ, ata eva "gopī-janāvidyā-kalā-prerakāḥ"*,

“The potency characterized by *avidyā* is a variety that pertains to the first category (*cit-śakti*), and is the cause of His associates’ forgetfulness of His attributes such as all-pervasiveness. This potency is a special function of *premānanda* consisting of motherly affection, and so forth. This explains the passage [of *Gopāla-tāpanī Upaniṣad* 1.5]: *gopī-janāvidyā-kalā-prerakaḥ*, “[Gopī-jana-vallabha] evokes the *gopīs*’ expertise and ignorance”” (*Bhagavat-sandarbhā* 98.3).

The transcendental *avidyā-śakti* is classed as an aspect of *saṁvit-śakti*: *saṁvid eva jñānājñāna-śaktiḥ śuddha-sattvaṁ ceti jñeyam*, “It should be known that Saṁvit is the potency of knowledge and ignorance and is *śuddha-sattva* (pure Existence)” (*Bhagavat-sandarbhā* 98).

10.9.15

tad dāma badhyamānasya svārbhakasya kṛtāgasah |
dvy-aṅgulonam abhūt tena sandadhe ’nyac ca gopikā ||

tad dāma—that rope; *badhyamānasya*—who is being tied up; *svārbhakasya*—who is her son; *kṛtā-āgasah*—of him by whom an offense was done; *dvi-aṅgula*—by two fingers; *ūnam*—short; *abhūt*—was; *tena*—with that [rope]; *sandadhe*—joined; *anyat*—another [rope]; *ca*—and [another]; *gopikā*—the cowherd lady.

svārbhakasya (kṛṣṇasya) kṛtāgasah tena (dāmnā) badhyamānasya (sataḥ) tad dāma dvy-aṅgulonam abhūt. (sā) gopikā (tena dāmnā saha) anyad (dāma) sandadhe.

When she was in the process of binding her son, an offender, the rope came up short by two fingers. The cowherd lady then joined another rope to it.

Śrīdhara Svāmī—*Dvy-aṅgulonam* signifies: *dvābhyām aṅgulābhyām ūnam apūrṇam*, “incomplete (*ūnam* = *pūrṇam*) by two fingers.”

Sanātana Gosvāmī—The suitability of the action of binding is indicated by the word *sva* (‘own’ son), and by *kṛtāgasah* (of Him by

whom an offense was done), because it would be inappropriate to be lenient toward an offender.

Concerning *dvy-aṅgulonam*, the meaning is “a couple fingers short,” but this is a common expression, and so what it really means is a very short measure. It is like saying “a couple of chick peas.”

Alternatively, because He cannot be attained by *jñāna* and *karma*, which are two of the three: *bhakti*, *jñāna* and *karma*. It is illustrated in that way.

She wanted to join another rope because she thought He wanted to escape, since He was very afraid. She went here and there looking for another rope. Or she took a rope with one hand while she was holding Him with another. Or some maidservants cordially gave her a rope.

Jīva Gosvāmī—The suitability of the action of binding is indicated by the word *sva* (own), and by *kṛtāgasah*, because it would be inappropriate to be lenient toward an offender.

Concerning *dvy-aṅgulonam*, the first rope was short by two fingers due to destiny. As for the next ones, each rope came up short because of a protection that way by His potency of all-pervasiveness (*vibhutā-śakti*).

Moreover, even when there is *prema*, He is not submissive if these two are lacking: a special kind of perseverance and His special mercy which is born of that. Therefore it will be said: *dr̥ṣṭvā pariśramam kṛṣṇaḥ kṛpayāsīt sva-bandhane*, “Noticing that she was fatigued, out of mercy Kṛṣṇa allowed her to tie Him up” (10.9.18). This is the divine indication.

Hearing the mother chastise and the child cry, cowherd ladies who were neighbors came and gave ropes to Yaśodā in jest.

Viśvanātha Cakravartī—Although binding Him becomes possible by *prema*, at first, in three verses Śuka says His form is all-pervasive even though it was limited to mother’s lap. With *dvy-aṅgulonam*, he says the *vibhutā-śakti* (the potency of pervasion), induced by His *satya-saṅkalpa-śakti* (the potency of making a resolve fruitful) at once became manifest in His body, and thought: “Which lady can possibly bind my master, when He has this type of desire: ‘Why should I be tied up? Daily, I must steal steal yogurt in other people’s

homes and play with My companions’?”

Dvy-aṅgulonam means: *dvābhyām aṅgulibhyām ūnam apūrṇam*, “incomplete by two fingers.” Moreover, she joined (*sandadhe*) another rope (*anyat* = *anyad dāma*) with that rope (*tena* = *tena dāmnā saha*). This means she tied it by making a knot.

Baladeva Vidyābhūṣaṇa—To illustrate the method of the binding, in this verse he says He is all-pervasive although He is within the universe.

Śrīnātha Cakravartī—This is the purport of the word *dvy-aṅgulonam* (two fingers short): “One is the devotee’s exertion, the other is My mercy. I can be bound when these two occur.”

Vīra-Rāghava—He is an offender (*kṛtāgasah*), therefore: *badhyamānasya*, which means: *badhyamānasya sataḥ* (while He was being bound.) (This is a genitive absolute in the sense of a locative absolute.)

10.9.16

yad āsīt tad api nyūnam tenānyad api sandadhe |
tad api dvy-aṅgulaṁ nyūnam yad yad ādatta bandhanam ||

yad—which [rope]; *āsīt*—was; *tad api*—that also; *nyūnam*—short; *tena*—with that [rope]; *anyat api*—even another [rope]; *sandadhe*—she joined; *tad api*—that also; *dvi-aṅgulaṁ nyūnam*—two fingers short; *yad yad ādatta*—whatever she took; *bandhanam*—rope.

Bhaktisiddhānta Sarasvatī—

yad (*grhītaṁ dāma*) *tad api dvy-aṅgulaṁ nyūnam āsīt. tena anyad api sandadhe. tad api* (*dvy-aṅgulaṁ nyūnam āsīt. evaṁ*) *yad yad bandhanam ādatta, (tat sarvaṁ eva dvy-aṅgulaṁ nyūnam jātam).*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(*evaṁ ubhaya-sandhānena*) *yad (ekaṁ dāma) āsīt, tad api* (*dvy-aṅgula-nyūnam jātam. tadā*) *tena api (saha) anyad (dāma) sandadhe. (tadā) tad api dvy-aṅgulaṁ nyūnam (jātam. evaṁ) yad yad ādatta, (tat-tad-)bandhanam (dvy-aṅgulonam eva abhūt).*

That rope too was short. Yaśodā tied yet another rope, and that one too was short. Whatever rope she added was two fingers short.

Sanātana Gosvāmī—The first rope mentioned here refers to the one mentioned in the previous verse: The pronoun *yad* (which) is connected to *anyat* (other) there. Or *yad* means *yasmāt* (because): “Because that one was short, she tied another rope to it.”

Here a rope is called *bandhanam*, by the derivation: *badhyate 'neneti bandhanam dāma*, “Binding is done by means of this.” The syntactical connection refers to the previous one: *yad yad ādatta, tat sarvam api dvy-aṅgula-nyūnam eva āsit*, “Whichever rope she took ended up short by two fingers.”

Jīva Gosvāmī—(The commentary is the same.)

Krama-sandarbhā—By fate, the first rope was short. Upon seeing that she was obstinate and suitably indulging in that obstinacy, His potency of pervasion (*vibhūtvā-śakti*) manifested itself at that time, therefore all the ropes were short by two fingers.

10.9.17

*evam sva-geha-dāmāni yaśodā sandadhaty api |
gopīnām susmayantīnām smayantī vismitābhavat ||*

evam—in this way; *sva-geha-dāmāni*—the ropes [from] her house; *yaśodā*—Yaśodā; *sandadhatī*—while joining; *api*—also (or even); *gopīnām*—at the cowherd ladies; *su-smayantīnām*—who were grinning; *smayantī*—while smiling; *vismitā abhavat*—she became amazed.

*yaśodā evam sva-geha-dāmāni sandadhatī api gopīnām
susmayantīnām (satīnām) smayantī vismitā abhavat.*

Bhaktisiddhānta Sarasvatī—

evam-(*prakāreṇa*) *sva-geha-dāmāni sandadhatī api yaśodā gopīnām
susmayantīnām (sammukhe) smayantī vismitā abhavat.*

Siddhānta-pradīpa—

evam sva-geha-dāmāni smayantīnām gopīnām (ca dāmāni) sandadhatī smayanti yaśodā vismitā abhavat.

Tying the ropes from her house in this way, Yaśodā, smiling at the cowherd ladies who had a grin on their faces, became amazed.

Śrīdhara Svāmī—“While she too was laughing (*smayanti* = *svayam api hasanti*) among those ladies who were smiling (*susmayantīnām* = *smitam kurvatīnām madhye*), she became amazed (*vismitā abhavat* = *vismayam āpa*).”

Sanātana Gosvāmī—“She became amazed although the cowherd ladies were grinning (*susmayantīnām* = *susmayamānānām api* = *suṣṭhu smayamānānām api*).” The genitive case in *susmayantīnām* has the sense of *anādara* (disregard). The gist is: “Disregarding their grin,” which was due to a complete amazement because she was unable to bind the child even though she desperately tried to do so. “Yaśodā was joining all the ropes that were in the house” (*sva-geha-dāmāni sandadhatī* = *sva-gehe yāni dāmāni tāni sarvāṇy api sandadhatī satī*).

Alternatively, the genitive case has the sense of the locative: “Even while joining the ropes with intense absorption (*sandadhatī* = *bandhanābhīniveśena sandhānam kurvaty api*), she became amazed while the cowherd ladies were smiling” (*gopīnām susmayantīnām* = *gopīṣu smayantīṣu*).” They were smiling because each additional rope was two fingers short too.

As before, the sweetness of the manifestation of an abundance of Godhood is to be inferred by the display of supreme authority in *bālyā-līlā*. Thus, although He is delimited as the form of a child, actually He is not delimited, given that the gap of two fingers could not be filled.

[Someone might think:] “But that is contradictory. The same thing cannot be both delimited and nondelimited. Is the delimitation subjective or objective? If it is subjective, then, given that the perception is not based on the thing itself, it is not true, and so the delimitation is illusory. For example, the sun globe, although it is

many thousands of *yojanas* in size, appears to the naked eye to be the size of a hand. And if the delimitation is objective, anyone who says the thing is actually nondelimited would become an object of derision. For example, anyone who says that an emerald held in the palm of the hand is in fact as big as the sun is ridiculed.”

The harmonization is that He has inconceivable godly might. All contradictions in the Lord, who is beyond the scope of reasoning, are harmonized by the axiom *tarkāpratiṣṭhānāt*, “because logical reasoning is no foundation [for understanding spiritual science]” (*Vedānta-sūtra* 2.1.11). For example, this is stated in the *prabhāsa-khaṇḍa* of *Skanda Purāṇa*:

acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet |
prakṛtibhyaḥ paraṁ yat tu tad acintyasya lakṣaṇam ||

“Indeed, one should not link by reasoning states of being that are inconceivable. What is different than the three *guṇas* is a sign of what is inconceivable.” (*Mahābhārata*, *bhīṣma-parva* 6.11). Therefore this is said in *Kūrma Purāṇa*:

asthūlaś cāṇaṇuś caiva sthūlo ’nuś caiva sarvataḥ |
avarṇaḥ sarvataḥ proktaḥ śyāmo raktānta-locanaḥ |
aiśvarya-yogād bhagavān viruddhārtho ’bhidhīyate ||

“He is neither coarse nor infinitesimal, He is coarse and infinitesimal at all times. He is said to be colorless at all times. He is dark blue. His eyes are reddish at the corners. Because of a connection with *aiśvarya*, He, whose motives are contradictory, is called Bhagavān.”

It should be inferred in that way everywhere.

Jīva Gosvāmī—(Additions in the first two paragraphs are underlined.) “Although the cowherd ladies were grinning (*susmayantīnām* = *suṣṭhu smayamānānām api*), she too smiled, and became amazed.” The genitive case has the sense of *anādara* (disregard). The gist is: “Disregarding their grin,” which was due to a complete amazement because although Yaśodā never stopped tying ropes with great obstinacy, she could not meet her objective. “Yaśodā was joining

all the ropes, those from the house and those used for the churning” (*sva-geha-dāmāni sandadhatī* = *sva-gehe yāni dāmāni tāni sarvāṇy api sandadhatī satī*).

Alternatively, the genitive case has the sense of the locative: “She had been joining the ropes with intense absorption (*sandadhatī* = *bandhanābhiniveśena sandhānam kurvaty apy abhavat*). Still, while the cowherd ladies were smiling (*gopīnām susmayantīnām* = *gopīṣu smayantiṣu satīṣu*), she too smiled, and became amazed.”

It’s understood that on this day Śrī Rohiṇī had already been invited to the house of Śrīmān Upananda and so on and had gone there, otherwise she would have prevented that, due to her *vātsalya*.

Viśvanātha Cakravartī—The genitive has the sense of the locative: “She became amazed while the cowherd ladies, female neighbors, were grinning: “Oh! His waistline is as small as a clenched fist yet it cannot be encircled with a rope that is one hundred hands in length. His belly does not even bulge, and the line of ropes does not shorten, still the gap cannot be filled.”” This is one wonder. The second wonder is the gap was the same each time another rope was added: It was again two fingers short, not three fingers short, nor four fingers short, and so on.

Baladeva Vidyābhūṣaṇa—“While the cowherd ladies were grinning: ‘This queen cannot even tie up a little boy,’ she too smiled, (*smayantī* = *svayam ca smayamānā*), and experienced amazement.”

Kṛṣṇa thought: “If I am tied up, my friends will laugh at Me, so I should not be tied up.”

Vijayadhvaja Tīrtha—She became amazed while mildly laughing (*smayantī* = *mandam hasantī*) by perceiving the glory of the son, given that so many ropes had been tied together and were still insufficient.

Vīra-Rāghava—“While she herself was smiling in the middle of cowherd ladies (*gopīnām* = *gopīnām madhye*), who were amazed (*susmayantīnām* = *vismayantīnām*) by seeing that she would not stop joining all the ropes in her home, she became astonished.”

Vallabhācārya—When her anger subsided, she smiled. Afterward also, she got astonished, this time by observing that the gap was always two fingers short. She tied all the ropes, hence she is Yaśodā, by the derivation: *yaśo dadāti dyati vā*, “She is so called because she gives fame or because she destroys fame.” (She gave Him fame by nullifying her fame of being able to control Him.)

Anvitārtha-prakāśikā—The *parasmaipada* in *susmayantinām* is poetic license, and so is the *parasmaipada* in *smayanti*.

10.9.18

sva-mātuḥ svinna-gātrāyā visrasta-kabara-srajaḥ |
dr̥ṣṭvā pariśramam kṛṣṇaḥ kṛpayāsīt sva-bandhane ||

sva-mātuḥ—of His mother; *svinna-gātrāyāḥ*—whose body was perspiring; *visrasta*—had fallen; *kabara*—and braid (or hair knot); *srajaḥ*—whose garlands; *dr̥ṣṭvā*—after seeing; *pariśramam*—exertion; *kṛṣṇaḥ*—Kṛṣṇa; *kṛpayā*—out of kindness; *āsīt*—was (or became); *sva-bandhane*—as regards His binding.

kṛṣṇaḥ sva-mātuḥ svinna-gātrāyāḥ visrasta-kabara-srajaḥ
pariśramam dr̥ṣṭvā kṛpayā sva-bandhane (anugūṇaḥ) āsīt.

Yaśodā’s garland had fallen, her braid had loosened, and her body was perspiring. Noticing that His mother was fatigued, out of kindness baby Kṛṣṇa allowed her to tie Him up.

Sanātana Gosvāmī—The word *saḥ* (he) (in the reading *sa mātuḥ*)³⁰⁵ has the sense of “He is intent on manifesting the essence of His unlimited godhood.” Kṛṣṇa is the one whose pastimes attract everyone’s hearts. In the reading *sva-mātuḥ* (own mother), the word *sva* (own) signifies that He was the recipient of a motherly affection that was even more special than Devakī’s, given that Yaśodā is His very own. Therefore: “Out of mercy, He agreed to be bound.”

305 This reading is accepted by Jīva Gosvāmī but is not listed in any edition of *Bhāgavatam*.

Otherwise He would not have been bound. In other words, He accepted bondage by allowing the gap of two fingers to be filled.

Her garlands and her braid had come undone in special ways (*visrasta* = *viśeṣeṇa srasta*): Her garlands fell in pieces everywhere, and her braid had completely loosened. Due to the unease in seeing her exert herself so much, “He became bound out of kindness (*kṛpayā* = *vātsalyena*) for His mother, whose body was perspiring.”

Jīva Gosvāmī—*Saḥ* denotes *svayaṁ bhagavān* (God in person). Kṛṣṇa is the one whose pastimes attract everyone’s hearts. In the reading *sva*, Śukadeva makes one aware of Śrī Kṛṣṇa’s profuse affection for her. He was unable to tolerate seeing how hard His mother was exerting herself, therefore: *kṛpayā sva-bandhane durghaṭe ’py āsīt*, “Out of mercy, He kept existing in the matter of His own binding, although hard to accomplish.” Only her *vātsalya* (parental affection) was the fundamental cause. This is stated with the word *mātr* (mother).

When He relinquished His natural obstinacy, His potency of pervasion (*vibhūta-śakti*) became somewhat indifferent toward the ropes, and so she tied Him up only with the second rope. The other ropes were not needed.

Viśvanātha Cakravartī— Yaśodā would simply not stop trying to bind Him, and so the other ladies told her: “He is still not bound even after tying all the ropes that were in the house. Yaśodā, dear friend, this is not meant to be. Stop doing this.” But Yaśodā, who had the conceit of having a son, had a proud scheme: “Before sundown I will reach the end of this, even if I have to use all the ropes in town.”

Between a devotee’s obstinacy and the Lord’s obstinacy, only the former remains. Therefore in this verse beginning with *saḥ* (he), Śuka says: “Perceiving His mother’s fatigue, only the Lord, who is affectionate to His mother, gave up obstinacy.” Another reading is *sva-mātuḥ*.

In point of *kṛpayā* (out of mercy): Only the *kṛpā-śakti*, which is most luminous as the empress (*cakravartini*) of all potencies, appeared there by itself after making the Lord’s heart melt like fresh butter, and at once made the *satya-saṅkalpa-śakti* and *vibhūta-śakti* that had appeared previously go within it at that time.

The gap of two fingers was filled by exertion and mercy. For this reason, these two words are mentioned here: *parīśramam* (exertion) and *kṛpayā* (out of mercy). The first one is perseverance arisen by *bhājana* in the devotee, and the second one is mercy in Him which arises by seeing that. The Lord is bound by those two. The condition of being short by two fingers existed as long as those two did not exist, but when those two occurred, binding took place. Thus it's understood that the method of binding Him with *prema* was exemplified in person by the Lord in reference to His mother.

Śrinātha Cakravartī—His mercy occurs when a devotee, in this case His mother, perseveres, and so here it is said that her body was perspiring. “He existed out of mercy for His binding (*kṛpayā āsīt sva-bandhane*),” in other words He became bound.

Vijayadhvaja Tīrtha—*Sva-bandhane āsīt* (He existed in His own bondage) means: *svayam eva baddho 'bhūt*, “He became bound of His own accord.”

Vira-Rāghava—“He became favorably disposed (*anugūṇaḥ* is added) to His binding (*sva-bandhane āsīt* = *sva-bandhane anugūṇaḥ āsīt*).”

Siddhānta-pradīpa—“After seeing His mother's exertion, He existed out of mercy for His own binding (*sva-bandhane kṛpayā āsīt*).” By this, being devoid of the common usage of an interior, of an exterior, and so on is mentioned as before. Even though He requires the common usage of an inside and an outside, He exists out of His own desire, by a connection with *acintya-śakti*. For instance the Śruti states: *aṇor aṇīyān mahato mahīyān*, “He is smaller than the smallest, bigger than the biggest” (*Kaṭha Upaniṣad* 1.2.20).

10.9.19

evam sandarśitā hy aṅga hariṇā bhr̥tya-vaśyatā | ³⁰⁶
sva-vaśenāpi kṛṣṇena yasyedam seśvaram vaśe ||

306 *bhakta-vaśyatā* (Vallabhācārya's reading, accepted by Sanātana Gosvāmī and many others).

evam—in this way; *sandarśitā*—was completely illustrated; *hi*—certainly; *aṅga*—(a vocative expressive of endearment); *hariṇā*—by Hari; *bhṛtya-vaśyatā*—the quality of being under the control of servants (of devotees); *sva-vaśena api*—although under His own control; *kṛṣṇena*—by Kṛṣṇa; *yasya*—of whom; *idam*—this (the universe); *sa-iśvaram*—along with gods; *vaśe*—in the control.

aṅga! idam (viśvaṁ) seśvaraṁ yasya vaśe (vartate, tena) kṛṣṇena hariṇā sva-vaśena api hi (svasya) bhṛtya-vaśyatā evaṁ sandarśitā.

Hari is His own man, O king. Kṛṣṇa controls the gods and everyone else in the universe. Still, in this way He undoubtedly proved that He complies with His devotees' wishes.

Śrīdhara Svāmī—In this verse Śuka says: It's not that there is a break of His independence. "The world (*idam = idam viśvam*), including the gods, is under His control," meaning it depends on Him (*yasya vaśe = yad-adhīnam*).

Sanātana Gosvāmī—"He proved in this way (*evam*)" signifies either "from the beginning of this chapter" or "in the way that was mentioned." *Aṅga* is a vocative expressive of *prema*. *Hi* has the sense of *nīścaya* (certainty). The name Hari is used here because He steals the devotees' hearts that way.

Although He is independent (*sva-vaśenāpi = svatantrēṇāpi*), He is under the control of devotees, because: *kṛṣṇena*, He is God in person. That is exactly what Śuka implies in the clause with *yasya* (the world is under His control). Alternatively, the name Kṛṣṇa is the underlying reason for the word *sandarśitā* (proven). That is, "because He is God in person." Concerning *sandarśitā*, which means *samyag darśitā* (completely demonstrated): Owing to the prefix *sam*, a huge distinction with Brahmā and other devotees of old and even with Śrī Yudhiṣṭhira and others who were favored by Him as a guard, a messenger, a charioteer and so forth is implied insofar as He was not directly bound like that by anyone before.

Jīva Gosvāmī—"His fullness and His godhood have been proven,

and so He is never hungry and never lacks contentment. But His anger, stealing, fear, fleeing, being seized by force, crying, and binding have been described. All of you think that each occurrence was real in terms of being a cause of *Rasa*, given that each is felt internally in a confidential way, but how at all can you so justify His fullness and His godhood?”

True. In that regard, His fullness and His godhood exist with certain qualities. Still, it must be considered that He does a favor to devotees, without which those qualities would not delight anybody, because if His heart were not soft nobody would like Him, and so those qualities would diminish in value. A quality is an attribute which is the cause of the happiness of people. Whatever does not involve compassion is automatically a fault. But that cannot possibly exist in Him, because by thus turning out to be ordinary He would no longer be divine. The Śruti states: *ayam ātmāpahata-pāpmā*, “The Soul is sinless” (*Chāndogya Upaniṣad* 8.1.5); *eṣa u eva vāma-niḥ vāmāni sarvāṇy abhiyanti*,³⁰⁷ “Because all contrary things come together in Him, He is *vāma-ni*, the leader of the contrary” (*Chāndogya Upaniṣad* 4.15.3).

Therefore, only compassion should be considered the main quality. It makes qualities true qualities and annuls any fault. For example, in the sixth canto, in the context of the vow of *pum-savana* (procreating a male child), this is read at the beginning:

yathā tvaṁ kṛpayā bhūtyā tejasā mahimaujasā |
juṣṭa īśa guṇaiḥ sarvais tato 'si bhagavān prabhuḥ ||

“O Lord, You have every quality, such as mercy, opulence, fiery power, glory, and vigor. Therefore You are God, the Almighty.”
(6.19.5)

That His compassion should be in conformity with *bhakti* is certainly proper, since a fault is a fault by a lack of compassion. If unconditional *bhakti* controls the Lord, it is fitting that He should

³⁰⁷ *etaṁ hi sarvāṇi vāmāny abhisamṃyanti sarvāṇy eva vāmāny abhisamṃyanti ya evaṁ veda. eṣa u eva vāma-niḥ eṣa hi sarvāṇi vāmāni nayati sarvāṇi vāmāni nayati ya evaṁ veda. (Chāndogya Upaniṣad 4.15.3-4) (Bhagavat-sandarbhā 46.3)*

end up being controlled by it. His godly might is not diminished by this, because it is wide awake elsewhere. For example, although Kṛṣṇa was tied up, He showed His power by saving Nalakūvara and Maṇigrīva, who are about to be mentioned. Rather, because He attracts everyone by the quality of compassion, His godly might doubles. Therefore He inevitably becomes controlled by devotees. For instance, this was said by the Lord of Vaikuṇṭha:

*aham bhakta-parādhīno hy asvatantra iva dvija |
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ ||*

“Brāhmaṇa, I am under the control of a devotee, as if I were not independent. My heart is possessed by devotees who are *sādhus*. Devotees are dear to Me.” (9.4.63)

In this citation, the word *sādhubhiḥ* (by *sādhus*, spiritual practitioners) is the reason His heart is possessed by them. This means: “because My nondeceitfulness is proper toward *sādhus*, by whom deceitfulness is shunned (*projjhita-kaitava*).”

Hence the state of being under control means being favorable to the devotee, a favorableness which might involve internal desires and external actions. It is fitting that He should be made to have a certain mindset, given that the mindset of *bālyā*, for instance, was induced by Yaśodā’s mindset. Consequently Śrī Kuntī Devī too, thinking that Kṛṣṇa’s mindset of *bālyā* was real, was bewildered by astonishment and bliss:

*gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam |
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti ||*

“When You did a wrong, Yaśodā grabbed a rope. For as long as she had it, You lowered Your face as a result of fear-imbued thoughts. Your eyes were agitated, and the eyeliner blended with Your tears. Your condition as You stood in this way bewilders me because even fear itself is afraid of You.” (1.8.31)

Intending to express all of the above, Śuka says: “It was demonstrated (*darśitā*) in the way that was mentioned (*evam = ukta-prakāreṇa*).” On top of that: *samyak* (completely), because the play of possessiveness which culminated in His binding never happened again.

Aṅga is a vocative expressive of *prema*. *Hi* has the sense of *nīścaya* (certainty). The name Hari is used here because He steals the devotees’ hearts that way. Although He is independent (*sva-vaśenāpi = svatantreṇāpi*), He is under the control of devotees, because: *kṛṣṇena*, He is God in person. That is exactly what Śuka implies in the clause with *yasya* (the world is under His control).

Viśvanātha Cakravartī—In this verse he says: Even while the Lord has the topmost supremacy, this bondage, which is the foundation of being controlled by *prema*, is only an ornament, not a fault, on account of inducing the uttermost astonishment.

“His being controlled by devotees, which is inherent in Him, was fully demonstrated (*sandarśitā = samyak darśitā*) by Hari in this way”: by a desire to eat, although He is an *ātmārāma* (He fully delights in Himself); by means of noncontentment, although He is *pūrṇa-kāma* (His desires are fulfilled); by anger, although His nature is *śuddha-sattva*; by stealing, although He has Lakṣmī; through fear and by fleeing, although He induces fear to Mahā-Kāla, Yama, and others; by being seized by force by His mother, although He cannot be grasped by the mind; by crying out of sorrow, although He consists of bliss; and by being tied up, although He pervades everything.

In other words, to demonstrate this to those who don’t know, because it was never going to happen to them, it was made to be realized (*samyak darśitā = anubhāvitā*) by making Brahmā, Bhava, Sanat-kumāra and others achieve wisdom and astonishment.

It should not be explained as an imitation, because of the usage of *tad-vidām* (unto those who know Him) in this text: *darśayāṁś tad-vidāṁ loka ātmano bhakta-vaśyatām*,³⁰⁸ “while displaying to those in the world who know Him that He is under the control of devotees” (10.11.9).

308 *bhakta-vaśyatām* (*Bhāgavatam* 10.11.9).

Sva-vaśenāpi means *svādhīnenāpi* (although He is under His control). “But under these circumstances, how can you say He is under His control?” Śukadeva responds to that with the clause beginning from *yasya* (Kṛṣṇa controls the gods and everyone else in the universe).

Being controlled by a devotee is accomplished only by *prema*, the essence of *cit-śakti*, only for the purpose of His exceeding bliss. This was elaborated upon previously.

Baladeva Vidyābhūṣaṇa—Someone might object: “But by accepting bondage in this way, being the Almighty in person is ruined.” Therefore Śuka speaks this verse. “Being under the control of devotees was fully demonstrated by Hari, who is independent (*sva-vaśena* = *svatantra eva*), in this way: By stealing, although He has unlimited Lakṣmī; by His hunger, although He is content; by His noncontentment, although He is complete; by His anger, although He is devoid of Māyā; by His fear and by fleeing, although He is Kāla-kāla (the death of death); by being grabbed by mother by force, although He cannot be grasped by the yogis’ minds; by His tears of sorrow, although He is composed of bliss; and by being bound, although He binds everyone and pervades everything.”

The Almighty’s dependence on another is not a fault, because being dependent on a devotee who is exclusively fixed on Him is praised as a quality. Mercy is virtuous, otherwise, by being disagreeable, there would be a fault.

10.9.20

nemaṁ viriṇco na bhavo na śrīr apy aṅga-saṁśrayā |
prasādaṁ lebhire gopī yat tat prāpa vimuktidāt ||

na—not; *imam*—this [grace]; *viriṇcaḥ*—Brahmā; *na*—not; *bhavaḥ*—Śiva; *na*—no; *śrīḥ*—Lakṣmī; *api*—even; *aṅga-saṁśrayā*—whose abode is [His] body (or who serves His body); *prasādam*—grace; *lebhire*—they obtained; *gopī*—the cowherd lady; *yat*—which [mercy]; *tat*—that [mercy]; *prāpa*—obtained; *vimukti-dāt*—from Kṛṣṇa (“who gives specific liberations”).

Viśvanātha Cakravartī—

vimuktidāt (kṛṣṇāt) yat prasādaṁ gopī (yaśodā) prāpa, tat (prasādaṁ) viriñcaḥ bhavaḥ aṅga-saṁśrayā śrīḥ api na lebhire na (lebhire) na (lebhire).

Jīva Gosvāmī—

gopī (śrī-yaśodā) vimuktidāt yat tat prāpa, (tad-rūpam) imam prasādaṁ viriñcaḥ bhavaḥ aṅga-saṁśrayā śrīḥ api na lebhire na (lebhire) na (lebhire).

Siddhānta-pradīpa—

vimuktidāt (prasāda-viśeṣaṁ api tad-bhaktāḥ) lebhire, (parantu) yat prasādaṁ gopī (yaśodā) prāpa, tat imam na viriñcaḥ na bhavaḥ na śrīḥ aṅga-saṁśrayā api (prāpa).

Gaṅgā Sahāya (Anvitārtha-prakāśikā)—

vimuktidāt (bhagavataḥ sakāśāt) yat prasādaṁ (sva-bandhanādikaṁ) gopī (yaśodā) prāpa, tat imam (prasādaṁ) viriñcaḥ (putraḥ api) na (lebbe), bhavaḥ (pautraḥ api) na (lebbe), aṅga-saṁśrayā śrīḥ (patnī) api na (lebbe, evam ete trayaḥ api na) lebhire.

Neither Viriñca, nor Bhava, nor even Śrī, whose abode is His body, obtained from the giver of specific liberations the grace that the cowherd lady received.

Śrīdhara Svāmī—In this verse, with hairs on end he says: Other devotees too obtain the Lord's grace (*prasāda*), but this is utterly amazing. “Neither Viriñca, although he is a son, nor Bhava, although he is His own Soul, nor Śrī, although she is His wife, obtained it.”

Sanātana Gosvāmī—Lakṣmī is *aṅga-saṁśrayā* (she rests on His body): This means she never experienced His quality of being under the control of a devotee, insofar as she is always on His chest, and His chest is only one body limb that she brought under control. Or the sense is just the opposite: Since she does not feel inferior to Him that way, she obtained His grace to some degree.

“Brahmā, Śiva and Lakṣmī did not get the grace that Yaśodā received.” Alternatively, “They did not get it, whereas Yaśodā got

something indescribable (*yat tat = anirvacanīyam*).” Or *yat tat* stands for *yaṁ tam*, in agreement with *prasādam*, which is masculine.

The sense of *vimuktidāt* is: “from Him who gives liberation to some, and specific liberations (*vimukti = viśiṣṭa-mukti*), characterized by the attainment of Śrī Vaikuṇṭha planets, to some others.” Thus, He who gives specific liberations to others was directly tied up by her. Being under the control of the topmost *bhakti* is implied that way.

Jīva Gosvāmī—Now, to hint at the completeness (in reference to *sam* in *sandarśitā*), for the purpose of explaining which the whole chapter up to here had been told, in two verses Śuka talks about the true philosophical conclusion related to Parīkṣit’s question: *nandaḥ kim akarod brahman*, “What did Nanda and Yaśodā do?” (10.8.46).

“Viriñca, the guru of devotees and others, Bhava, an ideal example for Vaiṣṇavas, and Lakṣmī, an eternal beloved, had already obtained grace in the forms of their respective types of devotional service.” From whom? “From Him who, for the most part, bestows mere liberation,” by looking at this text: *muktim dadāti karhicit sma na bhakti-yogam*, “Mukunda grants liberation, but He never bestowed *prema-bhakti-yoga* previously” (5.6.18).

“However, the cowherd lady, Śrī Yaśodā, the queen of the cowherd clan, got something indescribable (*yat tat = anirvacanīyaṁ kim api*),” a meaning which is in the term *prasāda* itself. “But Viriñca did not get this type of grace, the ripeness of *prema*, and neither did Bhava nor Śrī, although she always abides on His chest (*api aṅga-saṁśrayā = tad-vakṣo-nivāsā api*).”

Alternatively: *gopī yat tat prāpa, tad-rūpam imaṁ viriñcādayo na lebhire na lebhire na lebhire*, “Viriñca, Bhava, and Śrī did not get, did not get, did not get this indescribable thing the cowherd lady achieved.” The verb is repeated because each word *na* requires its own verb.

In point of *aṅga-saṁśrayā*, although Lakṣmī is His beloved in every way, she belongs to Him primarily in terms of a bodily relationship. The possessiveness she feels for Him follows that, plus she is confounded by the knowledge of his godly might. By contrast, the possessiveness Yaśodā feels toward Kṛṣṇa is the main thing itself and is not influenced by any other mindset. Yaśodā thinks, “Only I

must see to His well-being, because He only depends on me.” Her mentality is superior, hence His grace is superior. What more need be said? Kṛṣṇa only belongs to her. Therefore it is not possible that Yaśodā obtained such grace by a boon from Brahmā (10.8.48-52). Brahmā himself can only ask for it. He said:

*tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam |*

“May I have profuse good fortune by which I will have some birth in this forest so that I may receive the *abhiṣeka* of the foot dust of someone in Gokula for whom Lord Mukunda is all in all.” (10.14.34)

Viśvanātha Cakravartī—Śuka speaks this verse with hairs on end by beholding Vrajeśvarī’s boundless control of Him, who is controlled by devotees. No other devotee ever had so much control over Him.

Vimukti means *viśiṣṭā mukti* (specific liberation): *prema*. *Vimuktidāt* signifies: *prema-pradād api kṛṣṇāt*, “from Kṛṣṇa, who also bestows *prema*.” The syntactical connection is: *vimuktidāt prema-pradād api kṛṣṇāt yat prasādam gopī śrī-yaśodā prāpa tat tam prasādam viriṇco bhavaḥ śrīr api na lebhire na lebhire na lebhire*, “Viriṇca, Bhava, and even Śrī, did not obtain, did not obtain, did not obtain the grace the cowherd lady, Śrī Yaśodā, received from Kṛṣṇa.” *Tat* stands for *tam*.³⁰⁹ The verb *lebhire* (they obtained) has three *na/n̄*’s (not). By repeating this three times, the nonattainment is meant to be emphasized.

Alternatively, the syntactical connection is: *viriṇco bhavaḥ śrīr api prasādam na lebhire api tu prasādam lebhira eva. kintu gopī yam prasādam prāpa imam na lebhire*, “Viriṇca, Bhava, and Śrī did not get god-given grace? Of course they did. But they did not obtain the grace that the cowherd lady obtained.”

“Viriṇca, although he is a son,” (in Śrīdhara Svāmī’s commentary) that is, although he is the primeval guru of devotees,

309 That is because *prasāda* is masculine, not neuter, and similarly, *yat* stands for *yam*. Viśvanātha Cakravartī indicates it ahead. The rule is: *supām suluk*, “[In the *Vedas*,] there are deletions of case endings” (*Aṣṭādhyāyī* 7.1.39). The words *yat tat* are used in the verse to make a pun on the meaning of *yat tat* as *anirvacanīyam* (indescribable).

in light of the text: *ādi-devo jagatām paro guruḥ*, “The primeval god, the topmost guru of the worlds” (2.9.5); “Bhava, although he is His self,” that is, although he is even more eminent than Brahmā, due to the statement: *vaiṣṇavānām yathā śambhuḥ*, “Just as Śambhu is among Vaiṣṇavas, [so is this *Purāṇa* among the *Purāṇas*]” (12.13.16); and “Śrī, although she is His wife,” i.e. although she is even more eminent than those two servants, by having the *rasa* of *sakhyā-bhakti* (service in friendship) and by residing on His body. In terms of *prema*, she is lower than Yaśodā, who, in her past life, was Dharā, a *sādhana-siddhā* who got a boon from Brahmā. Thus, the syntactical connection is quite large.

But in truth the good fortune of a *prema* of this sort cannot be obtained from Brahmā, because he too asks for it: *tad bhūri-bhāgyam...* (see above) (10.14.34), and so his status is much lower than Yaśodā’s.

Therefore the tenor is: “In this way, Parīkṣit, now you can understand that Nanda and Yaśodā are *nitya-siddhas*. They are well known in the *Śrutis*, *Smṛtis* and *Āgamas*. In light of this, you had not put too much thought in your question *nandaḥ kim akarod brahman śreya evam-mahodayam, yaśodā ca*, “What spiritual practice, whose result was so great, did Yaśodā and Nanda do?” (10.8.46). That is why my answer beginning from *droṇo vasūnām pravaraḥ* (10.8.48), which only related to Nanda’s and Yaśodā’s *amśas*, was not too clear.”

Baladeva Vidyābhūṣaṇa—“Viriñci and Bhava, even though they are His Avatāras, and Śrī too, who is foremost because of *bhakti* to Him, did not obtain this grace—the play of *kṛpā* that was the form of accepting bondage—which the cowherd lady, queen Yaśodā, obtained from the giver of liberation” (*vimuktidāt = mukti-pradāt*). *Tat* stands for *tam*.

Śrīnātha Cakravartī—*Vimukti* is *dāsyam* (service in the mood of servitude), which is more specific than impersonal liberation. “Viriñca, Bhava, and Śrī did not obtain this type of grace (*nemam = na imam = na etādṛśam*) that Yaśodā obtained.” The word *api* (although) should be connected everywhere: “Viriñca, even though

he is so and so, etc.” Or *nemam* means *ardham* (half).³¹⁰ The sense is: “They did not even get half the mercy that Yaśodā got.”

Siddhānta-pradīpa—By narrating the result of Śrī Yaśodā’s *bhakti* to Śrī Kṛṣṇa, Śuka talks about what is best of all. The Lord, Mukṛtīda, gives liberation because of *bhakti*, in view of His statement: *bhakti-yogena man-niṣṭho mad-bhāvāya prapadyate*, “A person who is fixed on Me by *bhakti-yoga* becomes fit for My mindset (transcendence, or love)” (11.25.32), but the devotees obtain a special mercy from Him. Thus, a *bhakti* of this kind (*prema-bhakti*) is even more difficult to obtain than liberation. In that regard, the text *karhicit sma na bhakti-yogam* (5.6.18) should be kept in mind.

ANNOTATION

As Jīva Gosvāmī pointed out, the word *saṁśraya* literally means *nivāsa* (abode). The verse thus hints at the derivation of the name Śrī, insofar as *saṁśraya* is made from the prefix *saṁ* and the verbal root *śri[ñ]* *sevāyām* (to serve, dwell). Lakṣmī massages Viṣṇu’s feet (1.6.32).

Viriñca is a name of Brahmā. The name Viriñci is used more often. The latter is made from the prefix *vi*, the verbal root *ric[a]* *viyojana-samparcanayoḥ* (to separate, to purge) (10P), the affix *n[um]* and the suffix *i[n]*, by *Uṇādi-sūtra* 4.313. The name Viriñca is made by using *pac-āder a[t]* (Pāṇini calls it *ac*) instead of *i[n]*. Jīva Gosvāmī explains the etymology: *virīñcir brahmā yathaikam vastūpādāya anyat karoti*, “Viriñci is a name of Brahmā, by the derivation ‘He takes one thing and makes it another’” (HNV 37 *vṛtti*). The noun *recaka* (full exhalation) is made from the root *ric*.

The name Bhava is derived as: *bhavo vidyamānaḥ* (existing). It is formed by applying the *kṛt* suffix *a[t]* after the verbal root *bhū* *sattāyām* (to exist) in the active voice by the rule: *bhū-du-nībhyaś ca* (HNV *Br̥hat* 1407).

310 The definition is: *two nema ity ardhasya*, “*Tvas* and *nema* each have the sense of *ardha* (half)” (*Nirukta* 3.20). Another definition of *nema* is: *nemaḥ kīle ’vadhau garte prākāre kaitave ’pi ca*, “*Nema* is used in the meanings of *kīla* (spike, stake, etc.), *avadhi* (limit), *garta* (hole, cave), *prākāra* (wall), and *kaitava* (deceit)” (*Medinī-kośa*). In other words, such grace of the Lord is the limit.

10.9.21

*nāyaṁ sukhāpo bhagavān dehinām gopikā-sutaḥ |
jñāninām cātma-bhūtānām³¹¹ yathā bhaktimatām iha ||*

na—not; *ayam*—this (or He); *sukha-āpaḥ*—one who is easily obtained³¹²; *bhagavān*—the Lord; *dehinām*—by persons who have [the conceit of being] a body; *gopikā-sutaḥ*—son of a cowherd lady; *jñāninām*—by those who meditate only on Brahman; *ca*—and; *ātma-bhūtānām*—by those who are the soul (who have realized themselves as soul); *yathā*—as; *bhakti-matām*—by those who have devotion; *iha*—to Him.

Sanātana Gosvāmī—

ayam bhagavān gopikā-sutaḥ iha bhaktimatām (janānām) yathā sukhāpaḥ, (tathā) dehinām jñāninām ātma-bhūtānām ca na (sukhāpaḥ).

This son of a cowherd lady, the Lord, is not as easily attained by persons who think they are their body, by impersonal meditators, nor even by those who have realized the soul, as He is by those who practice devotional service to Him.

Śrīdhara Svāmī—In this verse, Śuka follows up with the resultant meaning. *Dehinām* (by embodied souls) means *dehābhimāninām tāpasādīnām*, “by ascetics and so on who have the conceit of being the body.” *Jñāninām* means *nivṛttābhimānānām api*, “even by those whose conceit has ceased.”

Sanātana Gosvāmī—Śuka specifies who is qualified to attain grace. The pronoun *ayam* (he) denotes “He who even accepted to be tied up.” The term *gopikā-sutaḥ* refers to Śrī Yaśodā-nandana, Śrī Kṛṣṇa, who has the topmost qualities, form, and so forth.

311 *cātma-potānām* (Vallabhācārya’s edition).

312 The words *na sukhāpaḥ* mean: *na sukhena āpyate* (He is not easily attained). The word *sukhāpa* is formed by applying the suffix *[gh]a[n]* in the passive voice after the verbal root *āp[ī]*.

“He is not as easily attained (*sukhāpaḥ* = *sulabhaḥ*) by persons who have *bhakti*—meaning either *bhajana* to the Lord (service, spiritual practice) or profound respect for Him— to Him (*iha* = *gopikā-sute*), or else, if the *bhakti* is advanced, in Vraja (*iha* = *śrī-nanda-vraja*), as He is by those who have the knowledge that the soul is different from the body (*dehinām* = *dehātiriktātma-jñānavatām*), by those who realize the truth of the soul, in other words by those who are liberated while living (*jñāninām* = *ātma-tattvānubhāvinām* = *jīvan-muktānām*), or even by the perfect ones, whose liberation is guaranteed (*ātma-bhūtānām ca* = *siddha-muktinām siddhānām api*).”

Or, “He is not as easily attained by other devotees (*ātma-bhūtānām* = *ātmīyānām* = *bhaktāntarāṇām*),” but He is attainable only as an *aṁśa* by someone, somehow, with difficulty.

Thus, *sukhāpaḥ* means *sukha-labhyaḥ* (easily attainable). Or *sukhāpaḥ* means *sukhaṁ sampādayati* (He brings happiness).

Some have the reading *ātma-potānām*. This means: *ātmā eva potaḥ taraṇa-sādhanam yeṣāṁ jñāninām*, “by *jñānis*, whose boat, i.e. whose means of crossing (*potaḥ* = *taraṇa-sādhanam*), is the soul.”

Jīva Gosvāmī—How did she achieve that? And what about others? Śuka speaks in response. “He, the cowherd lady’s son, the Lord, is not easily attained by those who have a self-conceit due to having a body, by means of austerity and so on.” However, in accordance with the general way mentioned in the verse cited below, if somehow, somewhere, association with His devotees takes place, He is attainable, yet gradually:

etāvān eva yajatām iha niḥśreyasodayaḥ |
bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ ||

“A rise of the highest good occurs to this extent here for those who are worshiping another deity if, by associating with devotees of the Lord, they have an unswerving mood of service to the Lord” (2.3.11)

Thus, “He is not easily attained by those who have the knowledge of what is different from the body and so on (*jñāninām* = *dehādy-atirikta-jñānavatām*), nor even by those who have that realization

(*ātma-bhūtānām = tad-vijñānavatām api*).” But as before, He is attainable by associating with devotees. Some have the reading *ātma-potānām*. This means: *ātmā eva potaḥ taraṇa-sāadhanam yeṣāṁ jñāninām*, “by *jñānis*, whose boat, i.e. whose means of crossing, is the soul.”

Then, by which persons is He easily attained? *yathā iha śrī-gopikā-suto bhaktīmatām sukhāpaḥ*, “like the son of the divine cowherd lady is easily attained by those who have *bhakti* to Him.” In that way, those who have *bhakti* for Mahā-Nārāyaṇa and the like are excluded. And that is proper, for Kṛṣṇa is not easily attained by them. He is not easily attained by those who have a body (*dehinām*) nor by impersonal meditators (*jñāninām*) because they think that the nature of His body is like everyone else’s. He is not easily attained by those who are devotees of other forms of Godhead, because they lose respect for Him when they ponder over His pastimes as a cowherd. Thus, it is fitting that He is easily attained by His devotees, because they realize that His pastimes as a cowherd are the best of all. For example:

*ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena |
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ ||*

These boys, who had done heaps of meritorious acts, frolicked in this way with Him, who appears as the realization of the bliss of Brahman to the transcendentalists, as the topmost deity to those who attained servanthood to Him, and as a little human boy to those who are sheltered by Māyā.” (10.12.11)

With respect to that, the word *gopikā-sutaḥ* is an adjective, but is not meant to include someone else, insofar as the aforementioned *gopikā* is meant to be expressed as the most admirable of all. Moreover, the word *iha* denotes Him, *gopikā-suta*, Yaśodā-nandana: It does not refer to *jagat* (the world) like it usually does, for that would be pointless here.

Further, the term *bhaktīmatām* (by those who have devotional service) refers to any devotee, past, present or future, because the

Vedas which teach *bhakti* and the series of teachers and students of *bhakti* have existed from time immemorial and will continue to exist for countless eons. *Bhaktimatām* is a modifier of an implied *janānām* and is given in reference to the two conditions: *sādhana* (spiritual practice) and *sādhya* (perfected state), in both of which the happiness of *bhakti* is achieved. Therefore Kṛṣṇa's devotees in any phase of time do their spiritual practice by thinking of Him as *gopikā-suta* and attain Him. Such being the case, His condition in that form is eternal.

Yaśodā, however, never had a *sādhana*. The opposite makes no sense because it would mean that she reveres herself. Hence He was easily attained by Yaśodā. What more need be said? The implication is that Kṛṣṇa is only the son of a *gopikā*. This also suggests that He was easily attained by Nanda and by those related to him. Those who easily attained Him can be determined by looking into the *pūjā* of the *āvaraṇa* (circle of expansions of Godhead) and in the various mantras pertaining to Him in reference to the observance of Śrī Kṛṣṇa Janmāṣṭamī and so on.

The drift is: "I only told you the episode of Droṇa and Dharā, who are the *amśas* of Nanda and Yaśodā, at first so that the pith of the matter might occur to you."

Viśvanātha Cakravartī—Moreover, in *Śrī Bhāgavatam*, only *prema* for the Lord is proclaimed as the crest jewel of all goals of human life. Of all the devotees, who are the *āśraya* (subject), the root of it, *prema* can be eternal only in the *nitya-siddhas*. And out of these, those who abide in Gokula, His mother and others, are the best. In this verse he says: Kṛṣṇa, who has become the *viṣaya* (object) of their mindset, such as *vātsalya-bhāva*, is easily attained only by those who have a *bhakti* that follows theirs, not by others.

"He, the son of a *gopikā*, is not easily attained." By whom? "By those who superimpose their body on their sense of identity (*dehinām* = *dehādhyāsavatām*); by the impersonal meditators (*jñāninām*) who have devotion (*bhaktimatām*), that is, by devotees who are *ātmārāmas* and who are devoid of that wrongful superimposition of the body; and by Brahmā, Śiva and Lakṣmī (*ātma-bhūtānām* = *virīṇca-bhava-śriyām*)." Brahmā and Śiva are His self (*ātman*) by being His Avatāras, and Lakṣmī is His self by being the *svarūpa-śakti*.

These three were pointed out in the previous verse and need to be included here otherwise they would be wrongfully excluded, given that they are qualified to attain Him. Thus, the son of a *gopikā*, the Lord, is not easily attained by the above-mentioned three categories of individuals.

In the last clause of the verse Śuka says goodbye to the son of Vikunṭhā, the son of Kausalyā, and others. The syntactical connection is: *iha bhaktimatām yathā sukhāpaḥ tathā na*, “He is not as easily attained by those three categories of persons as He is by those who have the *bhakti* in Śrī Yaśodā (*iha* = *śrī-yaśodāyām*).” Not only the *bhakti* in Yaśodā, but also the *bhakti* in those connected to her: the people of Vraja who are the *āśraya* of *vātsalya-bhāva* (parental affection), *sakhya-bhāva* (friendship), or *kānta-bhāva* (romantic love). The *bhakti* implied by the *Śrutis* in the two texts cited below refers to them and involves an *anugati* (disciple line of transmission of esoteric knowledge):

*striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛṣṭo 'nghri-saroja-sudhāḥ ||*

“The *gopīs*, whose minds are attracted to Your pole-like arms, which resemble the round bodies of two kings of snakes, and we, who see with sameness and have the nectar of Your lotus feet, are similar in Your eyes.” (10.87.23)

*yathā tal-loka-vāsinyah kāma-tattvena gopikāḥ |
bhajanti ramaṇaṁ matvā cikīrṣājani nas tathā ||*

“Upon thinking about the *gopīs* who reside on Your planet and who experience pleasure by the truth of love, we have the origination of a desire to do in the same way.” (*Bṛhad-vāmana Purāṇa*)

Therefore, accepting the sorrow of one’s lowliness, a sorrow which involves an *anugati* such as the *anugati* of the *gopīs*, cannot be achieved by a person such as Brahmā, Śiva, Lakṣmī and others, who remain in their respective abodes and who have the conceit of being controllers. Others have no *anugati* either because they did not receive instructions of that sort or because they are not interested.

In that regard, some say the term *sukhāpa* only signifies ‘attainment’ just like *duṣprāpa* (hard to attain) signifies nonattainment.

Baladeva Vidyābhūṣaṇa—Having thus explained Nanda’s and Yaśodā’s good fortune, in this verse he talks about the good fortune of the residents of Vraja who are their followers. “This son of a cowherd lady, Lord Kṛṣṇa, is not as easily attained by those whose bodily identification has not ceased (*dehinām = anivṛtta-dehābhīmānānām*), by the *jñānīs*, that is, ascetics and others for whom the knowledge that the Soul is superior to the soul has arisen, nor by those who are conscious of the soul (*ātma-bhūtānām = ātmani sthitānām*), i.e. Sanaka and others, whose bodily identification has ceased, as He is by those who have *bhakti* to the son of the *gopikā* and who live here (*iha*) in Vraja.” Or *ātma-bhūtānām* refers to Viriñca, Bhava, and Śrī.

The residents of Vraja are eternally fortunate. Only they are mentioned that way. In reference to that, a *sūtra* was made: *upapannas tal-lakṣaṇārthopalabdher loka-vat*, “A person who is worshipping Hari through the path of *ruci* has attained the best (or has a suitability for that) because of reaching the goal, Puruṣottama, who has sweet qualities and who has that characteristic (of being solely devoted to His devotee who is like that), just like in the world some person, expert at benefiting only a king who is superior to all and who is fond of a response from his people, makes him submissive and is praised” (*Vedānta-sūtra* 3.3.31).³¹³ The point is that the eminence of a *sādhaka* might culminate in perfection.

Śrīnātha Cakravartī—“He, the son of a *gopī*, is Bhagavān.” Elsewhere the usage of the term Bhagavān is figurative. “He is easily attained by those who have *bhakti* for Śrī Kṛṣṇa (*iha = śrī-kṛṣṇe*).”

Vijayadhvaṇa Tirtha—*Ātma-potānām* means: “by they whose boat is Paramātmā.”

313 The words as a whole in this *sūtra* are so vague that any meaning can be invented. Indeed, Baladeva Vidyābhūṣaṇa invents an *adhikaraṇa* (subsection dealing with a particular topic) only for this *sūtra*. I only expressed his ideas, mentioned in his commentary on that *sūtra*.

Vira-Rāghava—To explain he says He is easily attained (*sukhāpah* = *sulabhah*) only by devotees, not by others. “This Lord, the son of a cowherd lady, is easily attainable (*sukhāpah* = *sukha-prāpyah*) by those who have *bhakti*.” What are they like? They are *ātma-pota*, meaning their boat for crossing the ocean of material existence is themselves, and they are *jñānīs*.³¹⁴ “Others cannot so easily attain Him” (*na = na tathā itareṣām*).

10.9.22

kṛṣṇas tu grha-kṛtyeṣu vyagrāyām mātari prabhuḥ |
adrākṣīd arjunau pūrvam guhyakau dhanadātmajau ||

kṛṣṇah—Kṛṣṇa; *tu*—(expressive of a new beginning); *grha-kṛtyeṣu*—in household chores; *vyagrāyām mātari*—while [His] mother was busy; *prabhuḥ*—the Almighty; *adrākṣīt*—saw; *arjunau*—two *arjuna* [trees]; *pūrvam*—in front (or previously, i.e. in a previous lifetime); *guhyakau*—two Yakṣas; *dhana-da-ātmajau*—the two sons of Kuvera (“the giver of wealth”) (Maṇigrīva and Nalakūvara).

kṛṣṇah tu prabhuḥ (tasya) mātari grha-kṛtyeṣu vyagrāyām (satyām)
arjunau guhyakau dhanadātmajau pūrvam adrākṣīt.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—
prabhuḥ kṛṣṇah tu mātari grha-kṛtyeṣu vyagrāyām (satyām, yau)
pūrvam guhyakau dhanadātmajau (abhūtām tau) arjunau (tan-
nāma-vṛkṣau jātau, tau) adrākṣīt.

While His mother was occupied in household chores, Kṛṣṇa, the

314 The word *jñānī* is not always expressive of a Māyāvādī (impersonal meditator). For instance, Kṛṣṇa said: *teṣāṃ jñānī nitya-yukta eka-bhaktir viśiṣyate priyo hi jñānino 'tyartham, ahaṃ sa ca mama priyaḥ*, “Of the four kinds of persons who worship Me (*catur-vidhā bhajante mām, Bhagavad-gītā* 7.16), the *jñānī* is always connected and is distinguished in terms of having exclusive *bhakti*. I am very dear to the *jñānī*, and he is dear to Me” (*Bhagavad-gītā* 7.17). Śrīdhara Svāmī glosses *eka-bhaktiḥ* as: *ekasmin mayy eva bhaktir yasya saḥ*, “he has devotion to Me exclusively” (*Subodhini* 7.17). His interpretation is substantiated in verses 7.20-23. In this context, *jñānī* means: *sarvaṃ vāsudevaḥ iti jñānavān*, “one who has the knowledge ‘Everything is Vāsudeva’” (*Bhagavad-gītā* 7.19).

Almighty, saw two *arjuna* trees, which were formerly two Yakṣas: the two sons of Kuvera.

Śrīdhara Svāmī—In this section, he speaks to assert this: Even though He is bound by devotees, He liberates others.

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—Śrī Yaśodā bound Kṛṣṇa and He liberated another, thus the word *tu* has the sense of *bhinnopakrama* (a different beginning). Concerning *grha-kṛtyeṣu* (in household chores), the plural suggests that there was an endless succession of them. Or the plural is used out of great respect for activities that bring about fresh butter for the son's pleasure. Therefore: *vyagrāyām* (while she was busy). It's understood that she had gone elsewhere because she did not suspect that her son would budge: She never thought that He would be able to drag a mortar. For example, this is her speech, in *Śrī Viṣṇu Purāṇa*: *yadi śakto 'si gaccha tvam aticañcala-ceṣṭita*, “Go if You can, You of very flickering endeavors!” (5.6.16). Sure enough, He went, though bound with rope. An independence in going is brought to light, hence: *prabhuḥ* (able), since independence was obtained at that time. Or it signifies *jagad uddhāre samarthah*, “He is able to uplift the world,” because: *kṛṣṇah*, the Lord in person, therefore He saw (*adrākṣīt*), that is, He wanted to do a favor.

Jīva Gosvāmī—Śuka speaks to illustrate His unimpeded cognizance elsewhere. Śrī Yaśodā had bound Kṛṣṇa, and He liberated another: Thus, the word *tu* has the sense of *bhinnopakrama* (a new beginning). Concerning *grha-kṛtyeṣu* (in household chores), the plural suggests that there was an endless succession of them.

She abandoned Him in the yard. This is inferred because little boys, who are going to be mentioned (10.11.4), were safe and because she went elsewhere, not suspecting that her son would budge: She never thought that He would be able to drag a mortar. For example, this is her speech, in *Śrī Viṣṇu Purāṇa*, *yadi śaknoṣi gaccha...* (see above).

In regard to *pūrvam adrākṣīt*, although it is possible that He

saw those two trees on some previous occasion, now this mention is made without considering that detail. In addition, the sense is: Although that was only done by His *līlā-śakti* because of its own suitability, still, upon seeing them He cogitated a fanciful idea: “Since I am taking interest in My own bondage, it makes sense that I should look into their bondage.”

Baladeva Vidyābhūṣaṇa—After delighting His mother by protecting her obstinacy in this way, Kṛṣṇa made up His mind to delight Nārada, who is solely devoted to Him, by making his utterance come true.

“While His mother, whose mind is only fixed on Him, was engrossed in household chores to let Him know about her anger, He saw two *arjuna* trees.” “I am bound by My mother. I am indebted to her. I am unable to requite My debt to her, but I shall effect the release of two trees located at her entrance gate.”

Vijayadhvaja Tīrtha—In a previous life (*pūrvam* = *pūrva-janmani*) they were Guhyakas. Now they are two *kakubha* trees named *arjuna*.

Vira-Rāghava—*Guhyakau* means *yakṣau* (two Yakṣas).

Vallabhācārya—He saw a pair of *arjuna* trees. This term *arjuna* is expressive of the word *sakhi* (companion). Are they worthy of liberation? With this in mind he says *dhanadātmajau*, the two sons of Kuvera, a devotee.

Anvitārtha-prakāśikā—This verse and the next are one syntactic unit.

10.9.23

purā nārada-śāpena vṛkṣatām prāpitau madāt |
nalakūvara-maṇigrīvāv iti khyātau śriyānvitau ||

purā—in days of old; *nārada-śāpena*—because of Nārada’s curse; *vṛkṣatām prāpitau*—became trees (“were made to attain the state of being trees”); *madāt*—due to intoxication (or self-conceit, vanity); *nalakūvara-maṇigrīvau*—Nalakūvara and Maṇigrīva; *iti*—thus; *khyātau*—who were well-known; *śriyā*—with beauty/ opulence; *anvitau*—who were endowed.

(tau) purā nalakūvara-maṇigrīvāu iti khyātau śriyā anvitau (tayoh) madāt nārada-śāpena vṛkṣatām prāpitau (iti).

Formerly, the two trees were well known as Nalakūvara and Maṇigrīva and had great wealth. They became trees because of Nārada's curse, on account of their vanity and inebriety.

Jīva Gosvāmī—(Additions are underlined.) This verse is exactly what Kṛṣṇa was thinking. It was part of the aforesaid cogitation of His. *Madāt* means “due to self-conceit and due to drunkenness,” because: *śriyānvitau*, they were rich (*śriyā* = *sampadā*).

Viśvanātha Cakravartī—

ṛṇitvād eva baddho 'haṁ mātṛā tad-anṛṇī-bhavan |
kiṁ kurve iti sañcintya mocayat ³¹⁵ *tat-pura-drumau ||*

“I am tied up by mother because I am indebted to her. What can I do to become free from that debt?” Upon considering this, He liberated two trees in His town.”

Baladeva Vidyābhūṣaṇa—The verse beginning with *purā* is clear.

steya-kopavato jīvān guṇair badhvaiva rodaye |
tadvan mātṛā nibaddhas tair mā ruhīty āhur arbhakāḥ ||

“I make angry souls who are thieves cry by binding them with the *guṇas*. I am bound with strings (*guṇa*) by My mother in a similar way.’ The children said: ‘Don’t cry.’”

315 *sañcintya mocayat* should read *sañcityāmocayat*.

Appendix of Chapter Nine

Adhokṣaja

The epithet Adhokṣaja is mentioned in *Bhāgavatam* 10.9.14. The ācāryas provided many derivations in their commentaries. In *Laghu-vaiṣṇava-toṣaṇī* (10.6.43), Jīva Gosvāmī says the origin of the name Adhokṣaja is *Hari-varṇśa*, although the context is a different version of the killing of Pūtānā, as compared to the narration in *Bhāgavatam*. Jīva Gosvāmī explains the literal derivation: *akṣasya adho jāta iva adhokṣajaḥ*, “The name Adhokṣaja signifies “He was as if born again under the axle”” (*Hari-nāmāmṛta-vyākaraṇa* 1035 *vṛtti*).

The word *akṣa* has many meanings, therefore many explanations of the name Adhokṣaja are possible. Śrīla Prabhupāda writes:

As in English it is A to Z, similarly in Sanskrit, *a*, *ā*, *i*, *u*, and the end is *kṣa*. So *a* and *kṣa*, that is called *akṣa*. *Akṣa-ja*. And *ja* means generated. So we also compose words, those who are Sanskrit scholars, they compose words from *a* to *kṣa*, just like English they compose words from A to Z. So our mental speculation and advancement of education is limited between this *a* and *kṣa*, *akṣa*. *Akṣa-ja*. But Kṛṣṇa is *adhokṣaja*. *Adhokṣaja* means where these kinds of speculation, beginning from *a* to *kṣa*, will not act. Therefore His name is Adhokṣaja. *Adhaḥ-kṛtaḥ*, cut down.³¹⁶

The past passive participle of the verbal root *kṛt[i]* *chedane* (to cut)

316 Lecture on the *Bhāgavatam* verse 1.8.19, Māyāpura, September 29, 1974.

is *kṛtta*, but *kṛta*, made from the verbal root *kr[ñ]* *hiṁsāyām* (to hurt, kill), can have the sense of *kṛtta*. Usually, the verbal root in *kṛta* is *[du]kr[ñ]* *karāṇe* (to do, make). Jīva Gosvāmī as well uses the word *adhah-kṛta* (made low) in this connection: *sva-niyamyatvena adhah-kṛtaṁ akṣa-jam indriyaṁ sāmārthyam yena he tādṛśa*, “The vocative ‘Adhokṣaja’ means: “O You by whom the senses, that is, sensory ability, are made low, because they are governed by You”” (*Laghu-vaiṣṇava-toṣaṇī* 10.14.12).

The word *akṣa-ja* means knowledge, literally “born of the senses.” Here *akṣa* means *indriya* (sense organ).³¹⁷ Sanātana Gosvāmī writes: *adhokṣajam indriya-jñānāgocaram*, “Adhokṣaja means He is beyond the scope of sensory knowledge” (*Bṛhad-vaiṣṇava-toṣaṇī* 10.9.14). Jīva Gosvāmī paraphrases: *adhokṣajam indriya-jñānātīta-rūpam*, “Adhokṣaja means His form is beyond sensory perception” (*Laghu-vaiṣṇava-toṣaṇī* 10.9.14).

Not all Sanskrit grammarians agree that ‘*ḥ*’ is one phoneme, but Śrīdhara Svāmī provides one verse proving that the Sanskrit alphabet consists of sixty-three phonemes (*Bhāvārtha-dīpikā* 11.12.17). This is reiterated by Viśvanātha Cakravartī (*Sārārtha-darśinī* 11.21.36). In *Krama-sandarbhā* 11.12.17, Jīva Gosvāmī too quotes that verse and specifies that *ḥ* is a phoneme. As such it is the last letter of the Sanskrit alphabet. Viśvanātha Cakravartī confirms this as follows. Commenting on the word *kaṇṭha-lagna-tulasī-nalinākṣā-mālāḥ* (*Bhakti-rasāmṛta-sindhu* 1.2.122), he writes: *akṣa-mālā a-kārādi-kṣa-kāra-paryanta-varṇa-saṅkhyaka-mālā yeṣāṁ*, “Akṣa-mālāḥ means “those whose garlands have a number because letters begin from *a* and end with *ḥ*”” (*Bhakti-sāra-pradarśinī* 1.2.122).

In *Mahābhārata*, the derivation is irregular: *adho na kṣīyate jātu yasmāt tasmād adhokṣajah*, “Since He is not moved below at all, He is called Adhokṣaja” (*Mahābhārata, udyoga-parva* 68.10).

The commentator on *Hari-nāmāmṛta-vyākaraṇa* gives this interpretation: *akṣāṇām indriyāṇām adhaḥ bahir jāyate prakāśate ity adhokṣajah*, “He is called Adhokṣaja because He is manifest below the senses, that is, out of the range of sensory perception”

317 The definition in *Viśva-kośa* is: *akṣaḥ karṣe tuṣe cakre śakate vyavahārayoh, ātma-jñe pāśake cākṣaṁ tuttha-sauvarcalendriye*, “In the masculine, *akṣa* means *karṣa* (a certain number of grains troy), *tuṣa* (the tree *Terminalia Bellerica*), spoke, axle, *ātma-jñā* (one who knows the self) and *pāśaka* (dice, gambling). In the neuter, *akṣam* means *tuttham* (blue vitriol, used as an eye ointment), *sauvarcalam* (sochal salt), and *indriyam* (sense organ)” (*Viśva-kośa*).

(*Amṛtāsvādinī* commentary on HNV 267).

In the *Bhāgavatam* verse 3.19.2, the word *akṣajaḥ* denotes Varāha, “He who was born from an organ of sense (Brahmā’s nose).”

Akṣa also means ‘dice’. This meaning is cited in *Amara-koṣa*, and so the meaning is not obsolete.³¹⁸ Thus a figurative interpretation of ‘Adhokṣaja’ is: “He became manifest because of lowly gambling,” in reference to the offense to Draupadī during the gambling match between Duryodhana and Yudhiṣṭhira.



318 *akṣās tu devanāḥ pāśakāś ca te*, “*Akṣa*, *devana* and *pāśaka* are synonymous [and mean dice, gambling]” (*Amara-koṣa* 2.10.45).

Chapter Ten

Kṛṣṇa Uproots Two Arjuna Trees

10.10.1

rājovāca

*kathyatām bhagavann etat tayoh śāpasya kāraṇam |
yat tad vigarhitam karma yena vā devaṛṣeḥ tamaḥ ||* ³¹⁹

rājā uvāca—the king said; *kathyatām*—should be told; *bhagavan*—O extremely respectable and knowledgeable one; *etat*—this; *tayoh*—unto both of them; *śāpasya*—of the curse; *kāraṇam*—the reason; *yat*—which; *tat*—that; *vigarhitam*—reprehensible; *karma*—action; *yena*—because of which; *vā*—or (or ‘and’³²⁰); *deva-ṛṣeḥ*—of Devaṛṣi (Nārada); *tamaḥ*—there was darkness (anger).

rājā uvāca—*bhagavan!* *yat (tayoh) karma vigarhitam (abhūt) yena vā (kim api hetunā) devaṛṣeḥ tamaḥ (abhūt), tad etat (vā) tayoh śāpasya kāraṇam (tvayā) kathyatām (iti).*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

rājā uvāca—*bhagavan!* *yena (karmaṇā) devaṛṣeḥ tamaḥ (abhūt, tādṛśam) tayoh yad vigarhitam śāpasya kāraṇam karma tat kathyatām.*

The king said: “Powerful sage, narrate their reprehensible deed,

319 *yena deva-ṛṣeḥ tamaḥ* (Vallabhācārya’s edition).

320 *Medinī-kośa* states: *vā syād vikalpopamayor vitarke pāda-pūraṇe samuccaye ca visrambhe nānārthātītayor api*, “*Vā* is used in the senses of possibility, comparison, conjecture, a verse filler, **conjunction** (*ca*), familiarity, etc.” (*svara-varga* 74).

because of which Devaṛṣi threw shade on them and which is the reason he cursed them.”

Śrīdhara Svāmī—

*daśame 'pātayad riṅgann antarā yamalārjunau |
tatratyābhyām ca devābhyām kṛṣṇaḥ stuta itīryate ||*

“In the tenth chapter, Kṛṣṇa made twin *arjuna* trees fall by crawling between them. It is declared that He was praised by two gods who were in them.”

10.10.1

The syntactical connection is: *yad vigarhitam karma yena vā devaṛṣer bhāgavatottamasyāpi tamaḥ, tad etat kathyatām*, “The reprehensible action that took place, or that because of which Devaṛṣi had anger (*tamaḥ* = *krodhaḥ*), even though he is the topmost devotee of the Lord, should be told.”

Sanātana Gosvāmī—In this verse, Parīkṣit asks a question to make another topic surface as if to make the joviality of a special *bhāva* of his continue for a while. He was in good spirits by listening to the most enchanting pastime of Śrī Dāmodara.

Abhūt (was) needs to be added to *tamaḥ*. The other reading, *yenāsīd devaṛṣes tamaḥ* (because of which the darkness of Devaṛṣi took place), is easy to understand. The discrepancy of a break in the meter (the fifth syllable should be short) is due to poetic license, and that is not agreed upon by everyone.

Tad etat kathyatām signifies: *adhunā eva kathyatām* (tell it right now). Or *tad etat* has the sense of “although I presume you cannot tell it out loud.”

Their deed was contemptible in a specific way (*vigarhitam* = *viśeṣataḥ garhitam*). It was so wrong that even talking about seems wrong. “It might be even more vile than my contemptible act, the reason for the curse by the sage’s son. Otherwise it would be impossible for Devaṛṣi, the topmost devotee of the Lord, to be angry.”

Bhagavan means *sarva-jña* (O omniscient one). The drift is:

“The curse of the sage was the result of my reprehensible act, but it turned out to be a favor by associating with you. The same thing might have happened to them. You already know.”

Jīva Gosvāmī—Out of curiosity, the king inquires about an internal pastime of His. It was the form of His cogitation and involved His unimpeded omniscience. At that time Kṛṣṇa was still tied to the mortar and was somewhat agitated because of being angry at His mother.

Abhūt should be added to *tamaḥ*. The other reading, *yenāsīd devarṣeṣ tamaḥ*, is easy to understand. Owing to poetic license, the break in the meter is not faulty.

Viśvanātha Cakravartī—

kuverātmajayoḥ śāpa-kathā proktā purātani |
tad-vimocayitā kṛṣṇas tābhyān tu daśame stutaḥ ||

“In the tenth, a talk of a bygone curse of two sons of Kuvera is related. Kṛṣṇa, their savior, is praised by both of them.”

10.10.1

The syntactical connection is: *tayor vigarhitam yat karma yena vā karmanā devarṣeṣ api tamaḥ krodhaḥ, etat tayor śāpasya kāraṇam kathyatām*, “Narrate the reason those two were cursed, whether that reason is their reprehensible act or something because of which Devarṣi had anger (*tamaḥ = krodhaḥ*).”³²¹

Baladeva Vidyābhūṣaṇa—

kuvera-sutayoḥ śāpa-vṛttāntau daśame tayor |
mokṣa-kṛt pariṇūtaś ca tābhyān harir udīryate ||

“In the tenth chapter is the end result of a curse unto two sons of Kuvera. Hari, their deliverer, is highly respected and praised by both.”

321 Still, commenting on: *krodhas tamas tam anuvartate*, “There is anger. *Tamas* follows that” (11.21.20), Viśvanātha Cakravartī glosses *tamaḥ* as *mohaḥ* (bewilderment) (*Sārārtha-darśinī* 11.21.20).

Bhaktisiddhānta Sarasvatī—*Bhagavan* signifies *muni-vara* (O foremost sage).

Vijayadhvaṇya Tīrtha—“Narrate the deed because of which (*yena* = *yena karmaṇā*) Devaṛṣi had anger, an effect of *tamo-guṇa* (*tamaḥ* = *tamo-guṇa-kārya-krodhaḥ*).” The purpose of this chapter is to show that liberation from *saṁsāra* only comes from Hari.

10.10.2-3

śrī-śuka uvāca

rudrasyaṇucarau bhūtvā sudṛptaṇu dhanadātmajau |
kailāsapavane ramye mandākinyām madotkṛṇtau ||
vāruṇīm madirām pītvā madāghūrṇita-locanau |
strī-janair anugāyadbhiḥ ceratuḥ puspīte vane ||

śrī-śukaḥ uvāca—Śrī Śuka said; *rudrasya anucarau*—Rudra’s two followers; *bhūtvā*—after becoming; *su-dṛptaṇu*—very proud; *dhanada-ātmajau*—the two sons of Kuvera; *kailāsa-upavane*—in a subforest of Kailāsa; *ramye*—which is beautiful; *mandākinyām*—on the Mandākinī (the celestial Gaṅgā); *mada-utkṛṇtau*—whose inebriety was excessive; *vāruṇīm madirām*—Vāruṇī liquor; *pītvā*—after drinking; *mada-āghūrṇita-locanau*—whose eyes were rolling because of inebriety; *strī-janaiḥ*—by women; *anugāyadbhiḥ*—who were singing along; *ceratuḥ*—both of them wandered; *puspīte*—abounding in flowers; *vane*—in a forest.

śrī-śukaḥ uvāca—(*tau*) *dhanadātmajau rudrasya anucarau bhūtvā (api) sudṛptaṇu (santau) vāruṇīm madirām pītvā madotkṛṇtau madāghūrṇita-locanau (ca bhūtvā) kailāsapavane ramye mandākinyām puspīte vane strī-janaiḥ anugāyadbhiḥ ceratuḥ*.

Śrī Śuka said: Kuvera’s two sons, who were very proud after becoming Rudra’s followers, drank Vāruṇī liquor. Their rapture was excessive. Their eyes rolling out of intoxication, they wandered in a forest abounding in flowers, near the Mandākinī Gaṅgā, in a beautiful subforest of Kailāsa with women who were singing along.

Sanātana Gosvāmī—They had much vanity (*sudrpta* = *mahā-garvavanta*) only due to being Rudra’s followers. Or the reason is they were two sons of Kuvera. After becoming Rudra’s followers, they drank liquor in a very holy place presided over by him. Not only that, they drank on the bank of the Mandākinī (*mandākinyām* = *mandākinī-tate*). In addition, they played water games in the Gaṅgā, even though it is prohibited. Thus, very big offenses are stated, not to mention that they had no clothes. This is related ahead (10.10.6).

Madoṭkatau means: *madaiḥ śry-ādi-sambandhibhiḥ utkatau mattau*, “they were inebriated (*utkatau* = *mattau*) because of multiple types of *mada* (liquor, intoxication, rapture, arrogance) due to a connection with wealth and so on.” Moreover: They had drunk liquor concocted by Varuṇa. The liquor being highly inebriating is indicated thus. The women were continuously singing (*anu* = *nirantaram*).

Jīva Gosvāmī—Śrī Śukadeva too has begun to speak, by following that type of cogitation of His. In that regard, the words beginning with *rudrasya* form one unit of two verses. *Vāruṇī* was produced from the churning of the Milk Ocean, or the sense is it was concocted by Varuṇa. The liquor being highly inebriating is thus indicated.

At first, they had wandered in a forest abounding in flowers, near the Mandākinī (*mandākinyām* = *mandākinī-samīpe*). The Mandākinī was within a subforest of Kailāsa (*kailāsopavane* = *kailāsopavana-madhye*).

10.10.4

antaḥ praviśya gaṅgāyām ambhoja-vana-rājini |
cikrīḍatur yuvatibhir gajāv iva kareṇubhiḥ ||

antaḥ—in the middle; *praviśya*—after entering; *gaṅgāyām*—in the Gaṅgā; *ambhoja*—of lotuses; *vana*—with thick clusters; *rājini*—[the middle,] whose nature is to be resplendent; *cikrīḍatuḥ*—both of them were playing; *yuvatibhiḥ*—with young women; *gajau iva*—like two elephants; *kareṇubhiḥ*—with female elephants.

(*tau gaṅgāyāḥ*) *ambhoja-vana-rājini antaḥ praviśya kareṇubhiḥ gajau iva yuvatibhiḥ (saha) gaṅgāyām cikrīḍatuḥ*.

After entering the middle, both of them played in the Ganges with young women as though they were two elephants with female elephants. The water was naturally resplendent with clusters of lotuses.

Śrīdhara Svāmī—“In the middle (*antar = madhye*) in the Ganges.” How was the middle? *ambhoja-vana-rājini*, “in which there are multitudes of thick clusters of lotuses” (= *ambhojānām vanāni teṣām rājayah tāḥ vidyante yasmin tasmin*).

Sanātana Gosvāmī—The phrase “like two elephants” is an example of playing in the water with great rapture. The rest was explained by Śrīdhara Svāmī. Alternatively, *ambhoja-vana-rājini* modifies an implied *jale* as follows: *ambhoja-vanena rājiturṁ śīlam asya tasmin jale iti śeṣaḥ*, “They played in water whose nature is to be resplendent with thick clusters of lotuses.”

Jīva Gosvāmī—“Both of them played in the Gaṅgā.” After doing what? “After entering in the middle.” How was the middle? *ambhoja-vana-rājini*, “in it was a multitude of thick clusters of lotuses” (= *ambhojānām vanānam rājiḥ yatra tasmin*). The affix *n[um]* in *rājini* is because it is neuter, since it modifies an indeclinable word (*antar*).

Krama-sandarbha—*Ambhoja-vana-rājini* signifies: *ambhoja-vanena rājiturṁ śīlam yasya tasmin*, “in the middle, whose nature is to be resplendent with thick clusters of lotuses.”³²²

Baladeva Vidyābhūṣaṇa—Now, with *gaṅgāyām cikrīḍatuḥ* (both played in the Gaṅgā) he says they transgressed a prohibition, since in *Padma Purāṇa* an injunction regarding playing like that in the Gaṅgā is stated:

gaṅgām puṇya-jalām prāpya trayodaśa vivarjayet |
śaucam ācamanam caiva nirmālyam mala-karṣaṇam ||

322 In this interpretation, the *n* in *rājini* is explained by the use of the suffix *[n/in/i]* after the verbal root *rāj[r]* *dīptau* (to shine; to be resplendent).

taila-sammardanaṁ kṛīḍāṁ pratigrahaṁ atho ratim |
anya-tīrthābhilāṣaś ca anya-tīrtha-praśaṁsanam ||
vastra-tyāgaṁ tathā svātaraṁ saṁhāraṁ caiva varjayet |

“After reaching the Gaṅgā, whose water is holy, one should relinquish these thirteen: cleaning, sipping water in the palm of the hand, a deity’s remnants, scrubbing impurities, rubbing oil, playing, gifts, making love, desiring another holy place, praising another holy place, disrobing, stretching oneself, and killing.”

Vallabhācārya—In this verse he talks about another fault. Playing in Ganges water is forbidden, since it is proscribed in the text that begins: *gaṅgāṁ puṇya-jalāṁ prāpya trayodaśa vivarjayet*. (See above.)

10.10.5

yadṛcchayā ca devaṛṣiḥ bhagavāṁs tatra kaurava |
apaśyan nārado devau kṣībāṇau samabudhyata ||

yadṛcchayā—by his own free will (or by chance); *ca*—and; *deva-ṛṣiḥ*—Devaṛṣi; *bhagavān*—the highly venerable and knowledgeable one (or one who is as good as the Lord); *tatra*—there; *kaurava*—O descendant of Kuru; *apaśyat*—he saw; *nāradaḥ*—Nārada; *devau*—the two gods; *kṣībāṇau*—intoxicated by liquor; *samabudhyata*—he understood.

kaurava! yadṛcchayā (āgataḥ) devaṛṣiḥ nāradaḥ bhagavān tatra (tau) devau apaśyat. (saḥ dṛṣtvā) ca (tau) kṣībāṇau samabudhyata.

O descendant of Kuru, by chance the powerful sage Devaṛṣi Nārada saw both gods there. Then he understood that they were drunk.

Śrīdhara Svāmī—“He saw. And after seeing (*ca* = *dṛṣtvā ca*), he perceived that they were inebriated (*kṣībāṇau* = *mattau*).”

Sanātana Gosvāmī—*Ca* means *tu*, in the sense of *bhinnopakrama* (a new beginning). Or the prose order is: *apaśyat samabudhyata ca*, “He

saw and properly reflected (*samabudhyata* = *samyag abudhyata*)."

"Nārada arrived by chance, rather by the rise of Nalakūvara's and Maṇigrīva's good fortune" (*yadṛcchayā* = *yadṛcchayā āgataḥ*) (*yadṛcchayā* = *taḥ kenāpi bhāgyodayena*). The epithet Devarṣi connotes being a disciplinarian. *Bhagavān* denotes the quality of being compassionate. The appropriateness of both the curse and the favor, which are about to be told, is indicated thus. *Kaurava* (O descendant of Kuru) is a vocative uttered out of great interest because of Nārada's arrival even though there that was highly improbability.

Jīva Gosvāmī—(Additions are underlined.) *Ca* means *tu*, in the sense of *bhinnopakrama* (a new beginning). Or the prose order is: *apaśyat samabudhyata ca*, "He saw and properly reflected (*samabudhyata* = *samyag abudhyata*)."

"Nārada arrived by chance, rather by his own will" (*yadṛcchayā* = *yadṛcchayā āgataḥ*) (*yadṛcchayā* = *svairitayā*).³²³ The epithet Devarṣi connotes being a disciplinarian. *Bhagavān* denotes the quality of being compassionate. The appropriateness of both the curse and the favor, which are about to be told, is indicated thus. *Kaurava* (O descendant of Kuru) is a vocative uttered out of great interest because of Nārada's arrival even though there that was highly improbability.

Viśvanātha Cakravartī—"My mercy to these two, who are drunk, will not become fruitful." Nārada thus contemplated on a way to end their intoxication.

Baladeva Vidyābhūṣaṇa—*Kṣibāṇau* means *madya-mattau* (intoxicated with liquor).

ANNOTATION

Viśvanātha Cakravartī explains the meaning of the name Nārada: *āpo nārā iti proktāḥ ity-ādi dṛṣṭer nara-śabdena paramēśvara ucyate. narasyedam ity arthe tasyedam ity aṇā nāraṁ bhagavad-*

323 The definition is: *yadṛcchā svairitā*, "The words *yadṛcchā* and *svairitā* are synonymous [and mean "willing independently"]" (*Amara-koṣa* 3.2.2).

dāśya-sakhyādikam dadātīti nāra-do bhakti-yogaḥ, “The Lord is denoted by the word *nara*, in view of the text: *āpo nārā iti proktā āpo vai nara-sūnavah, ayanam tasya tāḥ pūrvam tena nārāyaṇaḥ smṛtaḥ*, ‘Water, called *nāra* (that which emanates from Nara), is the offspring of Nara. His first basis is that, therefore He is remembered as Nārāyaṇa (*Viṣṇu Purāṇa* 1.4.6).’ The word *nāra* is formed with the suffix *a[n]* in the meaning of *tasyedam* (this belongs to that): *nāra* means *narasyedam* (this relates to Nara). *Nāra-da* means: “He gives *nāra*.” *Nāra* is *dāśya* to the Lord, or friendship with the Lord, and so on. *Nāra-da* is *bhakti-yoga*.” (*Sārārtha-darśinī* 3.12.23)

10.10.6

taṁ dr̥ṣṭvā vṛḍitā devyo vivastrāḥ śāpa-śaṅkitāḥ |
vāsāmsi paryadhuḥ śighram vivastrau naiva guhyakau ||

taṁ—him (Nārada); *dr̥ṣṭvā*—seeing; *vṛḍitāḥ*—[being] embarrassed; *devyaḥ*—the goddesses; *vivastrāḥ*—clotheless; *śāpa-śaṅkitāḥ*—[being] afraid of a curse; *vāsāmsi*—clothes; *paryadhuḥ*—put on; *śighram*—quickly; *vivastrau*—who were clotheless; *na eva*—never; *guhyakau*—the two Yakṣas.

devyaḥ (yataḥ) vivastrāḥ taṁ (nāradaṁ) dr̥ṣṭvā vṛḍitāḥ śāpa-śaṅkitāḥ (ca satyaḥ) vāsāmsi śighram paryadhuḥ, (kintu tau) guhyakau vivastrau na eva (vastram paryadhātām).

The goddesses were naked. When they saw him, they became ashamed. Afraid of being cursed, they quickly put on clothing. But those two naked Yakṣas never dressed.

Śrīdhara Svāmī—This verse answers the hypothetical question: “How did Nārada understand that both were drunk?”

Sanātana Gosvāmī—Concerning *guhyakau*, both were henceforth deemed Yakṣas because of a decrease of godhood by not being *sāttvika* at that time. Because of the word *eva*, it’s understood that they did not dress despite the goddesses’ insistence.

Jiva Gosvāmī—(The commentary is the same.)

Baladeva Vidyābhūṣaṇa—The syntax is: *guhyakau tu naiva paryadhātām*, “However, the two Guhyakas never got dressed.”

10.10.7

tau dṛṣṭvā madirā-mattau śrī-madāndhau surātmajau |
tayor anugrahārthāya śāpaṁ dāsyann idam jagau ||

tau—those two; *dṛṣṭvā*—after seeing; *madirā-mattau*—intoxicated with liquor; *śrī-mada-andhau*—blind because of the madness of wealth; *sura-ātmajau*—two sons of a god; *tayoḥ*—to both of them; *anugraha-arthāya*—for the sake of being merciful; *śāpaṁ*—a curse; *dāsyann*—while giving; *idam*—this (which is about to be mentioned); *jagau*—sang (i.e. said).

(*saḥ nāradaḥ*) *tau surātmajau madirā-mattau śrī-madāndhau dṛṣṭvā tayor anugrahārthāya śāpaṁ dāsyann idam jagau.*

Observing that those two sons of a god were intoxicated with liquor and blinded by the pride of being rich, Nārada sang this to curse them as a favor.

Śrīdhara Svāmī—Nārada sang this, what is about to be said. In point of *anugrahārthāya*, he cursed them for the sake of a favor (*anugraha*), the end of madness, and for a purpose (*artha*), seeing the Lord.

Sanātana Gosvāmī—“Although they are two sons of a god, they are inebriated with liquor—because—they are blinded by the pride of wealth (*śrī-madāndhau* = *śrī-madena andhau*), meaning they have no perception of good and bad. The two adjectives *madirā-mattau* (inebriated with liquor) and *śrī-madāndhau* (blinded by the pride of wealth) are expressive of the reason for the curse, and *surātmajau* (two sons of a god) is the reason for the favor.

In truth, because he has no anger within, *jagau* means he sang (*jagau* = *agāyat*)... with the lute, since his hand is always on the lute.

Or he himself spoke (*jagau* = *svayam avocat*) loudly in such a way that it was the form of a song.

Jīva Gosvāmī—(The first paragraph is the same.) “Although they are two sons of a god, they are inebriated with liquor—because—they are blinded by the pride of wealth (*śrī-madāndhau* = *śrī-madena andhau*), meaning they have no perception of good and bad. The two adjectives *madirā-mattau* (inebriated with liquor) and *śrī-madāndhau* (blinded by the pride of wealth) are expressive of the reason for the curse, and *surātmajau* (two sons of a god) is the reason for the favor.

He cursed them for the purpose (*artha*) of a favor (*anugraha*) which was worthy of him: Nārada wanted them to have peace of mind, *bhakti* to the Lord and direct realization of Him. Because his nature is to do a favor to others, Nārada made them become trees so they could attain the Lord. Thus, he ensured that their offense would come to nil by his curse, and then he came back to his normal state. Eventually his favor of that sort became manifest of its own accord.

Both of them attained a birth as trees in Bṛhadvana, at Nanda’s gate, and were named after the cowherd companion called Arjuna. Both achieved the direct presence of Śrī Bāla-Gopāla, whose pastimes are most beneficial. Their beneficial nature was stated in the text beginning from *yena yenāvatāreṇa*:

yena yenāvatāreṇa bhagavān harir īśvaraḥ |
karoti karṇa-ramyāṇi manoṇṇāni ca naḥ prabho ||
yac-chṛṇvato ’paity aratir vitṛṣṇā
sattvaṁ ca śuddhyaty acireṇa puṁsaḥ |
bhaktir harau tat-puruṣe ca sakhyam
tad eva hāraṁ vada manyase cet ||

“King Parikṣit said: “Sir, the feats God, Lord Hari, does and the Avatāras in the shape of whom He performs them delight our ears and steal our hearts. In that way the lack of interest for the Lord vanishes, hence the various cravings of a man who hears about them cease: Before long his consciousness is purified, then he develops devotion to Hari and friendship with His men. Nonetheless, only describe the feats of Hari, if you would.”” (10.7.1-2)

In this regard, we presume that this is what happened: By singing verses, such as the one cited below, about the Lord's pastimes which involve the Lord's unconditional compassion, Nārada's mercy became identical in nature with the Lord's compassion:

*tokena jīva-haraṇaṁ yad ulūkikāyās
traī-māsikasya ca padā śakato 'pavṛttaḥ |
yad riṅgatāntara-gatena divi-sprśor vā
unmūlanaṁ tv itarathārjunayor na bhāvyam ||*

“His taking away the life of the owl, Pūtanā, as a newborn would be impossible if He were not God. The same applies to His uprooting of the two *arjuna* trees, which touched the stratosphere, while He was crawling and had gone between those trees. The cart was overturned by His foot when He was three months old!” (2.7.27)

The verb *jagau* means he himself spoke (*jagau* = *svayam avocat*) loudly in such a way that it was the form of a song, because in truth he has no anger within.

Viśvanātha Cakravartī—*Anugrahārthāya* means “for the result (*artha* = *phala*) of a favor (*anugraha* = *anugrahasya*),” which is a direct cognition of the Lord. In other words, “He sang while giving a curse for the sake of a direct cognition of the Lord (*anugrahārthāya* = *bhagavat-sākṣāt-kārāram*).” For instance, a loving father, perceiving that his children are fast asleep, scratches them with his fingernails to disrupt their sleep in order to make them enjoy sweet milk and so on. The gist of *jagau* is: By hearing, others too should know what is beneficial for them.

10.10.8

śrī-nārada uvāca

*nahy anyo juṣato joṣyān buddhi-bhramaṁso rajo-guṇaḥ |
śrī-madād ābhijātyādir yatra strī dyūtam āsavaḥ ||*

śrī-nāradaḥ uvāca—Śrī Nārada said; *nahi*—[is] not³²⁴; *anyah*—

324 *Nahi* is a word proper. *Amara-koṣa* states: *abhāve nahy a no nāpi*,

another [pride]; *juṣataḥ*—of one who is experiencing; *joṣyān*—pleasurable [things]; *buddhi-bhramśaḥ*—which makes the intellect fall; *rajaḥ-guṇaḥ*—a quality of *rajas* (i.e. an effect of *rajo-guṇa*); *śrī-madāt*—than the pride of wealth (or the pride of beauty); *ābhijātya-ādiḥ*—[pride,] whose beginning is the state of being *abhi-jāti* (i.e. having a birth in a famous family); *yatra*—in which [pride of wealth]; *strī*—woman (i.e. women); *dyūtam*—gambling; *āsavaḥ*—liquor.

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (puṁsaḥ) śrī-madād anyāḥ (madaḥ) ābhijātyādiḥ (anyāḥ vā madaḥ) rajo-guṇaḥ nahi (tathā) buddhi-bhramśaḥ (bhavati, kintu śrī-madaḥ eva buddhi-bhramśaḥ bhavati, yataḥ) yatra (śrī-made sati) strī dyūtam āsavaḥ (ghaṭate).

Baladeva Vidyābhūṣaṇa—

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (janasya) śrī-madād anyāḥ ābhijātyādiḥ (madaḥ anyāḥ vā) rajo-guṇaḥ buddhi-bhramśaḥ na (asti, kintu śrī-madaḥ eva tādṛg bhavati), yatra (śrī-made) strī dyūtam āsavaḥ (bhavanti).

Bhaktisiddhānta Sarasvatī—

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (puṁsaḥ) śrī-madād anyāḥ ābhijātyādiḥ (madaḥ) rajo-guṇaḥ na hi (tathā) buddhi-bhramśaḥ (bhavati), yatra (śrī-made) strī dyūtam āsavaḥ (ca niyata-bhāvena vartate).

Siddhānta-pradīpa—

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (janasya) buddhi-bhramśaḥ rajo-guṇaḥ (kāma-krodha-lobha-janakāḥ ca) śrī-madād anyāḥ (madaḥ) ābhijātyādiḥ na hi (bhavati, kintu śrī-madaḥ eva) yatra (śrī-made) strī dyūtam āsavaḥ (upādīyate).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

śrī-nāradaḥ uvāca—joṣyān (viṣayān) juṣataḥ (puṁsaḥ) yathā śrī-

“*Nahi*, *a*, *no*, and *na* are used in the sense of nonexistence” (3.4.11). Śrīdhara Svāmī takes *nahi* as one word, whereas Viśvanātha Cakravartī breaks it up as *na hi*.

madaḥ) *buddhi-bhramśaḥ* (*bhavati, tathā*) *śrī-madād anyañ ābhijātyādīḥ* (*madaḥ tathā anyañ vā*) *rajo-guṇaḥ* (*buddhi-bhramśa-karaḥ*) *nahi* (*bhavati, kintu śrī-madaḥ eva*), *yatra* (*śrī-made*) *strī dyūtam āsavaḥ* (*ca ity-ādyāḥ bhavanti*).

Śrī Nārada said: “Other than the false pride occasioned by the wealth of a person who is experiencing sensory pleasures, no hubris, such as the conceit engendered by a good ancestry, or any other effect of *rajo-guṇa* ruins the intellect to the same extent. When a man is proud of being rich, there are women, gambling, and liquor.

Śrīdhara Svāmī—“Other than the pride of wealth of a man who is serving (*juṣataḥ* = *sevamānasya*) sensory objects which he likes (*joṣyān* = *priyān* = *viṣayān priyān*), there is no pride engendered by being born in a good family, or by education, and so on (*ābhijātyādīḥ* = *sat-kula-vidyādi-janitaḥ madaḥ*), or by a quality of *rajas*, meaning an effect of *rajas* such as laughter or rapture, that makes the intellect deviate (*buddhi-bhramśaḥ* = *buddhiṃ bhramśayati iti tathā*) in that way.”

There is nothing like the pride of being wealthy. “When a man is proud of being rich (*yatra* = *yatra śrī-made*), there are women, gambling, and liquor.”

Sanātana Gosvāmī—Having observed their blindness caused by the pride of being wealthy, in order to give a curse that ruins wealth at first in five verses Nārada censures that type of pride. It also originates from a good education. For instance it is said:

vidyā-mado dhana-madas tathā cābhijano madaḥ |
ete madā madāndhānām ta eva hi satām damāḥ ||

“The pride of learning, the pride of wealth, and the pride of family lineage: These three types of pride of those who are blind with pride subdue the righteous.”

In *strī dyūtam āsavaḥ* (women, gambling, and liquor), women are mentioned first because they are the root of all evil. Or the

enumeration is in increasing order of importance in point of bringing about evil.

Jīva Gosvāmī—Having observed their blindness caused by the pride of being wealthy, in order to give a curse that ruins wealth at first in five verses Nārada censures that type of pride. It also originates from a good education. For instance it is said: *vidyā-mado dhana-madas...* (see above).

Yatra stands for *śrī-made sati* (when there is the pride of wealth), because women, gambling, and liquor are automatically obtained thereby, since they are the great causes of lust and anger and since those two are mentioned in Śrīmad-Gītā in terms of being censured:

*kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ |
mahāśano mahā-pāpmā viddhy enam iha vairiṇam ||*

“[Kṛṣṇa replied to Arjuna:] It is lust. It is anger. They originate from rajo-guṇa and are very voracious and sinful. You should know that they are the enemies in this world.” (*Bhagavad-gītā* 3.37)

Viśvanātha Cakravartī—“The pride engendered by birth in a good family, etc., ruins the intellect (*buddhi-bhraṁśaḥ* = *buddhi-bhraṁśakaḥ*), yet even this pride of a man who is engaged in sense gratification and who is blinded by the pride of being wealthy certainly (*hi* = *nīścayena*) does not exist (*na* = *na bhavati*)” like the pride of wealth does: Only it inevitably ruins the intellect. The term *rajo-guṇaḥ* refers to effects of *rajo-guṇa*. In four verses, beginning from *yatra*, he says: Sins occur when there is the pride of wealth; they do not occur in the same way at other times.

Baladeva Vidyābhūṣaṇa—When a man is proud of his wealth, he spends his time with women, gambles and drinks liquor (*strī dyūtam āsavaḥ* = *strī-prasaṅga-dyūta-madya-pānāni bhavanti*).

Bhaktisiddhānta Sarasvatī—“Other (*anyaḥ* = *bhinnaḥ*) than the arrogant pride occasioned by wealth (*śrī-madāt* = *dhana-garvāt*) of a man who is gratifying his senses, no pride, an effect of *rajas* (*rajo-guṇaḥ* = *rajaḥ-kāryam*), engendered by pedigree, learning and so on

(*ābhijātyādih* = *sat-kula-vidyādi-janita-madaḥ*) makes the intellect perish in that way (*buddhi-bhraṁśaḥ* = *tathā buddhi-nāśakaḥ*). Sex with women (*strī* = *strī-sambhogāḥ*), dice games involving gambling, and the like (*dyūtam* = *akṣa-kṛīḍādi*), and drinking liquor happen because the man is under the spell of that arrogant pride.”

Vallabhācārya—With regard to *ābhijātyādih*, it is said:

vidyā-mado dhana-madas tathā cābhijano madaḥ |
ete madā madāndhānām ta eva hi satām damāḥ ||

“The pride of learning, the pride of wealth, and the pride of family lineage: These three types of pride of those who are blind with pride subdue the righteous.”

Of the three, the pride of wealth is in the middle; it effects the other two types of pride, just like when a house is burning, the fire spreads to the houses on either side.

Siddhānta-pradīpa—*Strī-dyūtam* is a *saṁāhāra-dvandva* compound (‘women and gambling together’).

Anvitārtha-prakāśikā—*Buddhi-bhraṁśaḥ* means *viveka-nāśakaḥ* (terminator of proper discernment). *Joṣyān* denotes: *tarpakān viṣayān* (pleasurable sense objects); it is made from the verbal root *juṣ paritarpaṇe* (to satisfy), a tenth class verbal root. The suffix *[ś]at[r]* in *juṣataḥ* is poetic license. (The verbal root *juṣ[ī]* *prīti-sevanayoḥ* is *ātmanepadī* (6A).)

10.10.9

hanyante paśavo yatra nirdayair ajitātmabhiḥ |
manyamānair imam deham ajarāmṛtyu-naśvaram ||

hanyante—are killed; *paśavaḥ*—animals; *yatra*—in regard to which [pride of wealth]; *nirdayaiḥ*—[by persons] who are merciless; *ajitātmabhiḥ*—whose minds are not controlled; *manyamānaiḥ*—who are thinking; *imam*—this; *deham*—body; *ajara*—[is] devoid of old age; *amṛtyu*—[is] deathless; *naśvaram*—perishable.

Bhaktisiddhānta Sarasvatī—

yatra (śrī-māde sati) ajitātmabhiḥ nirdayaiḥ (janaiḥ) imaṁ naśvaram deham ajarāmṛtyu (yathā tathā) manyamānaiḥ paśavaḥ (upabhogārtham citta-vinodanārtham vā) hanyante.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

yatra (ca śrī-māde sati) imaṁ naśvaram deham ajarāmṛtyu (vastu iti) manyamānaiḥ nirdayaiḥ ajitātmabhiḥ (ca janaiḥ bhakṣaṇādyartham) paśavaḥ hanyante.

“When the pride of being wealthy is in the air, animals are killed by merciless people who are out of control and who think that the body, which is in truth perishable, is not subject to old age and death.

Sanātana Gosvāmī—In this verse he talks about yet another action that occurs in this regard: It produces great sins, is very wicked, and is characterized by hurting others. The animals are killed for the pleasure of eating. Thus even the consideration of what is to be eaten and what is not to be eaten is neglected.

Animals are killed by people who are merciless, i.e. wicked (*nirdayaiḥ* = *asadbhiḥ*),³²⁵ because: *ajitātmabhiḥ*, the senses of those people are out of control (= *ajitendriyaiḥ*).³²⁶ Therefore they think (*manyamānaiḥ*): “This (*imaṁ*) body, meaning “even though its nature is to grow old before one’s eyes and die,” and moreover the body is perishable (*naśvaram*), is a thing that does not undergo old age and is deathless (*ajarāmṛtyu* = *ajarāmṛtyu vastu*).”

Jīva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—“Animals are killed by those who think that the body cannot come to an end either by old age or by death

325 *Nirdaya* (merciless) means cruel: *krūrau kaṭhina-nirdayau*, “*Kaṭhina*, *nirdaya* and *krūra* are synonymous” (*Amara-kośa* 3.3.190).

326 The word *ātmā* means ‘mind’, and by extension it can refer to the senses. *Medinī-kośa* states: *ātmā puṁsi svabhāve ’pi prayatna-manasor api*, “In the masculine gender, *ātmā* means *svabhāva* (nature, temperament), *prayatna* (effort, exertion), and *manas* (mind, heart).”

(*ajarāmṛtyu-naśvaram = jarāmṛtyubhyāṁ na naśvaram*),” although it is seen that the body comes to an end by either old age or death.

Bhaktivedānta Svāmī—*Bhagavad-gītā* (3.13) says: *yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ* (Righteous persons who eat the remnants of a sacrifice are liberated from all sinful reactions).

10.10.10

*deva-saṁjñitam apy ante kṛmi-vid-bhasma-saṁjñitam |
bhūta-dhruk tat-kṛte svārtham kiṁ veda nirayaḥ yataḥ ||*

deva-saṁjñitam—called ‘god’; *api*—although; *ante*—in the end (i.e. after death); *kṛmi*—worms; *viṣ*—excrement; *bhasma*—ashes; *saṁjñitam*—called; *bhūta-dhruk*—one who harms beings; *tat-kṛte*—for the sake of that [body]; *sva-artham*—own benefit; *kim*—whether; *veda*—one knows; *nirayaḥ*—hell; *yataḥ*—because of which [harm to others].

(*yat śarīraṁ prathamam*) *deva-saṁjñitam api* (*bhavet*), *ante kṛmi-vid-bhasma-saṁjñitam* (*bhavet. yaḥ*) *tat-kṛte bhūta-dhruk* (*bhavati, saḥ*) *svārtham kiṁ veda*, (*yasmāt saḥ*) *yataḥ* (*bhūta-droḥāt*) *nirayaḥ* (*yāti*)?

“Even if the body is a body of a god, in the end it might be called worms, excrement, or ashes. Does a person who hurts living beings for the sake of his body know his real benefit? After all, that person goes to hell because of such harm.

Śrīdhara Svāmī—“Although the body is called ‘king’ or ‘Brāhmaṇa’ (*deva-saṁjñitam api = naradeva-bhūdeva-saṁjñitam api*), it is eaten by dogs and so on, is called excrement, is burned, is called ashes; at other times it is called worms (*kṛmi-vid-bhasma-saṁjñitam = vid-saṁjñitam bhasma-saṁjñitam kṛmi-saṁjñitam*). Does he who hurts beings (*bhūta-dhruk = bhūta-droḥdhā*) for the sake of his body (*tat-kṛte = tad-artham*) know his own good? Hell happens (*nirayaḥ = nirayaḥ bhavati*) because of that harm (*yataḥ = yataḥ bhūta-droḥāt*).” The sense is: “He doesn’t know.”

Sanātana Gosvāmī—“Does he know what is beneficial to him?” (*svārtham* = *svasya artham* = *svasya hitam*).

Jīva Gosvāmī—(The commentary is the same.)

Baladeva Vidyābhūṣaṇa—“Does he who hurts beings for the sake of maintaining his body (*tat-kṛte* = *tat-pālanāya*) really know what is good for him? Because of that harm to beings (*yataḥ* = *yataḥ bhūta-drohāt*), he is roasted in hell (*narayaḥ* = *narayaḥ bhavati* = *narake vipacyate*).”

Anvitārtha-prakāśikā—*Tat-kṛte* signifies *tat-sukhārtham* (for the sake of bodily pleasure).

10.10.11

dehaḥ kim anna-dātuḥ svam niṣektuḥ mātur eva ca |
mātuḥ pitur vā balinaḥ kretur agneḥ śuno 'pi vā ||

dehaḥ—the body; *kim*—whether; *anna-dātuḥ*—of the giver of food; *svam*—own [thing] (or wealth, i.e. property); *niṣektuḥ*—of the sprinkler (i.e. of the impregnator, the father) *mātuḥ*—of the mother; *eva*—just; *ca*—and (or a verse filler); *mātuḥ pituḥ*—of the father of the mother; *vā*—or; *balinaḥ*—of one who is strong; *kretuḥ*—of the purchaser; *agneḥ*—of fire; *śunaḥ*—of dogs; *api*—even; *vā*—or.

(*ayam*) *dehaḥ kim anna-dātuḥ svam (asti) niṣektuḥ (eva vā) mātuḥ eva (vā) mātuḥ pituḥ vā balinaḥ (vā) kretuḥ (vā) agneḥ (vā) śunaḥ api vā?*

“Is the body the property of the giver of food, or of the impregnator, or only of the mother, or of the mother’s father, or of a powerful man, or of the purchaser, or of fire, or even of dogs?”

Śrīdhara Svāmī—Here he means to say: “Even the sense of self-identity has nothing to do with the body.” *Niṣektuḥ* (of the impregnator) means *pituḥ* (of the father). *Mātuḥ pitur vā* (or of the mother’s father) refers to the maternal grandfather of a daughter.

Sanātana Gosvāmī—This is the intention: Even being possessive of the body makes no sense. “Is the body the property (*svam* = *svatvāspadam*) of any of these?” *Balinaḥ* (of a powerful man) signifies: *balād viṣṭy-ādy-arthaṁ grhṇataḥ*, “Is it the property of someone who seizes by force for the sake of slavery and so on?” *Api* means *eva* (only). The word *eva* should be connected to each clause.

Jīva Gosvāmī—(Additions are underlined.) Here he says it cannot be determined to whom the body belongs because there are many contradictory opinions. “Is the body the own wealth (*svam* = *dhanam* = *dhanam svīyam*) of any of these?” *Balinaḥ* signifies: *balād viṣṭy-ādy-arthaṁ grhṇataḥ*, “Is it the property of someone who seizes by force for the sake of slavery and so on?” The word *eva* should be connected to each clause. The reading is either *kretur vā balino ’gneḥ* or *balinaḥ kretur agneḥ*.

Krama-sandarbha—*Svam* (own) modifies an implied word *vastu* (thing).

Anvitārtha-prakāśikā—By the term “of the maternal grandfather,” other such family relations are included. *Balinaḥ* denotes “of a king”.

10.10.12

evam sādharmaṇam deham avyakta-prabhavāpyayam |
ko vidvān ātmasāt-kṛtvā hanti jantūn rte ’sataḥ ||

evam—in the way that was just described; *sādhāraṇam*—common [property]; *deham*—the body; *avyakta*—from the Unmanifest/ in the Unmanifest; *prabhava-apyayam*—which has an origination and a destruction; *kaḥ*—which; *vidvān*—learned person (or a person who knows); *ātmasāt-kṛtvā*—after making completely one’s own; *hanti*—kills (or hurts); *jantūn*—living beings; *rte asataḥ*—except a bad person (or other than bad people).

asataḥ rte kaḥ (janaḥ) deham evam-sādhāraṇam (svam) avyakta-prabhavāpyayam (ca) vidvān (tam) ātmasāt-kṛtvā jantūn hanti?

Jīva Gosvāmī—

evam dehaṁ sādharmaṇam (api) vidvān avyakta-prabhavāpyayam (ity āpāta-mātra-pratītam api jñānaḥ) kaḥ (nāma tam) ātmasāt-kṛtvā jantūn hanti? (na ko'pi, asantaḥ tu jñānantaḥ api ghnanti).

Bhaktisiddhānta Sarasvatī—

asataḥ ṛte kaḥ vidvān (janaḥ) evam avyakta-prabhavāpyayam sādharmaṇam deham ātmasāt-kṛtvā (tad-arthaṁ) jantūn hanti?

“Except an evil being, who at all, knowing that the body is common property in this way and that it originates from the Unmanifest and dissolves in it, accepts the body as his self and hurts living beings?”

Śrīdhara Svāmī—“After thinking of the body, which has an origination from the Unmanifest and a merging in it (*avyakta-prabhavāpyayam* = *avyaktāt prabhavaḥ tasmin eva apyayaḥ yasya tam*), as one’s self (*ātmasāt-kṛtvā* = *ātmā iti matvā*).” *Asata ṛte* means *mūḍhād ṛte* (other than a fool).

Sanātana Gosvāmī—The Unmanifest (*avyakta*) is Pradhāna (the primordial state of Material Nature). The body is *māyika* (illusory) because it originates from it and dissolves in it. Still, a person considers the body as one’s self (*ātmasāt-kṛtvā* = *ātmā iti matvā*). Alternatively, *avyakta*, i.e. *avyaktāt*, means *īśvarāt* (from God). The body has an origination and a dissolution because of God (*avyakta-prabhavāpyayam* = *avyaktād īśvarāt prabhavāpyayau yasya tam*). Still, a person considers their body as their own (*ātmasāt-kṛtvā* = *ātmīyam iti matvā*).

Vidvān means “knowing that truth” (*vidvān* = *tat-tattvaṁ jñānaḥ*).³²⁷ Or, *avidvān* (*ko vidvān* = *ko 'vidvān*): “Who, even though not knowing that truth (*avidvān api*), kills (*ko hanti*)?” *Asata ṛte* means *śrī-mada-durbuddheḥ vinā* (other than one who is fooled by their pride of being wealthy).

327 The word *vidvān* is a present participle of the verbal root *vid jñāne* (to know). It does not mean ‘learned person’. Thus a word like *janaḥ* (person) needs to be added to *vidvān*.

Jiva Gosvāmī—“Knowing (*vidvān* = *jānan*) that the body is common to all (*sādhāraṇam*), in the way mentioned before (*evam* = *pūrvokta-prakāreṇa*), and also knowing that it, which has an origination from and a dissolution in *avyakta*, i.e. the five elements which, like Pradhāna, are not mutually distinct in their original state of being causes, seems to have occurred out of the blue, who at all (*kaḥ* = *kaḥ nāma*) accepts it as one’s self (*ātmasāt-kṛtvā* = *tam ātmatvena aṅgī-kṛtya*) and kills living beings?” No one. The sense is: “Only bad people kill, although they know.”

Viśvanātha Cakravartī—(Additions to *Bhāvārtha-dīpikā* are underlined.) “After accepting the body, which has an origination from the Unmanifest and a merging in it (*avyakta-prabhavāpyayam* = *avyaktāt prabhavaḥ tasmin eva apyayaḥ yasya tam*), as one’s self (*ātmasāt-kṛtvā* = *ātmatvena aṅgī-kṛtya*).” *Asata rte* means *ajñān vinā* (except ignorants).³²⁸

Bhaktisiddhānta Sarasvatī—“Other than bad people (*asataḥ rte* = *durjanān vinā*), which pandit (*vidvān* = *pañḍitaḥ janaḥ*), considers the body, which is common to all, meaning it is enjoyed under everyone’s authority (*sādhāraṇam* = *sarvādhikāra-bhuktam*) and has an origination from Prakṛti and a dissolution in it according to the sequence in the previous verse (*evam* = *pūrvokta-krameṇa*), as his or her self (*ātmasāt-kṛtvā* = *ātmā iti matvā*)³²⁹ and kills living beings for its sake (*hanti jantūn* = *tad-arthaṁ jantūn hanti*)?”

10.10.13

asataḥ śrī-madāndhasya dāridryaṁ param añjanam |

328 In this interpretation, the verse involves a semblance of a contrast between the words *asat* and *vidvān*. As a noun, *vidvān* means *pañḍita* (learned person), as does the noun *sat*. It is a semblance because here the word *vidvān* is a participle, not a noun. This is the list of synonyms of ‘learned person’: **vidvān** *vipaścid doṣa-jñāḥ saṁ su-dhīḥ kovido budhaḥ, dhīro manīṣī jñāḥ prājñāḥ saṅkhyāyān pañḍitaḥ kaviḥ, dhīmān sūriḥ kṛtī kṛṣṭir labdha-varṇo vicakṣaṇaḥ, dūra-darśī dīrgha-darśī* (*Amara-koṣa* 2.7.5-6).

329 In this explanation, the word *deham* is directly part of the double accusative related to *kṛtvā* (making), whereas in the other interpretations, *deham* was the predicate of *vidvān* and the pronoun *tam* (it) needed to be added to form the double accusative.

ātmaupamyena bhūtāni daridraḥ param iḥṣate ||

asataḥ—of a bad person; *śrī-mada-andhasya*—who is blind because of the pride of opulence; *dāridryam*—poverty; *param*—best (or only); *añjanam*—ocular salve; *ātma-aupamyena*—as being similar to oneself; *bhūtāni*—living entities; *daridraḥ*—an indigent (poor person); *param*—only; *iḥṣate*—sees.

śrī-madāndhasya asataḥ (janasya) dāridryam param añjanam (bhavati, yataḥ) daridraḥ (janaḥ) ātmaupamyena param bhūtāni iḥṣate.

“Poverty is the best ocular salve for a bad person blinded by the pride of being wealthy, because an indigent identifies with others.

Śrīdhara Svāmī—Having declared in this way the behavior of one who has the pride of wealth, in this verse he ascertains the counteraction of it. “Poverty is the best (*param = śreṣṭham*) ocular salve.” Or, “Poverty is the only (*param = kevalam*) ocular salve.”³³⁰ Why? Therefore he says: *ātmaupamyena* (in terms of being similar to oneself). The sense is: Because of that he does no harm.

Sanātana Gosvāmī—Here he means to say: “Ho ho! How amazing! The benefit of a materialist might occur somehow or other, but the benefit of a materialist who is proud of being wealthy occurs only by means of poverty.”

“Poverty is the only ocular salve,” by the logic that the cure must be the opposite of the cause. The the pride of wealth is the primary cause of blindness.

The gist of *ātmaupamyena* (as similar to oneself) is the person thinks: “Another’s happiness is my happiness, and another’s sorrow is my sorrow,” hence he never does anything to make others suffer. The pride of being wealthy is the cause of a lack of empathy. By

330 The definition of *param* is: *paraḥ śreṣṭhāri-dūrānyottare klibam tu kevale*, “*Para* means *śreṣṭha* (best), *ari* (enemy), *dūra* (far), *anya* (other), and *uttara* (next). It means *kevalam* (only, absolute, entire) only in the neuter gender” (*Medinī-kośa*).

reverse logic, it's understood that there is empathy in a poor person. In addition, killing animals is avoided.

Jiva Gosvāmī—(The commentary is the same as the first two paragraphs in *Bṛhad-vaiṣṇava-toṣaṇī*.)

Viśvanātha Cakravartī—He determines the counteraction of the disease of the pride of wealth. *Param* means *kevalam* (only).

10.10.14

yathā kaṇṭaka-viddhāṅgo jantoḥ necchati tām vyathām |
jīva-sāmyaṁ gato līṅgair na tathāviddha-kaṇṭakaḥ ||

yathā—in which way; *kaṇṭaka-viddha-aṅgaḥ*—he whose body was pierced by a thorn; *jantoḥ*—for a living entity; *na icchati*—does not desire; *tām vyathām*—that pain; *jīva-sāmyaṁ*—similarity with [another] living entity; *gataḥ*—he has reached; *līṅgaiḥ*—because of signs; *na tathā*—not in that way; *aviddha-kaṇṭakaḥ*—one who was not punctured by a thorn.

kaṇṭaka-viddhāṅgaḥ jantoḥ (kasyacit) tām vyathām yathā na icchati (yataḥ saḥ) līṅgaiḥ (drṣṭaiḥ) jīva-sāmyaṁ gataḥ (bhavati), aviddha-kaṇṭakaḥ tathā na (bhavati).

Bhaktisiddhānta Sarasvatī—

kaṇṭaka-viddhāṅgaḥ līṅgaiḥ jīva-sāmyaṁ gataḥ jantoḥ tām vyathām yathā na icchati, aviddha-kaṇṭakaḥ tathā na (bhavati).

“A person whose body was punctured by a thorn does not want anyone to have that pain, because he identifies with other living beings on account of similar characteristics. He knows what that twinge feels like, not someone who was never so punctured.

Śrīdhara Svāmī—He gives an example. *Līṅgaiḥ jīva-sāmyaṁ gataḥ* signifies: *mukha-mṛāṇy-ādi-līṅgaiḥ sarveṣāṁ jivānāṁ sukha-duḥkhe same iti jñātavān*, “Through characteristics such as facial contortion, he understands that happiness and suffering are respectively similar for all beings.”

Sanātana Gosvāmī—*Jantoh* means *kasyacid prāṇinah* (of any living entity). Anyone who was never pierced by a thorn (*aviddha-kaṇṭakah* = *kaṇṭakena aviddhaḥ*) does not care whether others become pained that way, because he doesn't know what that pain feels like. The rest was explained by Śrīdhara Svāmī.

Or, “Although he has reached (*gataḥ* = *prāptaḥ api*) similarity with other living entities (*jīva-sāmyam* = *jīvena anyena sāmyam*) because of characteristics such as bodily limbs (*liṅgaiḥ* = *aṅgādibhiḥ lakṣaṇaiḥ*), anyone who was not pricked by a thorn is not like one who was pierced by a thorn (*viddha-kaṇṭakah* = *viddha-kaṇṭaka-sadrśaḥ na bhavati*),” and so he wants others to feel pain. Thus, a poor person perceives another's pain by inferring his own pain in that individual.

Jīva Gosvāmī—The reason poverty is the ocular salve is mentioned here. “One who was pierced by a thorn does not desire,” that is, he does not wish: “May he have that pain” (*na icchati* = *tasya sā bhavatu iti na vāñchati*), because: “owing to characteristics such as facial contortion (*liṅgaiḥ* = *mukha-mlāny-ādibhiḥ*), he has reached (*gataḥ* = *prāptaḥ bhavati*) similarity, i.e. the state of having the same condition (*sāmyam* = *tulyāvasthatvam*), with that living entity (*jīva-sāmyam* = *jīvasya tasya sāmyam*),” due to a rise of compassion because of continually remembering what his own suffering was like.

Aviddha-kaṇṭakah means *kaṇṭakena aviddhaḥ* (he who is not punctured by a thorn). It is a *para-nipāta* (the first word was placed last in the compound) as in a *rāja-dantādi* compound (where the two words are inverted). Or *aviddha-kaṇṭakah* is construed as: *aviddhaḥ alagnaḥ kaṇṭakah yasya saḥ*, “he whose thorn did not adhere.”

Viśvanātha Cakravartī—The words *liṅgaiḥ jīva-sāmyam gataḥ* mean: *liṅgair mukha-mlāny-ādibhiḥ drṣṭaiḥ jīve parasmin sāmyam gataḥ*, “Because of signs that are seen in others, such as facial contortion, he identifies with others.” This means he is inferring that the pain he experienced before is similar in other living entities. *Aviddha-kaṇṭakah* means *kaṇṭakena aviddhaḥ* (he who is not pierced by a thorn). It is a *rāja-dantādi* compound.

Siddhānta-pradīpa—*Liṅgaiḥ* signifies: *tad-duḥkha-ceṣṭābhiḥ*, “because of their gestures on account of their pain.”

10.10.15

*daridro niraham-stambho muktaḥ sarva-madair iha |
kṛcchram yadṛcchayāpnoti tad dhi tasya param tapaḥ ||*

daridraḥ—an indigent (poor person); *nir-aham-stambhaḥ*—he from whom the pillar (or the stiffness) of ego has gone; *muktaḥ*—freed; *sarva-madaiḥ*—from all [types of] pride; *iha*—here (in this world, or in this condition); *kṛcchram*—a difficulty (or trouble); *yadṛcchayā*—by chance; *āpnoti*—obtains (i.e. has); *tat*—that; *hi*—certainly; *tasya*—his; *param*—topmost; *tapaḥ*—austerity.

iha daridraḥ (janaḥ prathamataḥ) niraham-stambhaḥ (bhavati, ataḥ saḥ) sarva-madaiḥ muktaḥ (bhavati. saḥ) yadṛcchayā kṛcchram āpnoti (iti yat) tad hi tasya param tapaḥ (syāt).

Bhaktisiddhānta Sarasvatī—

niraham-stambhaḥ sarva-madaiḥ muktaḥ daridraḥ (janaḥ) iha yadṛcchayā (yat) kṛcchram āpnoti hi tasya tat (kṛcchram) param tapaḥ (bhavati).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

iha (saṁsāre) daridraḥ (eva) sarva-madaiḥ muktaḥ (bhavati, daridrasya sarvaiḥ anāḍṛtatvāt, ataeva) niraham-stambhaḥ (bhavati. saḥ ca) yadṛcchayā (yat kiñcit) kṛcchram āpnoti, tad hi tasya param tapaḥ (bhavati).

“The stiffness of ego in a destitute person vanishes. He becomes freed from all pride. Whatever difficulty he encounters by destiny is the best austerity for him.

Śrīdhara Svāmī—In four verses he establishes that poverty is also liberation. A poor person is *niraham-stambhaḥ*, “he from who a rigidity, the ego, is gone” (= *nirgataḥ ahaṅkāra-rūpaḥ stambhaḥ yasmāt saḥ*).

Sanātana Gosvāmī—*Niraham-stambhaḥ* means: *nirgataḥ ahaṅkāreṇa dhanitvādi-garveṇa yaḥ stambhaḥ anamratā saḥ yasmāt,*

“he from whom the absence of meekness, which occurs because of ego, that is, because of the pride of being wealthy, is gone.” Or: *nirgataḥ ahaṅkārasya stambhaḥ āśrayaḥ dhanaiśvaryādiḥ yasmāt*, “he from whom the foundation of ego is gone.” This refers to wealth, influence and so on. Therefore he is freed from all pride, i.e. the pride linked to wealth and the like.

Moreover, “Naturally (*yadṛcchayā* = *svabhāvataḥ eva*), he gets hardship,” because of hunger and so on by not having food and so on. “That is the best (*param* = *śreṣṭham*) austerity,” because hardship is the cause of the cessation of self-conceit.

Jīva Gosvāmī—(Additions are underlined.) *Nirahaṁ-stambhaḥ* means: *nirgataḥ ahaṅkāreṇa dhanitvādi-garveṇa yaḥ stambhaḥ namratvābhāvaḥ saḥ yasmāt*, “he from whom the absence of meekness, which occurs because of ego, that is, because of the pride of being wealthy, is gone.” Therefore he becomes freed from all mental distractions (*sarva-madaiḥ* = *sarvaiḥ citta-vikṣepaiḥ*), those linked to wealth and the like.

Moreover, “That he naturally (*yadṛcchayā* = *svabhāvataḥ eva*) gets hardship, by not having food and so on, is an austerity, because it destroys self-conceit. And that austerity is the best (*param* = *śreṣṭham*),” because like any well-known austerity it is not a cause of self-conceit.

Viśvanātha Cakravartī—In three verses he says: When there is poverty, the means to attain liberation come about automatically. Concerning *sarva-madair muktaḥ* (freed from all pride), the idea is: Since an indigent is disrespected by everyone, even the pride of pedigree and the like perish, for the most part.

Vijayadhvaja Tirtha—*Yadṛcchayā* (by fate) means *daiveccchayā* (by the desire of Providence).

Vīra-Rāghava—*Yadṛcchayā* denotes: *sva-prayatnam antareṇa eva* (without any effort on his part).

Vallabhācārya—The absence of ego is the cause of liberation. The word *stambha* (pillar, stiffness) is said for the sake of rejecting the

meaning of *aham* as *ātmā* (soul). The ego becomes a very firm house of ignorance only with a pillar.

Anvitārtha-prakāśikā—*Yadrcchayā* means *prārabdha-vaśena* (due to the influence of karmic reactions that have begun to take effect).

10.10.16

nityam kṣut-kṣāma-dehasya daridrasyānna-kāṅkṣiṇaḥ |
indriyāṇy anuśuṣyanti himsāpi vinivartate ||

nityam—continuous; *kṣut*—on account of hunger; *kṣāma-dehasya*—who has an emaciated body; *dardrasya*—of an indigent (destitute person); *anna-kāṅkṣiṇaḥ*—who desires food; *indriyāṇi*—the senses; *anuśuṣyanti*—gradually dry up; *himsā*—violence; *api*—even; *vinivartate*—stops.

dardrasya (janasya) nityam kṣut-kṣāma-dehasya anna-kāṅkṣiṇaḥ
indriyāṇi anuśuṣyanti. (tataḥ ca tasya) himsā api vinivartate.

“The senses of an indigent, who hankers for food and whose body is emaciated on account of continuous hunger, gradually dry up. Then his acts of violence stop.

Sanātana Gosvāmī—In this verse he says: “His victory over the senses too takes place automatically, even though it cannot be accomplished by performing austerities.”

“The senses of a destitute person, who just wants something edible (*anna-kāṅkṣiṇaḥ* = *bhakṣya-mātrechhoḥ*), incessantly (*anu* = *nirantaram*) dry up.” This means they incessantly cease from the material *rasa* (*śuṣyanti* = *viṣaya-rasād uparamanti*). Therefore “violence too, characterized by painning others and so on for the sake of sense gratification, stops (*vinivartate* = *uparamati*).”

Thus an indigent’s condition of having a controlled mind, which involves desisting from associating with women and so on and which is the opposite of the condition of a person whose mind is uncontrolled and who is proud of having wealth, is indicated.

Jīva Gosvāmī—(Additions are underlined.) In this verse he says: “His victory over the senses too takes place automatically, even though it cannot be accomplished by performing austerities.” “The senses of a destitute person, who just wants something edible (*anna-kāṅkṣiṇaḥ* = *bhakṣya-mātreccchoḥ*), incessantly (*anu* = *nirantaram*) dry up.” This means they incessantly cease from the material *rasa* (*śuṣyanti* = *viṣaya-rasād uparamanti*). Therefore “violence too, characterized by painning others and so on for the sake of sense gratification, stops (*vinivartate* = *uparamati*).”

All in all, one loses control of the senses because of the pride of being rich, then hatred and violence follow, whereas when poverty, the opposite of that pride, takes place, one controls the senses and thereby one no longer feels hatred and so on.

10.10.17

daridrasyaiva yuyjante sādhaveḥ sama-darśiṇaḥ |
sadbhiḥ kṣiṇoti taṁ tarṣaṁ tata ārād viśuddhyati || ³³¹

daridrasya—of an indigent; *eva*—only; *yuyjante*—associate (i.e. do the association); *sādhaveḥ*—saintly persons; *sama-darśiṇaḥ*—who look impartially; *sadbhiḥ*—because of the transcendentalists; *kṣiṇoti*—diminishes (ceases); *taṁ tarṣaṁ*—that thirst; *tataḥ*—after that (or because of that); *ārāt*—quickly; *viśuddhyati*—he is purified.

sādhaveḥ (api) sama-darśiṇaḥ daridrasya eva yuyjante. sadbhiḥ (saṅgāt saḥ daridraḥ tasya) taṁ tarṣaṁ kṣiṇoti. tataḥ (saḥ) ārād viśuddhyati.

“Saintly persons, who see impartially, only meet indigents. By associating with transcendentalists, an indigent stops thirsting for enjoyment, therefore he quickly becomes purified.

Śrīdhara Svāmī—*Yuyjante* means *svataḥ eva saṅgacchante*, “They automatically come together.” *Tarṣa* means *trṣṇām* (thirst, desire).

331 *ārād dhi sidhyati* (Vallabhācārya’s edition).

Sanātana Gosvāmī—Here Nārada means to say: “He becomes successful also by associating with transcendentalists.” *Sama-darśinaḥ* means “Their habit is to see that an indigent and God are similar,” that is, their habit is to see equally by considering the truth. Although they are such, they spontaneously meet (*yujyante* = *svayam eva milanti*) only with an indigent (*daridrasya eva*), not with those who are proud of being rich, due to the impossibility even of going near them on account of their high status.

Or, they become suitable (*yujyante* = *yuktāḥ bhavanti*) just for the sake of benefiting the poor, on account of being affectionate to the needy. Or *mā* is Lakṣmī. He who abides with her is *sa-ma*, the Lord. Those who see Him (*sama-darśinaḥ* = *tad-darśinaḥ*) are the *mahāntas* (the greats): They always experience Him in their hearts. “They connect (*yujyante*) only with an indigent (*daridrasya eva*)” because of friendship, on account of an indigent’s similarity with the Lord’s devotees, who are *akiñcana* (without possessiveness), given that both the devotees and the indigents have no connection with material sense objects, and because of their profuse mercy to wretched people.

“Therefore (*tataḥ*), because of the transcendentalists (*sadbhiḥ* = *sadbhiḥ hetubhiḥ*), the same indigent himself diminishes that thirst,” the thirst for sense gratification. This happens quickly (*ārāt* = *śīghram*), without a doubt (*hi* = *nīścitam*). That thirst naturally diminishes by *sat-saṅga*.

Jiva Gosvāmī—Here he says: “He becomes successful also by associating with transcendentalists.” “*Sādhus* too effortlessly meet only with an indigent,” insofar as both the *sādhus* and the indigents wander alone. The word *eva* (only) signifies that the *sādhus* do not meet the rich, since the *sādhus*’ going in the residence of the rich is hard to come by, given that usually there is conflict between those who live there.

Next he means to say: “Most people avoid the destitute and make efforts to meet the rich. But the *sādhus* are not like that.” This is exactly what he says with *sama-darśinaḥ*, which means: *samaṁ dhana-hāni-lābhayoḥ tulyaṁ draṣṭuṁ śīlaṁ yeṣāṁ te*, “their habit is to see a similarity between a loss of wealth and a gain of wealth.”

“Therefore, because of the transcendentalists, even if they are

merely encountered, the same indigent himself diminishes all that thirst,” the thirst for sense gratification. This happens quickly (*ārāt = śighram*), without a doubt (*hi = niścitam*).

Viśvanātha Cakravartī—Nor can it be said that an indigent’s thirst for enjoyment too is imbued with every fault, since it too can be counteracted. Concerning *daridrasya eva*, although they are going, out of mercy, to both the homes of the rich and the homes of the poor due to having an even outlook, “*sādhus* associate (*yujyante*) only with an indigent”³³² because only an indigent might praise them and converse with them. The sense is they spontaneously bestow the result engendered from his association. It’s not that they connect with a rich person who is blinded by pride. The drift is: “I myself, who am getting too close to these two, am the proof of this.”

Moreover, “only due to the glory of associating with transcendentalists (*sadbhiḥ = satsaṅga-mahimnā eva*), an indigent himself makes that thirst weak (*kṣiṇoti = kṣiṇī-karoti*)” since the nectar of *bhakti* has the nature of dispelling the thirst of one who has received their mercy. Consequently, regarding what was said previously: *kṛcchram yadṛcchayāpnoti*, “Whatever difficulty he encounters by destiny” (10.10.15), such a difficulty is accidental (*yāḍṛcchikam*). It is not produced from karma, because it is not accepted that a devotee has karma.³³³

332 The verb *yujyante* literally means “they meditate,” from the verbal root *yuj samādhanau* (4A) (to be absorbed in meditation). That is not the sense here. The other verbal roots *yuj* are *yuj saṁyamane* (10P) (to join, unite) and *yuj[ir] yoge* (7U) (to join, use). *Yujyante* stands for *saṁyujyante*, a verb which Viśvanātha Cakravartī uses in the same context in his commentary on the next verse. The verbs *saṁyujyate*, *saṅgacchate* (Śrīdhara Svāmī’s gloss), *mīlati* (the Gosvāmī’s gloss) are synonymous (*Prayuktākhyāta-mañjari* 2.4.31-32). The genitive case in *daridrasya* is a loose *ṣaṣṭhī*.

333 In that regard, elsewhere Viśvanātha Cakravartī writes: *tasya bhagavad-uttha-śubhāśubha-phala-bhogavattvāt tad-uttha-śubhāśubhayoḥ karma-janyatvābhāvād iti bhāvaḥ*. “*tvad-avagamī na veti bhavad-uttha-śubhāśubhayor guṇa-viḡuṇānvayān*” *iti śruty-ukteḥ*, “*na karma-bandhanam janma vaiṣṇavānām ca vidyate*” *iti pādmokteṣ ca*, “That is because a soul has the experience of auspicious and inauspicious results, which arise from the Lord. The sense is: Because auspicious and inauspicious results, which arise from Him, are not produced from karma, on account of the statement in Śruti: *tvad-avagamī na veti bhavad-uttha-śubhāśubhayor*

Baladeva Vidyābhūṣaṇa—“Because of the transcendentalists, who are teaching about what is worthy and what is worthless (*sadbhiḥ* = *sadbhiḥ sārāsāram upadiśan ebhiḥ hetubhiḥ*), that indigent destroys (*kṣiṇoti* = *nāśayati*) the thirst for enjoyment (*tarṣam* = *bhoga-trṣṇām*),” since the nectar of *tattva-jñāna* (knowledge of the truth) dispels the thirst of one who has attained their association.

“Therefore, at that very moment (*ārāt* = *tadānim eva*), he is purified,” that is, he becomes qualified for the path of liberation (*viśudhyati* = *mukti-mārgādhikāri bhavati*).³³⁴

Bhaktisiddhānta Sarasvatī—*Sādhavaḥ* means *mahātmanah* (great souls). *Daridrasyaiva yujyante* signifies *daridrāṇām eva saṅgam gacchanti* (they go associate only with indigents). *Sadbhiḥ* stands for *sadbhiḥ saṅgāt* (because of associating with transcendentalists).

Siddhānta-pradīpa—Thirst, desire (*tarṣam* = *trṣṇām*), is the cause of *samsāra* (material life, transmigration).

guna-viḡuṇānvayān, “One who understands about You is not aware of the connections of good and bad, the results of auspicious and inauspicious acts, which arise from You” (*Bhāgavatam* 10.87.40) and because of the statement in *Padma Purāṇa*: *na karma-bandhanam janma vaiṣṇavānām ca vidyate*, “The Vaiṣṇavas do not have a birth that is a bondage of karma” (*Sārārtha-darśinī* 1.5.19). Viśvanātha Cakravartī adds: *na ca jāta-premṇo bhaktasyāpi prārabdham tiṣṭhatīti śuddha-bhaktānām matarī sādhanadaśāyām eva tan-nāśāt*, “Nor is it that the *prārabdha* karma of a devotee whose *prema* has arisen remains. It is considered in that way in the case of pure devotees because of the termination of that only in the stage of *sādhana*” (*Sārārtha-darśinī* 1.6.28). He specifies: *tādṛśānām prārabdhanāśas tu bhajana-daśāyām evānārtha-nivṛtti-bhūmikārūḍhānām ity ahuḥ*, “Learned scholars say the cessation of *prārabdha* karma occurs for persons who have ascended to the level of *anārtha-nivṛtti*, in the stage of *bhajana*” (*Sārārtha-darśinī* 10.29.11).

334 Here Baladeva Vidyābhūṣaṇa indicates that *viśudhyati* should read *viśudhyati*. The verbal root is *śudh* *śauce* (4P) (to be purified), an intransitive verb. Alternatively, *viśudhyati* optionally becomes *viśuddhyati* by the rule: *anaci ca*, “And when there is no vowel (i.e. When a vowel does not follow, the reduplication of any phoneme, except *h*, after a vowel is optional)” (*Aṣṭādhyāyī* 8.4.47). Thus, *viśudhyati* becomes *viśuddhyati*, which changes to *viśuddhyati* by a simple rule of phonetic combination (*viṣṇudāso viṣṇupadānte harighoṣe ca harigadā*, HNV 61).

Anvitārtha-prakāśikā—*Daridrasya* stands for *daridreṇa* (with an indigent). The genitive case stands for the instrumental case. *Kṣiṇoti* means *tyajati*, “He lets go” of his thirst. *Viśuddhyati* (he becomes pure) means *mokṣa-yogyaḥ bhavati*, “He becomes fit for liberation.”

10.10.18

sādhūnām sama-cittānām mukunda-caraṇaiṣiṇām |
upekṣyaiḥ kiṁ dhana-stambhaiḥ asadbhiḥ asad-āśrayaiḥ ||

sādhūnām—of saintly persons; *sama-cittānām*—whose minds are the same [in any circumstance]; *mukunda-caraṇa*—Mukunda’s feet; *eṣiṇām*—who go after (i.e. who desire); *upekṣyaiḥ*—who are fit to be neglected; *kiṁ*—what (what purpose is to be achieved, i.e. what is the use of); *dhana-stambhaiḥ*—whose pillar is wealth (who have pride because of wealth); *asadbhiḥ*—by means of bad persons; *asad-āśrayaiḥ*—whose shelter is what is temporary (or who take shelter of what is bad) (or who do not serve saintly persons).

sādhūnām sama-cittānām mukunda-caraṇaiṣiṇām asadbhiḥ asad-āśrayaiḥ (teṣāṁ) dhana-stambhaiḥ upekṣyaiḥ (prayojanām) kiṁ (syāt)?

“Saintly persons are even-minded and strive for Mukunda’s feet. In their case, what is the use of materialists who are stiff with their wealth, do not render service to the righteous and hence worthy of being neglected?”

Śrīdhara Svāmī—“Isn’t it that a wealthy person, not an indigent, is dear to *sādhū*s too?” He responds to that in this verse. The compound *dhana-stambhaiḥ* means: *dhanena stambhaḥ garvaḥ yeṣāṁ taiḥ*, “they have pride (*stambha* = *garva*) because of wealth.”³³⁵

Sanātana Gosvāmī—“Isn’t it that sometimes *sat-saṅga* occurs

335 This gloss of *stambha* is based on figurative usage. It is not supported in Sanskrit dictionaries. *Dhana-stambhaiḥ* literally means “whose pillar is wealth” or “who are stiff with their wealth.”

because the rich donate their money?” He speaks this verse in reply. A *sādhū* is someone who has good behavior. The *sādhūs* know the soul (*sama-cittānām* = *ātma-tattva-vedinām*). By nature they desire the feet of Mukunda (*mukunda-caraṇaiṣiṇām* = *tat-caraṇepṣā-śilānām*), who is so called because He gives the bliss of *bhājana*, ‘that because of which liberation (*mu* = *mukti*) too is despicable (*ku* = *kutsita*)’ (*muktiḥ api kutsitaḥ yasmād bhajanānandāt taṁ dadāti iti mukundaḥ*).

In point of neglecting materialists, it is inferred that the superiority of these three: *sādhūnām*, *sama-cittānām* and *mukunda-caraṇaiṣiṇām*, is sequentially increasing. Or *mukunda-caraṇaiṣiṇām* has a relation of cause and effect, according to the subsequent one, in terms of being an adjective. (*Sādhūs* are *mukunda-caraṇaiṣiṇ* and are, therefore, *sama-citta*.)

Jiva Gosvāmī—“*Sādhūs* should not try to meet rich people for their own gain but should still make an effort to meet them to show mercy.” He responds to that in this verse. These ones are *sādhūs*, that is, they have good behavior, but those ones, the *asat*, do not have good behavior, in view of the text: *yatra strī dyūtam āsavaḥ*, “When the pride of being wealthy is in the air, there are women, gambling, and liquor” (10.10.8). These ones are *sama-citta*, their outlook toward the rich and the poor is impartial, but those ones are arrogantly proud of their wealth (*dhana-stambha* = *dhana-garva*) hence they do not impartially see those two. These ones are *mukunda-caraṇaiṣiṇ*, they seek Mukunda as their sole support, whereas those ones take support of materialism by striving for sensory pleasure.

Given that their respective natures are so contradictory, there is no chemistry between the *sādhūs* and the materialists, and so what purpose, in the form of doing a favor, might be achieved by being with materialists? None at all. They are worthy of being neglected, meaning they are not worthy of a favor which involves so much effort.

Viśvanātha Cakravartī—“The *sādhūs* cannot possibly connect with rich people for whom wealth is a mental barrier.” That is what he says here. “The nondevotees (*asadbhiḥ* = *avaīṣṇavaiḥ*) are proud because of their wealth (*dhana-stambhaiḥ* = *dhanena stambhaḥ*)

garvaḥ yeṣāṁ taiḥ) and do not render service to Vaiṣṇavas (*asad-āśrayaiḥ* = *avaiṣṇava-sevibhiḥ*).” The drift is: The rich who are prideless and who have a mind to serve the Vaiṣṇavas associate with *sādhus*.

Baladeva Vidyābhūṣaṇa—Even though the *sādhus* see impartially, they do not keep company with those who are arrogantly proud of their wealth. But the rich who are prideless and who serve the transcendentalists associate with *sādhus*.

Bhaktisiddhānta Sarasvatī—*Upekṣyaiḥ* means *audāsīnyena tyajyaiḥ* (who should be rejected with indifference).

Siddhānta-pradīpa—*Sādhus* go near a person for the sake of his purification (10.10.17), not for wealth, but that purification does not take place in the case of one who is proud of being wealthy, therefore the *sādhus* cannot achieve their purpose by visiting those who are proud of being rich.

Vallabhācārya—*Dhana-stambhaiḥ* means: *dhanena stambha-prāyāḥ jātāḥ grha-bhāra-vāhakāḥ taiḥ*, “because of wealth, they have almost become pillars, meaning they support the weight of the household.”

ANNOTATION

“The materialists are pillars because of their wealth” (*dhana-stambha*). A tree has arms in the form of branches to give its fruits and benefit others, but a pillar has no such branches, hence Nalakūvara and Maṇigrīva ought to become trees to learn this lesson.

Moreover, the term *mukunda-caraṇaiṣiṇ* (the *sādhus* desire Mukunda’s feet) is a Sanskrit idiom. The *sādhus* seek Mukunda. The mention of feet is a token of great respect.

10.10.19

tad ahaṁ mattayor mādhyā vāruṇyā śrī-madāndhayoḥ |
tamo-madam hariṣyāmi straiṇayor ajitātmanoḥ ||

tat—therefore (or of those two); *ahaṁ*—I; *mattayor*—who are drunk; *mādhyā*—which is liquor; *vāruṇyā*—with Vāruṇī; *śrī-mada-*

andhayoḥ—who are blind because of the pride of wealth; *tamaḥ-madam*—the pride [occasioned by] ignorance; *hariṣyāmi*—will remove; *straiṇayoḥ*—who pertain to women (or who are the state of being women); *ajita-ātmanoḥ*—whose minds are unconquered.

tad ahaṁ mādhyā vāruṇyā mattayoḥ śrī-madāndhayoḥ straiṇayoḥ ajitātmanoḥ (anayoḥ) tamo-madam hariṣyāmi.

“I shall remove their pride arisen from ignorance. They have not conquered their senses. They are drunk with Vāruṇī liquor, blinded by the pride of wealth, and controlled by women.

Śrīdhara Svāmī—*Tamo-madam* means *ajñāna-kṛtaṁ madam* (pride caused by ignorance).

Sanātana Gosvāmī—Their drunkenness will dissipate after a while, won’t it? He responds to that with *śrī-madāndhayoḥ* (blinded by the pride of wealth). The gist is: Because they are constantly blinded by the pride of wealth, they continually get drunk. Therefore: *straiṇayoḥ*, they crave sex (= *stri-lampatayoḥ*). Won’t their urge for sex diminish by having sex? No. Their senses are out of control, meaning their minds are unrestrained (*ajitātmanoḥ* = *asamyamita-manasoḥ*).

Jiva Gosvāmī—(The commentary is the same.)

Viśvanātha Cakravartī—In four verses he determines what medicine he will give for the disease of their pride. *Tat* signifies *anayoḥ* (of these two). Vāruṇī consists of liquor (*mādhyā* = *madhu-mayyā*).

Bhaktisiddhānta Sarasvatī—They are drunk with the liquor (*vāruṇyā* = *medirayā*) named Mādhvī (*mādhyā* = *mādhvī-nāmyā*).

Vijayadhvaja Tīrtha—“Fine, materialists should be neglected, but should I punish these two or neglect them? Let me punish them.” *Mādhyā* means *madhu-kṛtayā* (made from liquor).

Vira-Rāghava—“Therefore (*tat* = *tasmāt*), that is, because their problem is not their wealth but their pride of being wealthy, I shall dispel their pride, born of ignorance (*tamo-madam* = *ajñāna-kṛtaṁ madam*). They are controlled by women (*straiṇayoḥ* = *stri-vaśyayoḥ*).”The cessation of the pride of wealth amounts to being a goal of life.

Anvitārtha-prakāśikā—*Mādhvyā* means *madhu-mayyā* (which is a product of liquor). *Mādhvī* is a *nipāta* (a replacement). (The expected form is *mādhvī*.) It pertains to the Vedas: *ṛtvya-vāstvyā-vāstva-mādhvī-hiraṇyayāni cchandasi*, “In the Vedas, these words are irregularly formed: *ṛtvya*, *vāstvyā*, *vāstva*, *mādhvī*, and *hiraṇyaya*” (*Aṣṭādhyāyī* 6.4.175).

10.10.20-22

yad imau loka-pālasya putrau bhūtvā tamaḥ-plutau |
na vivāśasam ātmānam vijānītaḥ sudurmadau ||
ato 'rhatāḥ sthāvaratām syātām naivam yathā punaḥ |
smṛtiḥ syān mat-prasādena tatrāpi mad-anugrahāt ||
vāsudevasya sānnidhyam labdhvā divya-śarac-chate |
vṛtte svar-lokatām bhūyo labdha-bhakti bhaviṣyataḥ ||

yat—since; *imau*—these two; *loka-pālasya*—of the protector of the world (Kuvera); *putrau*—two sons; *bhūtvā*—after becoming; *tamaḥ-plutau*—floating in ignorance; *na*—not; *vivāśasam*—clotheless; *ātmānam*—themselves; *vijānītaḥ*—can understand; *su-durmadau*—who are very arrogantly proud.

ataḥ—therefore; *arhataḥ*—both of them deserve; *sthāvaratām*—immobility; *syātām*—both of them may not become; *na*—not; *evam*—in that way; *yathā*—in which way; *punaḥ*—again; *smṛtiḥ*—remembrance; *syāt*—can be (i.e. may it be); *mat-prasādena*—by my grace; *tatra api*—even while that [is happening]; *mat-anugrahāt*—because of my favor;

vāsudevasya sānnidhyam—proximity to Vāsudeva (or the presence of Vāsudeva); *labdhvā*—after gaining; *divya-śarat-śate vṛtte*—when one hundred celestial years will have turned out; *svar-lokatām*—godhood (“the state of being a person of Svarga”); *bhūyaḥ*—

again; *labdha-bhakti*—[both of them,] by whom *bhakti* is gained; *bhaviṣyataḥ*—will become (or *labdha-bhakti-bhaviṣyataḥ*, in the same meaning).

yad imau (nalakūvara-maṇigrīvau) loka-pālasya putrau bhūtvā (api) tamaḥ-plutau sudurmadau (ca santau, tau) ātmānaṁ vivāśasaṁ na vijānītaḥ, ataḥ (imau) sthāvaratām arhataḥ. tatra (sthāvaratve) api mat-prasādena (tayoh) smṛtiḥ syāt yathā (tau) evaṁ punar na syātām. (smṛtau satyām api, tau) divya-śarat-śate vṛtte mad-anugrahāt vāsudevasya sānnidhyaṁ labdhvā labdha-bhakti-bhaviṣyataḥ, svar-lokatām bhūyaḥ (bhāvayiṣyete iti).

“Since these two, arrogantly proud and immersed in ignorance although they are the sons of a protector of the world, are not even aware that they are naked, they deserve to become immobile. By my grace, may they have remembrance even while being immobile, so that they never become like this once more. When one hundred celestial years will have passed, they will obtain *bhakti* by gaining Vāsudeva’s presence because of my favor and become gods again.”

Śrīdhara Svāmī— “They are floating in ignorance” (*tamaḥ-plutau*) means they are full of ignorance. With *ato ’rhatāḥ sthāvaratām* he curses (they deserve to become immobile). With *syātām naivam yathā punaḥ* he confers a favor (so that they never become like this once more). “Let them have remembrance by my grace. Upon obtaining godhood (*sva-lokatām* = *devatvam*) again (*bhūyaḥ* = *punar*), by my favor (*mad-anugrahāt*) both of them will achieve *bhakti*.”

Sanātana Gosvāmī—“Even after becoming (*bhūtvā* = *bhūtvā api*) two sons of Kuvera, they were full of the mode of ignorance (*tamaḥ-plutau* = *tamo-guṇa-vyāptau*).” “It’s not just that they don’t know they’re naked; they’re disrespecting me, due to their pride of opulence.” With that in mind he says: *sudurmadau* (very arrogantly proud). This means their pride was very wicked: “Who cares if we’re naked in front of this infantile Brāhmaṇa?”

10.10.21

The sense of *ato 'rhataḥ sthāvaratām* (therefore they deserve to become immobile) is “Because of the fault of their own actions, both deserve the species of trees (*sthāvaratām* = *vrkṣa-yonim*),” insofar as trees are similar to immobile beings due to being full of ignorance.

“May they have remembrance,” that is, either awareness or the remembrance of what happened in their previous life, this one, because they would not engage in such sinful actions and because they would serve *sādhus*: They always served the people of Vraja by providing nice shade. For example, in *Hari-varṇāṣa*: *yau tāv arjuna-vrkṣau tu vraje satyopayācanau*, “[The *gopīs* said to Yaśodā:] Those two *arjuna* trees, which fulfill requests in Vraja” (*Hari-varṇāṣa* 2.7.22).

“... by my grace,” otherwise that would be impossible. Thus, Nārada was not really angry. He makes that understood. He cursed only out of mercy.

10.10.22

“Upon gaining the presence of Vāsudeva only because of His mercy to me (*vāsudevasya mad-anugrahāt sānnidhyam* = *vāsudevasya mayi yaḥ anugrahaḥ tasmāt tasya eva sānnidhyam*).” This is to be understood: “after obtaining a birth as two big *arjuna* trees, whose splendid shade benefits everyone, near Śrī Nanda’s residence, in Bṛhadvana in Śrī Mathurā.”

One hundred celestial years (*divya-śarac-chate*) was the period of time beginning from the curse to the descent of the Lord. Regarding *labdha-bhakti bhaviṣyataḥ* (they will become steady devotees): That is said because without *bhakti* the distress of unlimited faults does not go away. Or Nārada said this inasmuch as a Bhakti-rasika does not give a blessing that does not involve *bhakti*. The word *labdha* indicates that their *bhakti* became firm.

Jiva Gosvāmī—(The commentary on verse 20 is the same.)

10.10.21

This verse and the next form one syntactic unit. “Therefore, because of the fault of their own actions, both deserve the species of trees,” insofar as trees are similar to immobile beings due to being full of ignorance. Hence, while being the most poor, in terms of being

immobile, “they might not become like this (*evam* = *īdr̥ṣau*) again.”

“But it’s not because they’re immobile that they will learn their lesson.” In response to that he says: “May they have remembrance,” that is, the remembrance of what happened in their previous life. For this reason, they always did service to the people of Vraja, who are very dear to the Lord. For example, in *Hari-vam̐sa*: *yau tāv arjuna-vṛkṣau*... (see above). (The commentary on verse 22 is the same.)

Viśvanātha Cakravartī—The significance of *sthāvaratām* (immobility) is: “Immobility is certainly fitting for these two, who are not speaking, who are rigid, and who are not covered.”

“Even while they are immobile, may they have remembrance by my grace. And while remembering, by my mercy they will gain proximity to Vāsudeva when one hundred years by the measurement of gods will have passed (*divya-śarac-chate vṛtte* = *deva-mānena varṣa-śate sati*), become devotees (*labdha-bhakti* = *labdha-bhakti santau*) and attain (*bhaviṣyataḥ* = *prāpsyataḥ*) godhood (*svar-lokatām*).” The verbal root in *bhaviṣyataḥ* is *bhū* *prāptau* (10A) (to attain, obtain). The *parasmaipada* is poetic license.

10.10.23

śrī-śuka uvāca

evam uktvā sa devarṣir gato nārāyaṇāśramam |
nalakūvara-maṇigrīvāv āsatur yamalārjunau ||

śrī-śukaḥ uvāca—Śrī Śuka said; *evam*—in that way; *uktvā*—after speaking; *saḥ devarṣiḥ*—he, a Devarṣi (or that [same] Devarṣi); *gataḥ*—went; *nārāyaṇa-āśramam*—to Nārāyaṇa’s hermitage; *nalakūvara-maṇigrīvau*—Nalakūvara and Maṇigrīva; *āsatuḥ*—became; *yamala-arjunau*—twin *arjuna* trees.

śrī-śukaḥ uvāca—*saḥ devarṣiḥ* *evam uktvā nārāyaṇāśramam gataḥ*.
nalakūvara-maṇigrīvau yamalārjunau āsatuḥ.

Śrī Śuka continued: Having said this, Devarṣi went to Nārāyaṇa’s abode. Nalakūvara and Maṇigrīva became twin *arjuna* trees.

Sanātana Gosvāmī—Upon reflecting that his speech to be a big offense because of cursing the followers of Śrī Rudra, who is dear to the Lord, Nārada went to Nārāyaṇa’s abode (*nārāyaṇāśramam* = *nārāyaṇasya āśramam*), Śrī Vaikuṇṭha-loka, to ask Nārāyaṇa for forgiveness. Or his motive was to request the perfection of what he uttered. Alternatively, he went to Badarikāśrama to request it to his own guru, an Avatāra of the Lord, because requesting that to Śrī Bhagavān in person might be improper due to being a bold request. Or his reason was simply to see his guru, on account of devotion, and to inform him of his conduct.

Yamala (twin) means they were produced together. Since Śrī Kṛṣṇa is a friend of Arjuna-sakha, He will certainly be merciful to both of them, also because of that name. Thus, the two trees had that designation only by the favor of Śrī Nārada.

Jīva Gosvāmī—With *gataḥ*, Śukadeva shows what Nārada was doing, because of which his arrival had been described as accidental (*yādṛcchikam*) (ref. *yadṛcchayā*, 10.10.5).

“They became (*āsatuḥ* = *babhūvatuḥ*) two *arjuna* trees that came to life together (*yamalārjunau* = *saha-jātau arjunau*).” Since Śrī Kṛṣṇa is a friend of the cowherd named Arjuna, He will certainly be merciful to both of them, also because of that name. The gist is: Only due to Nārada’s mercy.

Vira-Rāghava—He went to Badary-āśrama.

Vallabhācārya—He went to Nārāyaṇāśrama to inform Him and to atone for the fault of cursing.

ANNOTATION

Nārāyaṇāśrama is mentioned in *Hari-varṇa* (1.50.1) and is described throughout that chapter: It is Viṣṇu’s abode where He lies in *yoga-nidrā*. Brahmā and other gods worshiped Him there to inform Him of Mother Earth’s distress. The Lord arose from the water (*Hari-varṇa* 1.50.43-44). He went to Mount Sumeru with the gods and Mother Earth (*Hari-varṇa* 1.51.32-52.1).

10.10.24

rṣer bhāgavata-mukhyasya ³³⁶ *satyaṁ kartuṁ vaco hariḥ |*
jagāma śanakais tatra yatrāstām yamalārjunau ||

rṣeḥ—of the great sage; *bhāgavata-mukhyasya*—who is the foremost devotee of the Lord; *satyaṁ kartum*—to make true; *vacah*—the speech; *hariḥ*—Hari; *jagāma*—went; *śanakaiḥ*—slowly; *tatra*—there; *yatra*—where; *āstām*—were; *yamala-arjunau*—the twin *arjuna* trees.

hariḥ rṣeḥ bhāgavata-mukhyasya vacaḥ satyaṁ kartuṁ yatra yamalārjunau āstām tatra śanakaiḥ jagāma.

That Ṛṣi was the foremost devotee of the Lord. To make his words come true, Hari slowly went where the twin *arjuna* trees were.

Śrīdhara Svāmī—In this verse he talks about the subject matter.

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The term ‘Ṛṣi’ signifies that his words come true. He is called Bhagavān in the sense that he is similar to Bhagavān (*bhagavataḥ* = *bhagavat-tulyasya*) on account of being the topmost *mahā-bhāgavata*. In this way the highest *bhakti* is also indicated. Therefore: *satyaṁ kartum* (to make true). The name Hari is used with the intent to express an upliftment (*uddharaṇam*) from his curse.

Hari went slowly (*śanakaiḥ*), suspecting that Yaśodā and others would arrive if they heard the sound the mortar would make by being pulled quickly. Or the reason He went slowly is simply that, as a baby pastime, He was a toddler dragging a large mortar. It’s understood that He was crawling, for the purpose of pulling it by force. For instance, it was said in the Second Canto, *yad ringatāntara-gatena*, “by Him who was crawling and had gone between both trees” (2.7.27).

336 *rṣer bhagavatas tasya* (Vallabhācārya’s reading).

Jiva Gosvāmī—After explaining that historical event, now Śuka illustrates what the Lord remembered at that time, which has been shown. The truthfulness of a Ṛṣi's words is proper. In addition, it should be implemented specifically because of him: That's the idea. On top of that: *bhagavataḥ*, which means *parama-pūjyasya* (supremely worthy of being worshiped) because he knows the topmost knowledge, called *bhakti*. Sometimes the reading is: *bhāgavata-mukhyasya* (of the foremost devotee of the Lord).

Hariḥ is said with the intention of expressing an upliftment from Nārada's curse. Hari went slowly, suspecting the arrival of Mother and others because of a concomitant rise of sound. Or it was done as a baby pastime. His motion was only by crawling for the purpose of pulling that by force in this way. And that was said in the Second Canto: *yad-riṅgatāntara-gatena* (2.7.27).

Vallabhācārya—The term 'Ṛṣi' signifies that Nārada knows the future. Bhagavān had established His mercy in him: That is why he is called Bhagavān. Here the Lord is called Hari to signify that He takes away the sorrow of all. To make Nārada's words come true, and to prove that he is a Ṛṣi and that he is Bhagavān, Hari went there, between the two *arjuna* trees. He went slowly so that the cowherd ladies would not follow Him.

Anvitārtha-prakāśikā—The extra syllable in the first line (in Śrīdhara Svāmī's reading) is to be tolerated.

10.10.25

devarṣir me priyatamo yad imau dhanadātmajau |
tat tathā sādhaiṣyāmi yad gītaṁ tan mahātmanā ||

devarṣiḥ—the great sage, who is a god; *me*—to Me; *priya-tamaḥ*—dearest; *yat*—since; *imau dhanada-ātmajau*—these two sons of Kuvera; *tat*—therefore; *tathā*—in that way; *sādhaiṣyāmi*—I will make successful (or I will accomplish); *yat gītaṁ*—what was sung (or *yad* = *yathā*, in which way [it was sung]); *tat*—that (or *tat* = *tena*, by him); *mahā-ātmanā*—by the great soul.

Baladeva Vidyābhūṣaṇa—

*yad devarṣiḥ me priyatamaḥ (bhavati, ahaṁ) tad imau dhanadātmaḥ
tathā sādhaiṣyāmi yad tad mahātmanā gītam.*

Vīra-Rāghava / Śukadeva Mahārāja (*Siddhānta-pradīpa*)—
*yad devarṣiḥ (nāradaḥ) me priyatamaḥ (bhavati), tad (tena)
mahātmanā imau dhanadātmaḥ (uddiṣya) yad gītam, tat tathā (eva)
sādhaiṣyāmi.*

“Since Devarṣi is dearest to Me, I will make these two sons of Kuvera successful in accordance with the song of that great soul.”

Śrīdhara Svāmī—*Yad* means *yataḥ* (because); *tat* means *tataḥ* (therefore).³³⁷

Sanātana Gosvāmī—“Just as (*yad = yathā*) it was sung by him (*tat = tena*), the great soul (*mahātmanā*)—that is, by him whose nature (*ātman = svabhāva*),³³⁸ characterized by the expansion of devotion to Me, is great: this is the reason Nārada is dearest to Him—, so (*tathā*) I will make these two successful (*sādhaiṣyāmi = sampādayiṣyāmi*).” The sense is: “I will make them have the topmost *bhakti* above the immobile species,” insofar as it was said: *labdha-bhakti bhaviṣyataḥ* (they will become steady devotees) (10.10.22).

Jīva Gosvāmī—The syntactical connection is: *yad yasmād devarṣir me priyatamaḥ tat tasmād imau dhanadātmaḥ tathā sādhaiṣyāmi yat yathā tat tena mahātmanā gītam*, “Because Devarṣi is dearest to Me, therefore, just as it was sung by him, who has great authority (or elevated emotions) (*mahātmanā = mahānubhāvena*), so I will make these two sons of Kuvera successful.” The sense is: “I will elevate them from an immobile species, bestow a place in heaven, and make them have the topmost *bhakti*.”

337 These definitions are sourced in *Amara-koṣa*: *yat tad yatas tato hetau* (3.4.3).

338 This is substantiated as follows: *ātmā yatno dhṛtir buddhiḥ svabhāvo brahma varṣma ca*, “*Ātmā* means *yatna* (effort), *dhṛti* (firmness), *buddhi* (intelligence), *svabhāva* (nature, temperament), *brahman* (jīva, and *param brahma*), and *varṣman* (body)” (*Amara-koṣa* 3.3.109).

Viśvanātha Cakravartī—The prose order is: *yady asmād devaṛṣir me priyatamaḥ tasmād imau tathā sādhaiṣyāmi yad yathā tat tena mahātmanā gītam*, “If (yat = yadī) Devarṣi is dearer to Me than Myself, then I will make these two successful in the way it was sung by that great soul.”

Siddhānta-pradīpa—The syntactical connection is: *yad devaṛṣiḥ me priyatamaḥ, tad imau uddiśya yad mahātmanā gītān, tat tathā sādhaiṣyāmi*, “Because Devarṣi is dearest to Me, I will accomplish that which was sung by the great soul, when he instructed these two, in that way.”

10.10.26

ity antareṇārjunayoḥ kṛṣṇas tu yamayor yayau |
ātma-nirveśa-mātreṇa tiryag-gatam³³⁹ ulūkhalam ||

iti—thus (*iti* marks the end of the quotation, in the previous verse); *antareṇa*—between; *arjunayoḥ*—the two *arjuna* trees; *kṛṣṇaḥ*—Kṛṣṇa; *tu*—only (or a word used to fill the meter); *yamayor*—pair; *yayau*—went; *ātma-nirveśa-mātreṇa*—merely because of His entrance; *tiryak*—horizontally (i.e. transversely); *gatam*—went; *ulūkhalam*—the mortar.

iti (*vicārya*) *kṛṣṇaḥ arjunayoḥ yamayor antareṇa yayau. (tataḥ ca) ātma-nirveśa-mātreṇa ulūkhalam tiryag-gatam.*

Thus, Kṛṣṇa went through the middle of the two *arjuna* trees. Simply because of His penetration, the wooden mortar went crosswise.

Śrīdhara Svāmī—*Yamayor* means *yamalayor* (twins), that is, *sahajātayor* (they had come to life together). *Ātma-nirveśa-mātreṇa* signifies: *ātmanah kṛṣṇasya tan-madhya-praveśa-mātreṇa*, “merely because of Kṛṣṇa’s entrance through the middle.”

Sanātana Gosvāmī—*Iti* means *iti vicārya*, “after pondering thus,”

339 *tiryag-bhūtam* (Vallabhācārya’s reading).

that is, “Because of Me, may these two, who committed a very big offense, obtain *bhakti* only by a connection with this amazing *bālyalīlā* of Mine. Their *bhakti* will nullify their that sinful reaction of theirs.”

“The mortar became horizontal (*tiryag-gatam* = *tiryaktvaṃ prāptam*),” in conformity with the Lord’s intention. It is stated in *Viśva-kośa*: *tiryak vakre tiro-’rthe ca*, “*Tirak* means *vakra* (crooked) and *tiras* (oblique, transverse).”³⁴⁰ Or *tiryak* is an adverb: *tiryak yathā syāt tathā calitam*, “It moved in such a way that it was horizontal.”

In the occasional reading *bhṛtam* (carried), this word suggests that the mortar was as if conscious. That is due to a connection with the Lord. Or it’s because even the things helpful for His games are a form of *sat-cid-ānanda*. The rope is inferred to be that way, otherwise there would be an impossibility of a connection of those two with the Lord, who is condensed *sat-cid-ānanda*. Therefore, in *Padma Purāṇa*, in *Śrī Dāmodarāṣṭakam*, it is stated: *namas te ’stu dāmne sphurad-dīpti-dhāmne*, “Obeisances to Your rope, a locus of shining effulgence.” Similarly, it is said in *Śrī Hari-varṇa*: *tad dāma tasya bālasya prabhāvād abhavad dṛḍham*, “That rope became strong because of the power of that child” (*Hari-varṇa* 2.7.19). In this way, the doubts whether the mortar broke, the rope ruptured, and so on, are automatically repudiated.

Jīva Gosvāmī—(Additions are underlined.) *Iti* means *iti vicārya*, “after pondering thus,” that is, “Because of Me, may these two, who did a very big offense, become like that by becoming playthings for My baby pastime.”

Tiryag-gatam means: *tiryaktvaṃ prāptam*, “The mortar became horizontal,” in conformity with the intention of the Lord. It is stated in *Viśva-kośa*: *tiryak vakre tiro-’rthe ca*, “*Tirak* means *vakra* (crooked) and *tiras* (oblique, transverse).” The word *mātra* implies that there was no effort involved.

Concerning *gatam*, the mortar itself was the doer, therefore it is suggested that it was as if conscious. That is because *līlā-śakti* spontaneously effects everything. For example, in *Hari-varṇa*: *tad dāma tasya bālasya prabhāvād abhavad dṛḍham*, “That rope became

340 *tiryak tiro-’rthe vakre ca vihaṅgātau tv anavyayam* (*Viśva-kośa* 2.8).

strong because of the power of that child” (*Hari-vamśa* 2.7.19). In *Padma Purāṇa*: *namas te ’stu dāmne sphurad-dīpti-dhāmne* (*Dāmodarāṣṭaka* 8).

Viśvanātha Cakravartī—“After considering in this way, He went in the middle of the pair that was engendered together (*yamayoh* = *sahajātayoh dvayoh*). Afterward, merely because of His own (*ātma* = *ātmanah*) entrance (*nirveśa* = *praveśa*), the mortar became horizontal (*tiryag-gatam* = *tiraścīnam abhūt*).”

10.10.27

bālena niṣkarṣayatānv-ag ulūkhalaṁ tad
dāmodareṇa tarasotkalitāṅghri-bandhau |
niṣpetatuḥ parama-vikramitātivepa-
skandha-pravāla-viṭapau kṛta-caṇḍa-śabdau ||
(vasanta-tilakā)

bālena—by the boy; *niṣkarṣayatā*—who was causing to pull down (i.e. who was pulling); *anv-ak*—which was going after [Him]; *ulūkhalaṁ tad*—that mortar; *dāma-udareṇa*—by Kṛṣṇa (“on whose belly there is a rope”); *tarasā*—with speed (or who was quick) (or because of speed); *utkalita*—driven up; *aṅghri-bandhau*—whose bindings of roots; *niṣpetatuḥ*—fell; *parama-vikramita*—because of the great prowess; *ati-vepa*—were greatly shaking; *skandha-pravāla-viṭapau*—whose trunks, leaves and branches; *kṛta-caṇḍa-śabdau*—[both trees,] by whom a violent sound was done.

(tau arjuna-vṛkṣau) tad ulūkhalaṁ anv-ag niṣkarṣayatā bālena
dāmodareṇa (kṛṣṇena) tarasā utkalitāṅghri-bandhau (santau)
parama-vikramitātivepa-skandha-pravāla-viṭapau kṛta-caṇḍa-
śabdau niṣpetatuḥ.

The *arjuna* trees were quickly uprooted by the boy, on whose belly there was a rope and who was incessantly dragging that mortar, which was following behind. Their trunks, leaves and branches shook because of the great force, made a strident sound, and crashed.

Śrīdhara Svāmī—*Anv-ak* is derived as: *anu añcati ity anv-ak*, “It goes after.” This means the mortar followed Him. The reason for that is: *dāmodareṇa* (by Him on whose waist there is a rope). The rope was tied to the mortar.

✧ *utkalitāṅghri-bandhau* means: *utkalitaḥ utpāṭitaḥ aṅghri-bandhaḥ mūla-bandhaḥ yayoh tau*, “The two trees, whose network of roots (*aṅghri-bandha* = *mūla-bandha*) was uprooted (*utkalita* = *utpāṭita*).”

✧ *parama-vikramitātivepa-skandha-pravāla-ṣaṭpau* is construed as: *paramasya śrī-kṛṣṇasya vikramitaṁ vikramaḥ tena ati-vepāḥ kampāḥ yeṣu te skandha-pravāla-ṣaṭpāḥ yayoh tau*, “They each had a trunk, leaves and branches, in regard to which there was a shake (*ati-vepa* = *kampa*) because of the force (*vikramita* = *vikrama* = *vikramena*) of the supreme being, Śrī Kṛṣṇa (*parama* = *paramasya* = *śrī-kṛṣṇasya*).”

Sanātana Gosvāmī—“Both trees, whose structures of roots were driven upward (*utkalitāṅghri-bandhau*) by Dāmodara, who was incessantly pulling (*niṣkarṣayatā* = *niḥśeṣeṇa karṣayatā* = *niḥśeṣeṇa karṣatā*) the mortar, which was stuck to both of them on account of the horizontal motion, completely fell (*niṣpetatuḥ* = *niṣeṣaṁ petatuḥ*) because of the velocity (*tarasā* = *vegena*).” How? Therefore he says *parama* and so on (see above). The rest was explained by Śrīdhara Svāmī.

There is another explanation. Here *parama-vikramitātivepa* is separated as *param avikramitātivepa*: “Both trees, whose structures of roots went out of the earth (*utkalitāṅghri-bandhau* = *bhūmi-nirgatāṅghri-bandhau*) because of Dāmodara, and whose trunks, leaves and branches were greatly shaking (*ativepa-skandha-pravāla-ṣaṭpau* = *mahā-kampa-yukta-skandha-pravāla-ṣaṭpau*), just (*param* = *kevalam*) fell.” The sense is: They fell, but, unlike Pūtānā, did not make anything else fall.” They fell “even without the manifestation of His prowess” (*avikramita* = *avikramitena* = *dāmodarasya vikramāprakaṭanena api*), or they fell, “but did not have a steady motion” (*avikramita* = *avikrama* = *na vidyate vikramaḥ yayoh*).

Concerning *bālena* (by the toddler), there is a nontransgression of *bālya-līlā* by not manifesting strength and so on. Regarding *dāmodareṇa*, the sweetness relates to the same pastime. (This is the first time the name Dāmodara is mentioned in the tenth canto.) Further, there is *aīśvarya* also because of *utkalita* (uprooted) and so

on. In this way, a manifestation of a special godhood is inferred as before.

Jīva Gosvāmī—(The first paragraph is the same.) “Both trees, whose structures of roots were driven upward (*utkalitāṅghri-bandhau*) by Dāmodara, who was incessantly pulling (*niṣkarṣayatā* = *niḥśeṣeṇa karṣayatā* = *niḥśeṣeṇa ākarṣatā*) the mortar, which was stuck to both of them on account of the horizontal motion, completely fell (*niṣpetatuḥ* = *niśeṣam petatuḥ*) because of the velocity (*tarasā* = *vegena*).” How? Therefore he says *parama* and so on.

In that compound, *viṭapa* stands for the plural and means *śākhāḥ* (branches). It is stated in *Viśva-kośa*: *viṭapah pallave śiḍge*³⁴¹ *viṣṭāre stamba-śākhayoḥ*. The rest was explained by Śrīdhara Svāmī. Alternatively, the separation is: *param*.

Regarding *dāmodareṇa*, the sweetness relates to the same pastime. A sweet manifestation of godhood is inferred as before. Making a name takes place here too. The *Hari-varṇa* states:

sa ca tenaiva nāmnā tu kṛṣṇo vai dāma-bandhanāt |
goṣṭhe dāmodara iti gopībhiḥ parigīyate ||

“And He was known specifically by that name. In the cowherd village, because of a binding with a rope Kṛṣṇa was celebrated as ‘Dāmodara’ by the gopīs.” (*Hari-varṇa* 2.7.36) (quoted in *Laghubhāgavatāmṛta* 1.5.72)

Viśvanātha Cakravartī—“Both trees, whose structures of roots were uprooted (*utkalita* = *utpāṭita*) by the boy, who was incessantly pulling the horizontal (*tat* = *tiraścīnam eva*) mortar (*ulūkhalam* = *udūkhalam*) in such a way that it was favorable to Him (*anv-ak* = *svānukūlam yathā syāt tathā*), fell.”

Parama-vikramitātivepa-skandha-pravāla-viṭapau means: *parama-vikramitena atibalena ākarṣaṇena ativepāḥ atikampamānāḥ skandhādayaḥ yayoh tau*, “both trees, whose trunks and so on were greatly shaking on account of the pull, which was very forceful (*parama-vikramita* = *parama-vikramitena* = *atibalena ākarṣaṇena*).”

341 *śṛṅge* (horn) (*Viśva-kośa*).

Regarding *dāmodareṇa*, the renown declared in *Hari-varṇsa* is remembered: *sa ca tenaiva nāmnā...* (see above).

10.10.28

tatra śrīyā paramayā kakubhaḥ sphurantau
siddhāv upetya kujayoḥ iva jāta-vedāḥ |
kṛṣṇam praṇamya śirasākhila-loka-nātham
baddhāñjalī virajasāv idam ūcatuḥ sma ||
(vasanta-tilakā)

tatra—there; *śrīyā paramayā*—with very great splendor; *kakubhaḥ*—the cardinal directions (the nominal base is *kakubh*); *sphurantau*—illuminating; *siddhau*—two perfect persons; *upetya*—after approaching; *ku-jayoḥ*—in two trees (“born in the earth”); *iva*—like; *jāta-vedāḥ*—fire (“because of which science has occurred”); *kṛṣṇam*—Kṛṣṇa; *praṇamya*—after bowing; *śirasā*—with the head; *akhila-loka-nātham*—the master of all the worlds; *baddha-añjalī*—they by whom the hand palms are joined [prayerfully]; *virajasau*—devoid of *rajas*; *idam*—this (which is about to be said); *ūcatuḥ*—said; *sma*—(a word used to fill the meter).

tatra kujayoḥ (sthitau nalakūvara-maṇigrīvau) siddhau jāta-vedāḥ
iva śrīyā paramayā kakubhaḥ (vyāpya) sphurantau kṛṣṇam akhila-
loka-nātham upetya śirasā praṇamya (ca) baddhāñjalī virajasau (ca
santau) idam ūcatuḥ.

Like fire, the two gods in those two trees were shining with a great splendor pervading the directions. Devoid of *rajo-guṇa*, they approached Kṛṣṇa, the master of all the worlds, bowed with the head, prayerfully joined their own hands and spoke as follows.

Śrīdhara Svāmī—*Kakubhaḥ sphurantau* means: *kakubhaḥ prati sarvataḥ sphurantau*, “Both of them were shining in every way toward the cardinal directions.” Or: *diśaḥ prakāśayantau*, “Both of them were illuminating the directions (*kakubhaḥ = diśaḥ*).”

Just as fire (*jāta-vedāḥ = agniḥ*) in two trees (*kujayoḥ = vrkṣayoḥ*) become one and come forth, so the two gods came forth

(*upetya*) toward Kṛṣṇa. The two gods were devoid of *rajas*, meaning they had no pride, that is, no false ego. The drift is their arrogant pride was gone.

Sanātana Gosvāmī—*Tatra* stands for *tayoḥ*. The sense is: *tayoḥ vrkṣayoḥ sthitaḥ siddhau devau*, “the two gods (*siddhau* = *devau*) who were in those two trees.” Alternatively, *siddhau* means *śāponmuktau san* (being delivered from the curse), or *sa-phala-janmānau san* (being two persons whose births have become successful). Therefore “they were illuminating all the directions (*kakubhaḥ* = *sarvāḥ diśaḥ*).” The causative sense is meant to be included in *sphurantau* (shining). The gist is: “causing a resplendence, illuminating.”

Or *sphurantau* is connected in a different clause: *kujayoḥ kakubho dig-bhāgāt tad-antike upetya mitho-jyotir-milanād eka-jāta-vedā iva sphurantau*, “Having approached Kṛṣṇa from the direction of the two trees, they were shining like lights unite to become one fire.”

“They eminently bowed with the head” (*śirasā praṇamya* = *śirasā prakarṣeṇa natvā*): Had they offered obeisances by falling like a stick, they would not have seen His beautiful face. Moreover, the name ‘Kṛṣṇa’ is used to hint at the action of pulling (*ākaraṣaṇam*) the mortar, among other meanings.

But why did they bow to the boy, who, as Dāmodara, was very intent on *bālyā-lilā*? In that regard Śuka says: “He is the master of all the worlds (*akhila-loka-nātham* = *akhila-lokānām īśvaram*).” The drift is: They bowed to the boy because they were beginning to understand this on account of the might of His *aiśvarya* and on account of Śrī Nārada’s favor.

“How could they, who had committed such an offense and who remembered what happened by Śrī Nārada’s grace, be shameless and go near the Lord?” To that too Śuka says *akhila-loka-nātham*. The sense is: because they had no other refuge.

Regarding *virajasau* (devoid of *rajas*): Previously they were *tamaḥ-plutau* (immersed in ignorance), but at this time, either because of being near the Lord or specifically because of Śrī Nārada’s favor, the *rajo-guṇa* in them, which was the cause of their pride of being wealthy, was gone.

Sma has the sense of *vismaya* (astonishment), because they

immediately became gods again even though they were great offenders.

Jiva Gosvāmī—(Additions are underlined.) *Tatra* stands for *tayoḥ*. The sense is: *tayoḥ vrkṣayoḥ sthitau siddhau devau*, “the two gods (*siddhau* = *devau*) who were in those two trees.” Therefore “they were illuminating all the directions (*kakubhaḥ* = *sarvāḥ diśaḥ*).” The word *prati* (toward) is obtained in connection with a word in the accusative case, just like the word *saha* with a word in the instrumental case. The causative sense is meant to be included in *sphurantau* (shining). The gist is: “causing a resplendence, illuminating.”

Or *sphurantau* is connected in a different clause: *kujayoḥ kakubho dig-bhāgāt tad-antike upetya mītho-jyotir-milanād eka-jāta-vedā iva sphurantau*, “Having approached Kṛṣṇa from the direction of the two trees, they were shining like lights unite to become one fire.”

“They eminently bowed with the head” (*śirasā praṇamya* = *śirasā prakarṣeṇa natvā*): Had they offered obeisances by falling like a stick, they would not have seen His beautiful face. Moreover, the name ‘Kṛṣṇa’ is used to hint at the action of pulling (*ākaraṇam*) the mortar, among other meanings.

But why did they bow to the boy, who, as Dāmodara, was very intent on *bālya-līlā*? In that regard Śuka says: “He is the master of all the worlds (*akhila-loka-nātham* = *akhila-lokānām īśvaram*).” The drift is: The bowed to the boy because they were beginning to understand this on account of the might of His *aiśvarya* and on account of Śrī Nārada’s favor.

“How could they, who had committed such an offense and who remembered what happened by Śrī Nārada’s grace, be shameless and go near the Lord?” To that too Śuka says *akhila-loka-nātham*. The sense is: because they had no other refuge.

Regarding *virajasau* (devoid of *rajas*): Previously they were *tamaḥ-plutau* (immersed in ignorance), but at this time, either because of being near the Lord or specifically because of Śrī Nārada’s favor, the *rajo-guṇa* in them, which was the cause of their pride of being wealthy, was gone.

Viśvanātha Cakravartī—“Pervading the directions (*kakubhaḥ* = *kakubhaḥ vyāpya*), both of them were shining like fire (*jāta-vedāḥ* = *agniḥ*) in two trees (*kujayoḥ* = *vrkṣayoh*),” that is, like lights unite to become one fire.

Vira-Rāghava—*Tatra* stands for either *tadā* (at that time) or *tayoḥ* (in those two).

Vallabhācārya—Regarding *sma*, the renown is indicated.

10.10.29

kṛṣṇa kṛṣṇa mahā-yogiṃs tvam ādyaḥ puruṣaḥ paraḥ |
vyaktāvyaktam idaṃ viśvaṃ rūpaṃ te brāhmaṇā viduḥ || ³⁴²

kṛṣṇa kṛṣṇa—O Kṛṣṇa, Kṛṣṇa!; *mahā-yogin*—O great unifier (or O you who have great *aiśvarya*); *tvam*—You; *ādyaḥ*—first; *puruṣaḥ paraḥ*—the topmost Puruṣa; *vyakta-avyaktam*—which is manifest and unmanifest; *idaṃ viśvaṃ*—this universe; *rūpaṃ te*—a form of Yours; *brāhmaṇāḥ*—Brāhmaṇas; *viduḥ*—know.

kṛṣṇa kṛṣṇa mahā-yogin! tvam puruṣaḥ paraḥ (tatra api) ādyaḥ (*bhavaṣi*). *brāhmaṇāḥ idaṃ viśvaṃ vyaktāvyaktam te rūpaṃ viduḥ*.

“O Kṛṣṇa, Kṛṣṇa! O great yogi! You, the topmost Puruṣa, are first. Brāhmaṇas know that this world, the coarse and the subtle, is a form of Yours.

Śrīdhara Svāmī—In case He were to respond: “Why do you two gods bow to Me? I’m a cowherd!”, they say: “O Kṛṣṇa, Kṛṣṇa, great yogi! You, whose might is inconceivable, are not a cowherd but the topmost Puruṣa, since You are first, that is, You are the cause (*ādyaḥ* = *kāraṇa-bhūtaḥ*). Over and above that, You are not just the instrumental cause, but the ingredient cause too.” They praise with this intention. “They know that the universe, consisting of the coarse and the subtle (*vyaktāvyaktam* = *sthūla-sūkṣmam*), is a form of Yours.”

342 *brahmaṇo viduḥ* (Vallabhācārya’s reading).

Sanātana Gosvāmī—“Although both of us are great offenders, still, we are continuously favored by You, and that is certainly appropriate on Your part.” They speak with this intention. The vocative *kṛṣṇa* signifies “O Para-Brahman in a human form!” The vocative is repeated either because they felt the topmost bliss or because of the reverential excitement of *prema*. Or it’s because of the nature of the name ‘Kṛṣṇa’, which attracts the tongue. Or the reason is that they wanted to draw His attention, given that He was absorbed in His baby pastime of pulling a mortar.

Mahā-yogin means “O you whose *aiśvarya* is inconceivable and endless,” because: *ādyah*, “You are the best of all the gods” (= *sarva-deva-śreṣṭhaḥ*), and: *puruṣaḥ paraḥ*, “You are Paramātmā” or else “You are Parameśvara.” Therefore the drift is: “A mercy like this is certainly proper.”

Moreover, “The Vedāntists know: All this universe, comprised of causes and effects (*vyaktāvyaktam* = *kārya-kāraṇātmakam*), belongs to You, who pervade everything (*brahmaṇaḥ* = *sarva-vyāpakasya tava*).” Alternatively: *idaṁ viśvaṁ tvad-vibhūtasya brahmaṇo rūpaṁ vivartaṁ vidur vedāntinaḥ*, “The Vedāntists know: Brahman is a manifestation of Your might, and the universe is an illusory form of Brahman.” In this way, the idea is: “It makes sense that You do us a favor, because we eternally belong to You.”

Jīva Gosvāmī—(The first paragraph is the same.) “Although both of us are great offenders, still, we are continuously favored by You, and that is certainly appropriate on Your part.” They speak with this intention. The vocative *kṛṣṇa* signifies “O Para-Brahman in a human form!” The vocative is repeated either because they felt the topmost bliss or because of the reverential excitement of *prema*. Or it’s because of the nature of the name ‘Kṛṣṇa’, which attracts the tongue. Or the reason is that they wanted to draw His attention, given that He was absorbed in His baby pastime of pulling a mortar.

“O *Mahā-yogin*, You whose *aiśvarya* is inconceivable and endless, because the Puruṣa is just the one who glances at Prakṛti, but You are the topmost Puruṣa, that is, that Puruṣa too is Your *aṁśa*.” Even though He is an *aṁśi*, the *āvirbhāva* is manifold because of the varieties of Mahā-Nārāyaṇa and others, therefore, over and above that, “You are the Lord Himself (*ādyah* = *svayaṁ bhagavān*).” That

has been proven in two verses in *Brahma-saṁhitā*, starting from *īśvaraḥ paramaḥ kṛṣṇaḥ* (5.1-2). Hence the drift is: “Even such a mercy of You who have superior qualities in every way (or who surpass the *guṇas* at all times) is certainly proper.”

Moreover: *īśasyāpi tava brahmaṇaḥ parama-bṛmhato rūpam adhiṣṭhānam kāryaṁ vā viduḥ*, “They know that the world is a form of You, who, although *Īśvara*, are the biggest. They know it either as the foundation or as an effect.” Sometimes the reading is *brāhmaṇāḥ* (*Brāhmaṇas*) instead of *brahmaṇaḥ* (of Brahman). Thus, the idea is: “It makes sense that You do us a favor, because we eternally belong to You.”

Krama-sandarbhā—Regarding *kṛṣṇa kṛṣṇa*, the first mention and the repetition are because He is the topmost *svarūpa* and because it is the topmost name. “Although in truth You, sir (*tvam = bhavān*), are the topmost *Puruṣa*, You are God in person (*ādyah = svayaṁ bhagavān*).”

Viśvanātha Cakravartī—“Why do you two gods bow to Me, a cowherd boy bound to a mortar?” Because of this they say *kṛṣṇa kṛṣṇa* and so on. The duality is because their utterance was simultaneous. “You are the topmost *Puruṣa*, *Bhagavān*, and in addition to that, You are primeval.” The sense is: “Therefore You are a cowherd boy.” *Mahā-yogin* means *acintya-prabhāva*, “O You whose might is inconceivable!” The gist is: “You are our saviour. The cause of Your binding is not surmisable.” With *vyaktāvyaktam*, which means *kārya-kāraṇātmakam* (the world is comprised of causes and effects), they say: “Binding You, the *svarūpa* of all, is possible with what?”

Baladeva Vidyābhūṣaṇa—“You, a cowherd, are the supreme God (*paraḥ puruṣaḥ = pareśaḥ*). In addition to that, You are the Almighty in person (*ādyah = svayaṁ prabhuḥ*).”

Śrīnātha Cakravartī—“They know Your form, *Yaśodā-nandana*, is *vyaktāvyaktam* (manifest and unmanifest): It is manifest to the devotees in the way it really is (*vyakta = vyaktam = bhakteṣu yathārthatayā prakāṣam*), but appears to the nondevotees in a way that is not what it really is (*avyaktam = abhakteṣu ayathārthatvena*

sphurat).” The drift is: “They don’t know the truth about You.”

Brahmaṇaḥ (of Brahman) is an adjective of *te* (of Yours). Or else *brahmaṇaḥ* is a genitive absolute (*anādare śaṣṭhī*). The sense is: *brahma ca anādrtya viduḥ*, “Disregarding Brahman too, they understand that this world is a form of Yours.”

Brhat-krama-sandarbha—In the vocative *mahā-yogin*, *mahā-yoga* means *acintya-paramaiśvaryam* (unthinkable supreme capabilities). The suffix *in* is used in the sense of *tasyāsti* (he has that), specifically in the sense of *nitya-yoga* (eternal connection).

“You are primary (*ādyah*), since You are Puruṣottama (*puruṣaḥ paraḥ* = *puruṣottamaḥ*).” In that way, “those who know the truth (*tattva-vidah* is added) know the form called Yaśodā-tanaya (Yaśodā’s son) is *vyaktāvyaktam*.” It is manifest to the devotees (*vyakta* = *vyaktam* = *bhakteṣu prakāṣam*), and it is not manifest to the nondevotees (*avyaktam* = *abhakteṣu aprakāṣam*).

Brahmaṇaḥ, which means *brahma-svarūpasya*, is an adjective of *te* (Your): “Your nature is Brahman. You are the complete Brahman. It is not distinct from You, nor is it something other than You.” Or *brahmaṇaḥ* is a genitive absolute (*anādare śaṣṭhī*). The syntactical connection is: *nirviśeṣaṁ prati yad anyam manyante, tad anādrtya viduḥ*, “They understand by disregarding those who think that *nirviśeṣa* Brahman is distinct from You.”

Viśvam is an adjective of *rūpam*. The world is called *viśvam* because it enters (*viśati*) everyone’s minds by its enchantment. The suffix *va*, which is an *Uṇādi*, is applied after the verbal root *viś*.³⁴³ Or, “The learned know His form is everything (*viśvam* = *akhilam*)”³⁴⁴ of this kind (*idam* = *etat-prakāṣakam*),” that is, this kind of sporting, such as the killing of Pūtana.

343 The rule is: *aśu-pruṣi-laṭi-kaṇi-khaṭi-viśibhyah kvan*, “The suffix [*k*] *va[n]* is applied after the verbal roots *aś[ūn]*, *pruṣ[u]*, *laṭ*, *kaṇ*, *khaṭ*, and *viś*” (*Uṇādi-sūtra* 1.151). The *vṛtti* on that *sūtra* says: *viśati sarvatra sa viśvaḥ, viśvaṁ jagat*, “That which enters everything is *viśva*. *Viśvam* means *jagat*.” The verbal root is *viś praveśane* (6P) (to enter).

344 Here *viśva* is an adjective and means ‘entire’: *Amara-koṣa* states: *viśvam aśeṣaṁ kṛtsnaṁ samasta-nikhilākhilāni niḥśeṣam, samagraṁ sakalaṁ pūrṇam akhaṇḍaṁ syād anūnake*, “The words *viśva*, *aśeṣa*, *kṛtsna*, *samasta*, *nikhila*, *akhila*, *niḥśeṣa*, *samagra*, *sakala*, *pūrṇa*, and *akhaṇḍa* are used in the sense of entirety” (3.1.65).

Siddhānta-pradīpa—“You are the primeval Puruṣa (*ādyah puruṣaḥ*), the cause of the world.” With *vyaktāvyaktam*, the two of them say the Lord is both different and not different from the world: “The Brāhmaṇas, including Sanaka, Nārada and others, say the world, which is composed of consciousness and inertness (*vyaktāvyaktam* = *cid-acid-ātmakam*), is a form of Yours.” This means: “Although it is different in terms of nature, it is not different from You because of reasons such as the state of originating from it,” since the Śruti states: *sarvaṁ khalv idam brahma taj-ja-lān iti*, “Indeed, all this universe is Brahman, because it originates in it, merges in it, and functions in it” (*Chāndogya Upaniṣad* 3.14.1).

ANNOTATION

The word *ta-ja-lān* is understood as follows: *tasmin jāyata iti taj-jarṇ*, *tasmin liyata iti tal-larṇ*, *tasminn aniti ceṣṭata iti tad-anarṇ*. *taj-jarṇ ca tal-larṇ ca tad-anarṇ ceti taj-ja-lān*. *śāka-pārthivādi-nyāyena madhyamasya tac-chabdasya lopah*. *taj-jalānam iti vaktavye chāndaso 'vayava-lopah*, “*Taj-ja* means “It originates in it.” *Tal-la* means “It is merged in it.” *Tad-ana* means “It breathes, i.e. functions, in it.” *Taj-ja*, *tal-la*, and *tad-ana* make the form *taj-ja-lān*. By the logic of the construction of a *śāka-pārthivādi* compound (ref. *Sārārtha-darśini* 10.8.36), there is a deletion of the middle word *tad*. Given that it should be said *taj-jalāna* (as the nominal base), the deletion of a portion of the word pertains to the Vedas.”³⁴⁵

Vāsudeva Sharma’s explanations of *taj-ja*, *tal-la*, and *tad-ana* are taken from Śaṅkarācārya’s commentary on *Chāndogya Upaniṣad* 3.14.1. The rest is his own interpretation. The verbal root in *tal-la* is: *lā dāne* (to give; to take): the derivation as *liyate* (merged) indicates a Vedic irregularity, for the form would be *tal-laya* (because of the addition of the suffix *a[l]*, in the passive voice, HNV 893) since the corresponding verbal root is *li dravya-karaṇe* (10 P) (to melt). Thus, *taj-ja-lān iti* stands for *taj-ja-layānād iti*. The verbal root in *tad-ana* is *an prāṇane* (2P) (to breathe): Here also another meaning (*ceṣṭate*, ‘it functions’) is attributed to it instead of the verbal root’s own meaning.

345 Sharma, Vāsudeva (1998), *Brahma-sūtra-śaṅkara-bhāṣyam*, Varanasi: Caukhambā Vidyā Bhavan, footnote to *sūtra* 1.2.1, p.63.

10.10.30-31

tvam ekaḥ sarva-bhūtānām dehāsv-ātmendriyeśvaraḥ |
tvam eva kālo bhagavān viṣṇur avyaya īśvaraḥ ||
tvam mahān prakṛtiḥ sūkṣmā rajaḥ-sattva-tamo-mayī |
tvam eva puruṣo 'dhyakṣaḥ sarva-kṣetra-vikāra-vit ||

tvam—You; *ekaḥ*—sole (or foremost)³⁴⁶; *sarva-bhūtānām*—of all beings; *deha*—of the body; *asu*—of the life airs; *ātma*—of the mind; *indriya*—of the senses; *īśvaraḥ*—the controller; *tvam*—You; *eva*—only³⁴⁷; *kālaḥ*—Time; *bhagavān*—the Lord; *viṣṇuḥ*—Viṣṇu; *avyayaḥ*—imperishable; *īśvaraḥ*—the controller; *tvam*—You; *mahān*—*mahat-tattva* (or the great); *prakṛtiḥ*—*prakṛti* (“fundamental form”); *sūkṣmā*—subtle; *rajaḥ-sattva-tamaḥ-mayī*—composed of *rajo-guṇa*, *sattva-guṇa*, and *tamo-guṇa*; *tvam*—You; *eva*—only; *puruṣaḥ*—the Puruṣa (either Garbhodaka-śāyī Viṣṇu; Mahā-Viṣṇu, also called Viśvātmā; or Nārāyaṇa in the Causal Ocean); *adhyakṣaḥ*—the Ruler (or the witness); *sarva-kṣetra*—pertaining to all bodies (see other explanations); *vikāra-vit*—He knows the transformations.

tvam ekaḥ sarva-bhūtānām dehāsv-ātmendriyeśvaraḥ (bhavasi). tvam eva kālaḥ bhagavān viṣṇuḥ avyayaḥ īśvaraḥ (bhavasi). tvam mahān (bhavasi). tvam prakṛtiḥ sūkṣmā rajaḥ-sattva-tamo-mayī (bhavasi). tvam eva puruṣaḥ adhyakṣaḥ sarva-kṣetra-vikāra-vit (bhavasi).

“You are the primary controller of the body, of the life force, of the ego and of the senses. You are Time, Bhagavān, Viṣṇu, the Imperishable, and the Controller. You are *mahat-tattva*, and the subtle *prakṛti*, composed of *rajas*, *sattva*, and *tamas*. You are the Puruṣa, the witness: You know the transformations in all bodies.

Śrīdhara Svāmī—In the first half verse they say: “Īśvara too, the

346 The definition of *eka* is: *eke mukhyānya-kevalāḥ*, “*Eka*, *mukhya* (chief, best), *anya* (other), and *kevala* (only), are synonymous (*Amara-koṣa* 3.3.16).

347 In this type of construction, *eva* (only) is expressive of a metaphor: *tvam eva kālaḥ*, “You are Time.”

Controller, is You alone.” *Dehāsv-ātmendriyeśvaraḥ* means “He is the Lord of the body, of the life airs (*asu* = *asavaḥ* = *prāṇāḥ*), of the ego (*ātman* = *ahankāra*) and of the senses.”

“Time is the instrumental cause of it, *prakṛti* is the ingredient cause, *mahat* originated from *prakṛti*, and the Puruṣa (in the Causal Ocean), the doer and the controller, transforms as Viśvātmā. What do I have to do with this?” Therefore they say the verse and a half beginning from *tvam eva kālāḥ*. “Because You are Bhagavān, Īśvara and Viṣṇu, Time comes from You and hence must be Your *lilā*.”

Prakṛti is *śakti*, Puruṣa is an *aṁśa*, and *mahat-tattva* is an effect. The gist is: “Therefore, You are everything.”

Sanātana Gosvāmī—“Both of us have become worthy of being favored, either because of the nonexistence of our offense since, in truth, only You set everything in motion, or because naturally the sole master is You, who are the inside and the outside.”

“Isn’t it that Time, the agitator of all, is the form of worldly causes, such as *mahat*?” In response to that they say the verse and a half beginning from *tvam eva*. Four adjectives are stated in terms of being the cause of Time: *Bhagavān* means *sarva-sāmarthyā-yuktaḥ* (endowed with all capabilities); *viṣṇuḥ* means *vyāpakāḥ* (pervader); *avyayaḥ* is derived as: *na vyeti kṣīyate ity avyayaḥ*, “He does not change, meaning He does not dwindle, therefore He is *avyaya* (imperishable),” and *īśvaraḥ* is *sarva-niyantā* (the controller of all). Thus, Time too is like that because it is an *aṁśa* of His.³⁴⁸

348 Time has a dual nature: It is both transcendental and material: *etāvān eva saṅkhyāto brahmaṇaḥ sa-guṇasya ha, sanniveśo mayā prokto yaḥ kālāḥ pañca-viṁśakāḥ, prabhāvaṁ pauraṣaṁ prāhuḥ kālam eke yato bhayam, ahankāra-vimūḍhasya kartuḥ prakṛtim iyuṣaḥ*, “This is the composition, which I have described and enumerated, of the world, the Brahman that has attributes. Time is the twenty-fifth component. Some say Time, which the souls who have attained Prakṛti and who are bewildered by ego fear, is the Puruṣa’s power” (*Bhāgavatam* 3.26.15-16). Śrīdhara Svāmī comments: *prakṛter evāvasthā-viśeṣa ity arthaḥ. eke tu pauraṣaṁ puruṣasyeśvarasya prabhāvaṁ vikramaṁ kālam āhuḥ. tam eva kālam dvedhā lakṣayati*, “This means Time is a special condition of Prakṛti. However, some say Time is a power of the Lord. He defines the same Time in two ways” (*Bhāvārtha-dīpikā* 3.26.16-17). Yogamāyā is the transcendental form of Time: *nidrayā kāla-rūpiṇyā*, “by Nidrā, who is the form of Time” (*Hari-vaṁśa* 2.2.25). On

The word *sūkṣmā* (*prakṛti* is ‘subtle’) refers to the state of being a cause. The term *rajaḥ-sattva-tamo-mayī* is used in consideration of the diversity of the world and for the sake of excluding the *śakti* that is *sat-cid-ānanda*. Or it is said with this intention: “The *guṇas* beginning from *rajas* are You alone.”

Puruṣaḥ means *jīvaḥ* (soul). He is unmanifest (*avyaktaḥ*) because He is most subtle as the entire consciousness. In the reading *adhyakṣaḥ*, the meaning is *dehādy-adhiṣṭhātā* (the ruler of the body and so on): *Sarva-kṣetra-vikāra-vit* characterizes Him specifically. It means: *sarve kṣetrasya dehasya vikarāḥ bālyādy-avasthāḥ tad-anusandhāna-kartā*, “He effects an interest in all the transformations of the body: the stages beginning from babyhood.” For example, in the eleventh canto:

*nātmā jajāna na mariṣyati naidhate ’sau
na kṣīyate savana-vid vyabhicāriṇām hi |*

“The Soul was never born and will never die. It does not increase and does not decrease, because it knows the changing periods of time.” (11.3.38).

Alternatively, *puruṣaḥ* means *prakṛty-adhiṣṭhātā sṛṣṭi-hetuḥ*, “the ruler of *prakṛti* and the cause of creation.” *Adhyakṣaḥ* means *sākṣī* (the witness). Therefore: *sarva-kṣetra-vikāra-vit* (He knows the transformations related to all bodies).

Jīva Gosvāmī—(The first two paragraphs below are the same as those above.) “Both of us have become worthy of being favored, either because of the nonexistence of our offense since, in truth, only You set everything in motion, or because naturally the sole master is You, who are the inside and the outside.”

“Isn’t it that Time, the agitator of all, is the form of worldly causes, such as *mahat*?” In response to that they say the verse and a half beginning from *tvam eva*. Four adjectives are stated in terms of

account of a nondifference in nature between Viṣṇu and Yogamāyā, it is said: *sa viṣṇv-ākhyo ’dhiyajño ’sau kālāḥ*, “He who is known as Viṣṇu, who presides over Vedic fire sacrifices, is Time” (*Bhāgavatam* 3.29.38).

being the cause of Time: *Bhagavān* means *sarva-sāmarthyā-yuktaḥ* (endowed with all capabilities); *viṣṇuḥ* means *vyāpakāḥ* (pervader); *avyayaḥ* is derived as: *na vyeti kṣīyate ity avyayaḥ*, “He does not change, meaning He does not dwindle, therefore He is *avyaya* (imperishable),” and *īśvaraḥ* is *sarva-niyantā* (the controller of all).

“Thus, because Time is an *amśa* of Yours, it has those attributes, and so You are the foremost Time. In like manner, because *mahat-tattva* is all-pervasive, You, who pervade it and the rest on account of being *mahat* Yourself, are the foremost *mahat* (*mahān*). You are also the foremost *prakṛti* (nature) because You, *Bhagavān*, are imperishable in terms of being the fundamental cause of all, in conformity with texts such as this passage in the third canto: *bhagavān eka āsedam agra ātmātmanām vibhuḥ*, “At the outset of creation, this universe was *Bhagavān* alone. He is the Soul of souls, the pervader” (3.5.23). You are also the foremost *Puruṣa* insofar as the *Puruṣa*, the controller of the body, the senses and so on, is one of Your *amśas*.³⁴⁹

The word *sūkṣmā* (subtle) refers to *Prakṛti*’s state of being a cause, in the sense that *Prakṛti* comprises the eight imperishable effects mentioned in the *Gītā*:

*bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca |
ahankāra itīyaṁ me bhinnā prakṛtir aṣṭadhā ||*

“This is the separated, eightfold *prakṛti* of Mine: earth, water, fire, air, space, mind, intelligence, and ego.” (*Bhagavad-gītā* 7.4)

The term *rajaḥ-sattva-tamo-mayī* is used in consideration of the

349 The purport of this part of the verse is to illustrate that *Kṛṣṇa* is the cause of everything in the material world. For example, commenting on: *sarvaṁ khalv idam brahma*, “Indeed, the entire universe is Brahman” (*Chāndogya Upaniṣad* 3.14.1), Śaṅkarācārya says the real meaning is “Brahman is the cause of everything”: *idam jagan nāma-rūpa-vikṛtaṁ pratyakṣādi-viśayaṁ brahma kāraṇaṁ vṛddhamatvād brahma. katham sarvasya brahmatvam ity ata āha—taj-jalān iti* (Śaṅkarācārya’s commentary on *Chāndogya Upaniṣad* 3.14.1). Thus, figurative usage is involved. The intent is to imply that duality does not exist: *dvaitasyāvastunaḥ* (*Bhāgavatam* 11.28.4). As a pun, *Jīva Gosvāmī* says *Kṛṣṇa* is the foremost dark blue (*mukhyaḥ kālāḥ*), is the great Soul (*mukhyo mahān*) and has a transcendental nature (*mukhyā prakṛtiḥ*).

diversity of the world and for the sake of excluding the *śakti* that is *sat-cid-ānanda*. Moreover, “because You are *mūla-prakṛti* (the primordial form of material nature), this *prakṛti* acts in accordance with You.” He is *mūla-prakṛti* by the logical reasoning in: *prakṛtiś ca pratijñā-drṣṭāntānuparodhāt*, “[Brahman/ Viṣṇu] is *prakṛti* too (i.e. the material cause) because there is no discord between the assumption to be proved (namely that the Lord is also the material cause) and the examples in the scriptures” (*Vedānta-sūtra* 1.4.23).

There is another explanation. “You are the nature which is hard to understand (*sūkṣmā* = *durjñeyā*), the nature which is transcendental, ‘not composed of *rajas*, *sattva* or *tamas*,’ by separating *sūkṣmārajaḥ-sattva-tamo-mayī* as *sūkṣmā arajaḥ-sattva-tamo-mayī*.

He is unmanifest (*avyaktaḥ*) in the sense that He is the most subtle consciousness. In the reading *adhyakṣaḥ*, the meaning is *dehādy-adhiṣṭhātā* (the ruler of the body and so on): *Sarva-kṣetra-vikāra-vit* characterizes Him specifically. It means: *sarve kṣetrasya dehasya vikarāḥ bālyādy-avasthāḥ tad-anusandhāna-kartā*, “He brings about an interest in all the transformations of the body, the stages beginning from babyhood.” For example, in the eleventh canto: *nātmā jajāna na mariṣyati naidhate 'sau...* (see above).

Alternatively, *puruṣaḥ* means *prakṛty-adhiṣṭhātā sṛṣṭi-hetuḥ*, “the ruler of *prakṛti* and the cause of creation.” *Avyaktaḥ* means *sarvāgocaraḥ* (out of the range of everything). In the reading *adhyakṣaḥ*, the meaning is *sarva-sākṣī* (the witness of all). Therefore: *sarva-kṣetra-vikāra-vit*.

Viśvanātha Cakravartī—“It is not that there is some God other than You who binds.” *Asu* means life airs; *ātman* denotes the ego. With *tvam* and so on they say: “Given that You comprise everything, only You are the sole God. Indeed, Time is Your activity (*ceṣṭā*).” *Mahān* (*mahat-tattva*) is an effect, *prakṛti* is *śakti*, and *Puruṣa* is an *aṁśa*. Of which kind is He? *Adhyakṣaḥ* means *antaryāmi*. *Sarva-kṣetra-vikāra-vit* signifies: *sarveṣu kṣetreṣu deheṣu vikārān manā-ādīn veti*, “He knows the transformations, beginning from ‘mind’, in all bodies.” “Consequently: *viṣṇur īśvara eko bhagavāms tvam eva*, “Viṣṇu, God, the one Bhagavān, is You alone.”

Baladeva Vidyābhūṣaṇa—In one set of two verses they say: “There is no controller other than You.” “Since You are Īśvara, Bhagavān, and Viṣṇu, the pervader, Time and the rest are only You,” because of the statement: *sarvaṁ samāpnoṣi tato 'si sarvaḥ*, “You accomplish everything, therefore You are everything” (*Bhagavad-gītā* 11.40).³⁵⁰

“You are the ruler of Time and so on (*adhyakṣaḥ* = *kālādy-adhyakṣaḥ*), but the Puruṣa, the one who lies on the Causal Ocean, is Your *aṁśa*, and so He too is You.” A pervasive nonduality is mentioned thus, because the main type of nonduality, between *cit* (consciousness) and *jaḍa* (inert matter), is out of the question. *Sarva-kṣetra-vikāra-vit* means “He knows the transformations, beginning from ‘mind’, in all bodies.” This means He is omniscient.

Vijayadhvaṇa Tirtha—*Adhyakṣaḥ* means *sākṣi*. ‘*Sarva-kṣetra-vikāra-vit*’ clearly illustrates the fact of being *sākṣi*. “He knows ether, air, and so on, which are expressive of the word *vikāra* (transformation), of all the bodies.”³⁵¹

Vallabhācārya—Kṛṣṇa is *avyaya*, meaning He is Akṣaram (Brahman), otherwise it could not be said that Bhagavān inheres everywhere (*samavāyin*). Akṣaram is the *samavāyi-kāraṇam* (that inhering in which the result is produced). Because *prakṛti* and *puruṣa* are the *upādāna* (ingredient cause³⁵²), it is said: *sarvaṁ samāpnoṣi tato 'si sarvaḥ*, “You accomplish everything, therefore You are everything” (*Bhagavad-gītā* 11.40): Being everything is thus arrived at in another way (just like in ordinary parlance the *samavāyi-kāraṇa* is called the *upādāna-kāraṇa*, the ingredient cause). Īśvara, the controller of all, is Paramātmā.

350 Baladeva Vidyābhūṣaṇa left out the term *avyayaḥ*, but he explains it in his commentary on the words “*mām aṇam avyayam*” in *Bhagavad-gītā*: *avyayam apracyuta-svarūpa-sāmarthyā-sārvajñyādikam ity arthaḥ*, “He is *avyaya* in the sense that His qualities, such as omniscience, which are capabilities of the *svārūpa*, do not deviate” (*Gītā-bhūṣaṇa* 7.25).

351 In Sāṅkhya philosophy, the word *vikāra* denotes the sixteen transformations: the five elements, the mind, and the ten senses: *ṣoḍaśaś ca vikāraḥ* (*Sāṅkhya-kārikā*) (quoted in *Sārārtha-darśinī* 11.16.37).

352 Alternatively, the *jīvas* are *sahakāri-kāraṇam*, the auxiliary cause. The *puruṣa* in the sense of Viṣṇu, however, is the instrumental cause by His energy of Time.

Having thus described Time and so forth, which are *ādhidaivika*, with *tvaṁ mahān* and so on they describe the modes of *ādhyātmika* and *ādhibhautika*. *Adhyakṣaḥ* means *sākṣī* (witness). There is not only one type of *sākṣī*. This philosophical truth should be understood. The Puruṣa is *kṣetra-jña*, and so is a *jīva*, who has the conceit of having a body.³⁵³ By the derivation, *kṣetram jānāti* (he knows the body), “the foremost *kṣetra-jña* is You.” The purport of these two verses is: “You are the substratum of any activity.”

Siddhānta-pradīpa—*Puruṣaḥ* means *jīvaḥ* (soul). The singular is used in the sense of *jāti* (category) (the sense is: the souls).

Bhāvārtha-dīpikā-prakāśa—*Sarva-kṣetra-vikāra-vit* signifies “He knows the six transformations, beginning with birth, of all bodies,” in other words He sees as the witness.

ANNOTATION

As a pun, *sarva-kṣetra-vikāra-vit* means: “He knows the changes in all the holy places.” Kṛṣṇa knows that they took birth as trees in Vraja. The definition of *kṣetra* is: *kṣetram śarīre kedāre siddha-sthāna-kalatrayoḥ*, “*Kṣetram* means *śarīram* (body), *kedāra* (field), *siddha-sthānam* (place of a perfect being), and *kalatram* (wife)” (*Viśva-kōśa*).

353 The Lord is *sākṣī* and a soul is *sākṣī*. Firstly, the Lord is *sākṣī* in two forms: (1) as Paramātmā: *tayor anyañ pippalaṁ svādv atty anaśnann anyo abhicākaṣīti*, “Of those two, one eats the tasty fruit; the other, who is not eating, watches ” (*Śvetāśvatara Upaniṣad* 4.6), and (2) as the all-pervasive Godhead, the onlooker: *sa vā eṣa tadā draṣṭā* (*Bhāgavatam* 3.5.24); *ātmā tathā prthag draṣṭā bhagavān brahma-samjñītaḥ* (3.28.41). Secondly, a soul is a witness: *jīvaḥ sākṣitvena viniścitāḥ* (11.13.27). This means the soul is not involved with bodily functions and mental functions and merely observes them. However, in trance the *sākṣī jīva* is no longer cognizant of the mind, hence the soul is called *śuddha-jīva*, until the final stage, *nirvikalpa-samādhi*, where the soul loses awareness of its distinct identity. For the details, consult Śrīdhara Svāmī’s commentaries on *Bhāgavatam* 2.2.16 and 7.15.54, which were copied by Viśvanātha Cakravartī. Similarly, the Puruṣa is not always a witness: Nārāyaṇa in the Causal Ocean is not a witness of the world since Māyā has not been activated: *ātmā kevala ātma-stho vikalpāpāya-lakṣaṇaḥ* (11.24.27). But the moment He glances at Pradhāna (*mūla-prakṛti*, the unmanifest form of material nature), a form of Māyā, He is called Mahā-Viṣṇu or Viśvātmā and is a *sākṣī* as the all-pervasive Godhead.

10.10.32

*grhyamānais tvam agrāhyo vikāraiḥ prākṛtaiḥ guṇaiḥ |
ko nv ihārhati vijñātum prāk siddham guṇa-saṁvṛtaḥ ||*

grhyamānaiḥ—that are being grasped; *tvam*—You; *agrāhyaḥ*—not graspable; *vikāraiḥ*—by the transformations; *prākṛtaiḥ*—material; *guṇaiḥ*—the *guṇas* [of Nyāya philosophy] (or effects of the *guṇas* of *prakṛti*); *kaḥ*—who; *nu*—at all (i.e. possibly); *iha*—in this [world]; *arhati*—deserves; *vijñātum*—to understand; *prāk*—before; *siddham*—established (or proved); *guṇa-saṁvṛtaḥ*—who is covered by the *guṇas*.

grhyamānaiḥ prākṛtaiḥ vikāraiḥ guṇaiḥ tvam agrāhyaḥ. iha (jagati vartamānaḥ) kaḥ nu (jīvaḥ) guṇa-saṁvṛtaḥ (jīvādy-utpatteḥ) prāk (eva sva-prakāśatayā) siddham (tvām) vijñātum arhati?

Sanātana Gosvāmī's and Jīva Gosvāmī's additional explanation—
grhyamānaiḥ avikāraiḥ prākṛtaiḥ guṇaiḥ (viśiṣṭaḥ api) tvam agrāhyaḥ. (tatra ca) iha (śrī-nanda-gokule prāk siddham (tvām) kaḥ nu guṇa-saṁśritaḥ (api) vijñātum arhati?

“You cannot be grasped by means of sensory objects and other material transformations that are being grasped. In this world, who at all, being covered by the *guṇas*, is able to understand You? It has been proven that You exist even before creation.

Śrīdhara Svāmī—“If I am everything, then, given that one can see things, why am I not known? Fine, let everyone know Brahman.” They speak in response to that. The sense is: *drśyatvena vartamānair buddhy-ahaṅkārendriyādibhir draṣṭā tvām na grhyase*, “You, the onlooker, are not grasped (*agrāhyaḥ* = *na grhyase*) by means of the intellect, ego, senses, etc., which are being seen.”

“Well, a soul might know.” “Never”: That is what they say with *ko nv iha*. “Who at all (*ko nu* = *kaḥ vā*), being covered by the body and so forth (*guṇa-saṁvṛtaḥ* = *dehādy-āvṛtaḥ*), knows (*vijñātum arhati* = *jānāti*) You as the one who was established, by Your quality of being self-manifest, even before the origination of the souls and so on (*prāk* = *jīvādy-utpatteḥ prāg eva*)?”

Sanātana Gosvāmī—*Iha* (here) signifies *saṁsāre vartamānaḥ* (anyone existing in this material world). “Because everyone is covered by the *guṇas*, therefore: Who at all can (*arhati* = *śaknoti*) know You in truth (*viññātum* = *viśeṣeṇa jñātum*) (*viśeṣeṇa* = *tattvataḥ*)?” The knowledge as the generality: *īśvaraḥ asti*, “God exists” is implied by the prefix *vi*.

The rest was expounded by Śrīdhara Svāmī. In his commentary, the explanation of *vikāraiḥ prākṛtaiḥ guṇaiḥ* was given in one take: *vikāraiḥ prākṛtaiḥ* means *buddhi-vikāraiḥ* (by transformations of the intelligence), and *guṇaiḥ* means *indriyādibhiḥ* (by the senses). (The second word *guṇa* in the verse has the same meaning.)

Alternatively, *guṇa* means ‘quality’, and *agrāhyo vikāraiḥ* stands for *agrāhyo vikāraiḥ*. “You, although the highest giver of favors in this way and although directly seen, cannot be brought under control—or ‘cannot be known in truth’—by persons like us.” That is just what they mean to say, “Although You are characterized by compassion and other qualities (*guṇaiḥ* = *guṇaiḥ viśiṣṭaḥ*) which are natural to You (*prākṛtaiḥ* = *svābhāvikaḥ*), which never deteriorate (*avikāraiḥ* = *sadā eva vikriyā-śūnyaḥ*), and which are being perceived directly (*grhyamāṇaiḥ* = *sākṣād anubhūyamāṇaiḥ*), You cannot be grasped, that is, You cannot be brought under control (*agrāhyaḥ* = *vaśī-kartum aśakyaḥ*),” inasmuch as He is supremely independent. Alternatively: *tattvataḥ jñātum aśakyaḥ*, “You cannot be known in truth,” insofar as He is extremely difficult to conjecture, since He is simultaneously *nirguṇa* (devoid of the three *guṇas*) and *saguṇa* (endowed with transcendental qualities), and so on.

In addition, “Who, even though filled with qualities of *bhakti* (*guṇa-saṁśritaḥ*³⁵⁴ = *guṇān samyag āśritaḥ* = *guṇān bhakti-lakṣaṇān āśritaḥ api*), is qualified to know You particularly (*viññātum arhati* = *viśeṣeṇa jñātum yogaḥ bhavati*)?” or “Who is able to know You particularly (*viññātum arhati* = *viśeṣeṇa jñātum śaknoti*)?” No one knows. “You were the very first one (*prāk* = *prathamataḥ eva*) in Nanda’s Gokula (*iha* = *śrī-nanda-gokule*)—or You are ancient (*prāk* = *prācīnam*)—and are present in terms of being eternally manifest (*siddham* = *nityaṁ prakāṣatayā vartamānam api*).”

354 The reading *guṇa-saṁśritaḥ*, although accepted by Jīva Gosvāmī, is not listed in any modern edition of *Bhāgavatam*.

Or, by a modulation of the tone of voice (*kāku*), the sense culminates into a question: “Brahmā (*kaḥ* = *brahmā*) deserve to know You particularly?” The sense is: “Not at all,” because Kṛṣṇa has pastimes that are extremely difficult to understand due to a manifestation of His own unlimited godhood that was shown to be wonderful and unprecedented. Or the sense is: “Not at all, no one deserves to know You, because: *guṇa-saṁśritaiḥ*, “You are joined with ropes” (= *guṇaiḥ dāmabhiḥ saṁśritaiḥ*) or else “You shelter the modes of material nature” (= *guṇān saṁśritaiḥ*). “No one can possibly know You because You were tied up with ropes although You cannot possibly be bound by the *guṇas*. We were floored by astonishment.”

Jīva Gosvāmī—(Additions are underlined.) “Who deserves to meet You face to face?” or “Who is able to have direct realization of You?” (*viññātum* = *sākṣāt kartum*). The rest was expounded by Śrīdhara Svāmī. In his commentary, the explanation of *vikāraiḥ prākṛtaiḥ guṇaiḥ* was given in one take: *vikāraiḥ prākṛtaiḥ* means *buddhi-vikāraiḥ* (by transformations of the intelligence), and *guṇaiḥ* means *indriyādibhiḥ* (by the senses).

Further, as a pun: “You, although the highest giver of favors in this way and although directly seen, cannot be brought under control—or ‘cannot be known in truth’—by persons like us.” That is just what they mean to say, “Although You are characterized by compassion and other qualities (*guṇaiḥ* = *guṇaiḥ viśiṣṭaiḥ*) which are natural to You (*prākṛtaiḥ* = *svābhāvikaḥ*), which never deteriorate (*avikāraiḥ* = *sadā eva vikriyā-sūnyaiḥ*), and which are being perceived directly (*grhyamāṇaiḥ* = *sākṣād anubhūyamāṇaiḥ*), You cannot be grasped, that is, You cannot be brought under control (*agrāhyaḥ* = *vaśī-kartum aśakyaḥ*),” inasmuch as He is supremely independent. Alternatively: *tattvataḥ jñātum aśakyaḥ*, “You cannot be known in truth,” insofar as He is extremely difficult to conjecture, since He is simultaneously all-pervasive and situated in the middle of the universe, and so on.

In addition, “Who, even though filled with qualities of *bhakti* (*guṇa-saṁśritaiḥ* = *guṇān samyag śritaiḥ* = *guṇān bhakti-lakṣaṇān āśritaiḥ api*), is qualified to know You particularly (*viññātum arhati* = *viśeṣeṇa jñātum yogyāḥ bhavati*)?” or “Who is able to know You

particularly (*viññātum arhati = viśeṣeṇa jñātum śaknoti*)?” No one knows because His pastimes are extremely difficult to understand on account of a manifestation of worldliness and otherworldliness. “You were the very first one (*prāk = prathamataḥ eva*) in Nanda’s Gokula (*iha = śrī-nanda-gokule*) and are present in terms of being eternally manifest (*siddham = nityam prakāṣatayā vartamānam api*).”

Alternatively, “You, although You cannot really be seized (*agrāhyah = agrāhyah api*) with ropes (*gunaiḥ = dāmabhiḥ*), join those ropes (*guṇa-saṁśritah = tān guṇān saṁśritah*).” This means He is bound by them. Not clearly mentioning it is due to high regard. Therefore, that is, because He evokes complete bewilderment by showing bondage, no one can know Him. In the reading *saṁvṛtah* too, the meaning is He is completely covered by the ropes, and so the sense is the same.

Viśvanātha Cakravartī—In this verse they say: “You are seen only by Your mercy. In truth, You cannot be seen.” “You, the onlooker, are not grasped (*agrāhyah = na grhyase*) by means of the intellect, senses, and other transformations (*vikāraiḥ = buddhindriyādibhiḥ*), which are seen by You (*grhyamānaiḥ = tvayā drśyamānaiḥ*) [as Paramātmā].” Of which kind are those transformations? *prākṛtaiḥ guṇaiḥ*, “they are material and are products of the modes of material nature” (= *prākṛtaiḥ guṇa-kāryaiḥ*). The upshot is: “You are certainly seen by the intellect, senses, and so on, that are not material and that are not an effect of the *guṇas*.”

“But because a soul is not material, a soul can know Me.” “Never”: That is what they say with *ko nv iha* (who at all here). Concerning *prāk siddham*, the sense is: You are the cause of a soul too because a soul is the play of *taṭa-stha-śakti*, which belongs to You. Regarding *guṇa-saṁvṛtah* (who at all, being covered by the *guṇas*), the gist is: “Only one who transcends the *guṇas* knows You, somehow, by *bhakti* to You.”

Baladeva Vidyābhūṣaṇa—“I was bound to a mortar by Mother Yaśodā in your presence. Why do praise so much?” They respond here. “You, the onlooker, are not grasped by means of the eyes and other senses (*guṇaiḥ = cakṣurādibhiḥ indriyaiḥ*),³⁵⁵ which are

355 This definition of *guṇa* is sourced in *Medinī-kośa: guṇo maurvyām*

seen by You (*gr̥hyamānaiḥ* = *tvayā dṛśyamānaiḥ*) and which are transformations.” Why? *prākṛtaiḥ*, those transformations are effects of Māyā. The sense of *prāk siddham* is: “You existed before (*prāk* = *pūrvam eva*)” as the creator of the souls’ bodies.

10.10.33

tasmai tubhyam bhagavate vāsudevāya vedhase |
ātma-dyota-guṇaiś channa-mahimne brahmaṇe namaḥ ||

tasmai—to Him (or to the renowned one); *tubhyam*—who is You; *bhagavate*—to the Lord; *vāsudevāya*—to the son of Vasudeva; *vedhase*—to the Maker; *ātma-dyota-guṇaiḥ*—by the *guṇas*, which shine because of Him; *channa-mahimne*—whose glory is covered; *brahmaṇe*—to Brahman; *namaḥ*—obeisances.

tasmai tubhyam bhagavate vāsudevāya vedhase ātma-dyota-guṇaiḥ
channa-mahimne brahmaṇe namaḥ (astu).

“Let us offer obeisance to You, the Lord. You are Vāsudeva, Brahman, and the Maker whose glory is covered by the *guṇas*, which manifest from You.

Śrīdhara Svāmī—Therefore, given that He is hard to fathom, they only bow: “Obeisances to You, whose glory is covered (*channa-mahimne* = *channaḥ mahimā yasya tasmai*) by the *guṇas*—which are like clouds in relation to the sun. The manifestation of the *guṇas* occurs from You (*ātma-dyota* = *ātmanaḥ svasmāt prakāśaḥ yeṣāṁ taiḥ*).”

Sanātana Gosvāmī—The term Bhagavān denotes God, who has the six godly qualities. Vedhas is Vidhātā, the Maker, the one who does unlimited, amazing and unprecedented pastimes. Afterward Nalakūvara and Maṇigrīva suggest the attributes involved in

apradhāne rūpāḍau sūda indriye, “*Guṇa* is used in the senses of: *maurvī* (bow string) *apradhāna* (secondary), *rūpāḍau* (form and other sense objects), *sūda* (cook), and *indriya* (sense organ).”

being Bhagavān and Vedhas. *Mahimā* is the counterpart of *aṇimā* (atomic). Here the sense of *mahimā* is *aparicchinnatā* (being nondelimited): “Obeisances to You, by whom that *mahimā* is covered (*channa-mahimne = sarivṛtaḥ asau mahimā yena*), by Your accepting bondage, with ropes (*guṇaiḥ = dāmabhiḥ*). Still, You are all-pervasive (*brahmaṇe = vyāpakāya*). “Thus, He is both delimited, by a bondage with ropes, and nondelimited.

“How can a binding with material ropes occur on a belly that is condensed *sat-cid-ānanda*?” The reason is: *ātma-dyota*, the ropes are self-effulgent (*ātma-dyotaiḥ = sva-prakāśaiḥ*). This means they are a form of *sat-cid-ānanda*.

Jiva Gosvāmī—“Obeisances to You, the renowned one (*tasmai = prasiddhāya*),” in reference to: *kṛṣṇas tu bhagavān svayam* (1.3.28) and the like. “You are Bhagavān, the master of Mahā-Vaikuṇṭha who is known as Nārāyaṇa; Vāsudeva, the first of Nārāyaṇa’s *catur-vyūha*; Vedhas, the Puruṣa who, as Saṅkarṣaṇa, is the maker of creation; and Brahman, which sometimes shines, in a qualified person, as the form of *nirviśeṣa*.” Therefore, by including all these various aspects, the sense of ‘Brahman’ culminates as ‘the supremely biggest’. The reflexive pronoun *ātman* (own) in *ātma-dyota-guṇaiḥ* refers to the Puruṣa.

Another set of meanings is apparent as an interpretation on the side of *līlā*: “Obeisances to You, Bhagavān, the one who was established previously in Śrī Nanda’s Gokula (*tasmai = śrī-nanda-gokule prāg eva siddhāya*). You are sometimes Vasudeva’s offspring. You are Vedhas, one who brings about amazing pastimes, and so Your glory, Your godly might, is concealed by qualities, such as those displayed in *bālyā-līlā*, that are special manifestations of Your nature (*ātma-dyota = ātma-dyotaiḥ = svarūpa-prakāśa-viśeṣaiḥ eva*).” Or “Your glory is hidden because of the ropes (*guṇa = dāma*), that is, Your pervasiveness is concealed by being bound with ropes, which shine because of Your splendor (*ātma-dyota = ātmanā tvayā tvat-prabhayā dyotante tadvad ābhānti*).” “Everything is possible in You”: This is the sense of *brahmaṇe* (Brahman).

Krama-sandarbha—Having mentioned that He is everything of a material nature, now they say He also consists of the nature beyond

that. “Obeisances to You, Svayam Bhagavān Mahā-Nārāyaṇa.” Because He is everything of a material nature and everything of a transcendental nature, He is Brahman, the biggest.

Viśvanātha Cakravartī—Therefore, given that He is hard to fathom, they only bow. *Vedhase* means *viśva-kartre* (to the Maker of the world). The reason He is hard to fathom is *guṇa-saṁvṛtaḥ* (a soul covered by the *guṇas*) (10.10.32): Being covered by the *guṇas* was already mentioned, and now they make it clear again: *ātma-dyota-guṇaiḥ channa-mahimne*, which means: *ātmanā tayā eva dyotante iti tvat-prakāśaiḥ guṇaiḥ channaḥ mahimā meghaiḥ iva raveḥ yasya tasmai*, “Obeisances to You, whose sun-like glory is covered by the cloud-like *guṇas*, which shine because of You, that is, the *guṇas* are manifestations of Yours.”

Baladeva Vidyābhūṣaṇa—“Obeisances to You, whose sun-like glory is covered by the cloud-like *guṇas*, which can shine only because of You.”

Bhaktisiddhānta Sarasvatī—*Channa-mahimā* means: *āvṛtam svarūpaṁ yasya tasmai*, “whose real nature is covered.”

Vijayadhvaja Tīrtha—“Obeisances to You, whose glory is hidden by *sattva*, *rajas* and *tamas*, which manifest in terms of having energy in their effects because of You” (*ātma-dyota* = *ātmanā dyotante* = *tvayā kārye śaktimattayā prakāśante*). *Vedhase* means *kartre* (to the Maker).

Vira-Rāghava—The pronoun *tat* in *tasmai* (to Him) refers to everything stated, beginning from *kṛṣṇa kṛṣṇa* (10.10.29). He is Brahman, super huge by His nature and by His qualities.

Vallabhācārya—Vāsudeva appears when there is pure consciousness (*vasudeva* = *śuddha-sattva*). Concerning *vedhase*, He does everything (*saḥ hi sarvaṁ vidadhāti*).³⁵⁶

356 The nominal base *vedhas* is made by *Uṇādi-sūtra* 4.226.

Siddhānta-pradīpa—“Therefore obeisances to You, the one whose mode of being was mentioned (*tasmai* = *ukta-prakārāya*). You are Bhagavān, the ocean of virtues, and are Vāsudeva, that is, You are Vāsu, You make everyone reside in You, meaning You are the substratum of all, and You are Deva, You like to play in the form of a child” (*vāsudevāya* = *vāsayati iti vāsuḥ sarvādhāraḥ saḥ eva divyati bāla-rūpeṇa kṛṇāti iti devaḥ tasmai*).

10.10.34-35

yasyāvatārā jñāyante śārīṣv aśārīṇaḥ | ³⁵⁷
tais tair atulyātiśayair vīryair dehiṣv asaṅgataiḥ ||
sa bhavān sarva-lokasya bhavāya vibhavāya ca |
avatīrṇo ’mśa-bhāgena sāmpratam patir āśiṣām ||

yasya—of whom; *avatārāḥ*—the descents; *jñāyante*—are known; *śārīṣu*—among those that have bodies; *aśārīṇaḥ*—who do not have a [material] body; *taiḥ taiḥ*—by various; *atulya-atīśayaiḥ*—whose excellence is incomparable; *vīryaiḥ*—by feats; *dehiṣu*—among embodied beings; *asaṅgataiḥ*—unencountered (i.e. not occurring); *saḥ bhavān*—You, sir (or *saḥ*—He; *bhavān*—You); *sarva-lokasya*—of everyone; *bhavāya*—for the prosperity; *vibhavāya*—for the liberation; *ca*—and; *avatīrṇaḥ*—have descended; *amśa-bhāgena*—because of the good luck of *amśas*; *sāmpratam*—at this time; *patiḥ*—the master; *āśiṣām*—of blessings.

yasya (bhagavataḥ) śārīṣu (madhye) aśārīṇaḥ (api) avatārāḥ dehiṣu asaṅgataiḥ taiḥ taiḥ atulyātiśayaiḥ vīryaiḥ (cihnaiḥ) jñāyante, saḥ bhavān (avatāri) āśiṣām patiḥ sarva-lokasya bhavāya vibhavāya ca amśa-bhāgena sāmpratam avatīrṇaḥ (bhavati).

Baladeva Vidyābhūṣaṇa—

aśārīṇaḥ yasya śārīṣu (matsyādi-jātiṣu) avatārāḥ dehiṣu asaṅgataiḥ taiḥ taiḥ atulyātiśayaiḥ vīryaiḥ (cihnaiḥ) jñāyante, saḥ bhavān (avatāri bhavati. tvam eva) sarva-lokasya bhavāya vibhavāya ca āśiṣām amśa-bhāgena patiḥ sāmpratam avatīrṇaḥ (asi).

357 *śārīṣv aśārīṇaḥ* (Vallabhācārya’s edition) (BBT edition).

“You do not have a body. Your Avatāras manifest among embodied beings and are known through various, unmatched supereminent feats that embodied souls cannot perform. You, the master of blessings, have descended at this time for prosperity and for liberation, because of the good luck of the souls.

Śrīdhara Svāmī—“How amazing! I’m God, so how can you possibly know?” They respond in this verse. Moreover, “You have descended for upliftment (*bhavāya* = *udbhavāya*) and for liberation,” literally: ‘that in which material life is gone’ (*vibhavāya* = *vigataḥ bhavaḥ yasmin tasmai* = *kaivalyāya*).

Sanātana Gosvāmī—“You have no body, that is, You have no material body. Your Avatāras among embodied beings (*śarīṣu* = *dehīṣu madhye*) are known by means of eminent feats. Such feats do not happen (*asaṅgataiḥ* = *aghaṭamānaiḥ*) in embodied souls (*dehīṣu* = *jīveṣu*), are indescribable (*taiḥ taiḥ* = *anirvacanīyaiḥ*) and hence the excellence of those feats is incomparable (*atulyātiśayaiḥ*).”

Jīva Gosvāmī—(Additions are underlined.) “You have no body, that is, You have no material body. Your Avatāras in the category of Matsya and others (*śarīṣu* = *matsyādi-jātiṣu madhye*) are known by means of eminent feats. Such feats do not happen (*asaṅgataiḥ* = *aghaṭamānaiḥ*) in embodied souls (*dehīṣu* = *jīveṣu*), are indescribable (*taiḥ taiḥ* = *anirvacanīyaiḥ*) and hence the excellence of those feats is incomparable (*atulyātiśayaiḥ*).”

Or *aśarīriṇaḥ* modifies *avatārāḥ* instead of *yasya*. “Your Avatāras, although counted among embodied beings (*śarīṣu* = *śarīṣu vartamānāḥ api*), are not material bodies (*aśarīriṇaḥ* = *tad-dharma-rahitāḥ*).” In the reading *śarīreṣu*, the sense is the same.

Krama-sandarbha—His Avatāras are supereminent, so what need be said about Him, the Avatārī? Moreover, here Kṛṣṇa is described as *aśarīrin* (without a body). This means He is not like a *jīva*. There is no difference between the Lord and His body.

Viśvanātha Cakravartī—“It’s true, the supreme Lord is certainly

like you say He is, yet you assert that I Myself am the supreme Lord because of which characteristic?" They reply: "You are the one (*sa bhavān*) who has (*yasya*) Avatāras." The gist is: "You are the Avatārī."

"Your Avatāras in the category of Matsya and others (*śarīriṣu* = *matsyādi-jātiṣu madhye*) are inferred (*jñāyante* = *anumīyante*) by means of eminent feats."

"You are the Avatārī because You uprooted both of us *arjuna* trees, whose vitality was similar to Arjuna's and which were hard to uproot even by a thousand elephants. You did so with just a little display of Your strength, enhanced by Your mood of *bālya-līlā*. Plus, You infused the rope and the mortar with a *śakti* of that sort."

"You descended with Brahmā, Rudra, and others, who are *aṁśas* of Your *aṁśa*. You are the king of blessings, that is, You fulfill everyone's desires."

Śrīnātha Cakravartī—"You descended because of the good fortune of *aṁśas*." Or *aṁśa-bhāgena* is a vocative: *aṁśānām bhāgaḥ bhāgyam tasya ina prabho*, "O master (*ina* = *prabho*)³⁵⁸ of the good fortune of *aṁśas*!" Alternatively: *aṁśāḥ ca bhāgāḥ ca teṣām ina*, "O master of *aṁśas* and of good fortune!"

Vīra-Rāghava—"Your body is not the result of karma (*aśarīriṇaḥ* = *karma-kṛta-śarīra-rahitasya*). They are Your Avatāras (*yasya* = *tava*) and are known by feats that are set for each Avatāra (*tais taiḥ* = *tad-avatāra-pratiniyataiḥ*). That is, by those feats Your Avatāras are known to differ from those whose bodies are the result of karma (*jñāyante* = *karma-kṛta-dehibhyaḥ vilakṣaṇatvena jñāyante*). Such feats cannot possibly be imagined to occur (*asaṅgataiḥ* = *asambhāvitaiḥ*) in beings whose bodies are the result of karma (*dehiṣu* = *karma-kṛta-dehiṣu*). You have descended with Balarāma, an *aṁśa* of an *aṁśa*."

Siddhānta-pradīpa—"You have Avatāras among gods, animals and so on (*śarīriṣu* = *deva-tiryag-ādiṣu*). You are the Avatārī,

358 *Amara-koṣa* states: *inaḥ sūrye prabhau*, "Ina means sun, or master" (3.3.111).

Paramātmā, and so You have no body, meaning You are distinct from *jīvas*, who have material bodies (*aśarīrīṇaḥ* = *prākṛta-śarīrī jīvaḥ tad-vilakṣaṇasya*).”

Aṁśa-bhāgena is construed as: *aṁśāḥ jīvāḥ teṣāṁ bhāgaḥ bubhukṣūṇāṁ bhoga-rūpaḥ mumukṣūṇāṁ mokṣa-rūpaḥ yasmāt tena rūpeṇa*, “Now You have descended as a form because of which there is the good fortune of the *jīvas*.” The good fortune is the form of enjoyment for those who desire worldly pleasures and the form of liberation for those who seek just that.” This is exactly what they say with *bhavāya* and *vibhavāya*, “You have descended for enjoyment (*bhavāya* = *bhogāya*) and for liberation.”

10.10.36

namaḥ parama-kalyāṇa namaḥ parama-maṅgala | ³⁵⁹
vāsudevāya śāntāya yadūnām pataye namaḥ ||

namaḥ—obeisances; *parama-kalyāṇa*— O You because of whom there is the topmost well-being; *namaḥ*—obeisances; *parama-maṅgala*—O supreme auspiciousness; *vāsudevāya*—unto Vasudeva’s son; *śāntāya*—who is peaceful; *yadūnām*—of the Yadus; *pataye*—unto the master; *namaḥ*—obeisances.

Bhaktisiddhānta Sarasvatī—

parama-kalyāṇa! (*tubhyaṁ*) *namaḥ*. *parama-maṅgala!* (*tubhyaṁ*) *namaḥ*. *śāntāya yadūnām pataye vāsudevāya* (*tubhyaṁ*) *namaḥ*.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

parama-kalyāṇa! (*tubhyaṁ*) *namaḥ*. *parama-maṅgala!* (*tubhyaṁ*) *namaḥ*. *vāsudevāya śāntāya yadūnām pataye namaḥ*.

“O You because of whom there is the topmost well-being, obeisances to You. O supreme auspiciousness, obeisances to You. Obeisances to Vāsudeva, the peaceful master of the Yadus.

Sanātana Gosvāmī—Having stated the purpose of His descent, to

359 *namas te viśva-maṅgala* (Vallabhācārya’s reading, accepted by Sanātana Gosvāmī and Jīva Gosvāmī).

wrap things up they bow again out of devotion while glorifying Him by means of names expressive of the nectar of His endless glory.

“O You, the form of the highest well-being (*parama-kalyāṇa* = *svataḥ parama-kalyāṇa-svarūpa*)!” Or “O You because of whom there is well-being characterized by *prema* (*parama-kalyāṇa* = *paramaṁ prema-lakṣaṇaṁ yasmāt*)!” Moreover: “O You because of whom there is happiness in this world and in the next (*viśva-maṅgala* = *viśvasya maṅgala* = *viśvasya maṅgalaṁ yasmāt* = *aiḥikāmuṣmika-sukhaṁ yasmāt*)!” These two vocatives are said in accordance with the two types of devotees: *niṣkāma* (devoid of material desire) and *sakāma*.

Why is there well-being? *vāsudevāya*, which means *śrī-vasudeva-nandanāya* (to Śrī Vasudeva’s son), therefore: *śāntāya*, which means either *nirvikārāya* (to Him who is devoid of change) or *sukha-svarūpāya* (to the form of pleasure). Specifically: “to the protector (*pataye* = *pālakāya*) of the Yādavas,” or “to the protector of Śrī Nanda and others,” because *gopa* is indicated by the word *yadu*, in conformity with the *mathurā-khaṇḍa* in *Skanda Purāṇa*: *rakṣitāḥ yādavāḥ sarve indra-vṛṣṭi-nivāraṇāt*, “All the Yādavas were protected because of the hindrance of Indra’s rain.” Similarly: *yatrābhīkto bhagavān maghonā yadu-vairiṇā*, “where the Lord was given an *abhiṣeka* by Indra, the enemy of the Yadus.”

In this way, the purpose of Him who has all the Avatāras is concisely pointed out as the reason for being both *parama-kalyāṇa* and *viśva-maṅgala*.

Jiva Gosvāmī—After making the propriety of the effectuation of their own auspiciousness by stating the purpose of His descent in this way, while applauding His virtues related to that by mentioning His names related to that, they consider themselves incapable of rendering a fitting service to Him and only bow again with the mood of *bhakti*.

(This paragraph is the same.) “O You, the form of the highest well-being (*parama-kalyāṇa* = *svataḥ parama-kalyāṇa-svarūpa*)!” Moreover: “O You because of whom there is happiness in this world and in the next (*viśva-maṅgala* = *viśvasya maṅgala* = *viśvasya maṅgalaṁ yasmāt* = *aiḥikāmuṣmika-sukhaṁ yasmāt*)!” These two vocatives are said in accordance with the two types of devotees:

niṣkāma and *sakāma*.

In the reading *parama-maṅgala*, the sense is: *paramāṇāṁ śivādinām api maṅgala-rūpa*, “O You who are auspiciousness for topmost beings, including Śiva,” because it is said: *yac-chaucanihṣṛta-sarit-pravarodakena tīrthena mūrdhny adhikṛtena śivah śivo ’bhūt*, “Śiva became auspicious because of the Ganges water, a holy place appointed on his head. The Ganges, the best of rivers, came forth from Him and is the footwash of His lotus feet” (*Bhāgavatam* 3.28.22).

Why is that? *vāsudevāya*, which means: *vasudeva-dvārā prakāṣāya*, “to You, who became manifest through Vasudeva.” *Śāntāya* signifies: *sarvasya parama-sukha-rūpāya*, “to the form of everyone’s highest happiness.” *Yadūnām pataye* denotes: “to the master of the clan (*pataye* = *kula-pati-rūpāya*) of the Yadus, that is, of those that are specifically Kṣatriyas and of those that are specifically cowherds.” It is clear in the *mathurā-māhātmya* of *Skanda Purāṇa* that the divine cowherds are Yādavas: *rakṣitāḥ yādavāḥ*... (see above). Similarly: *yatrābhiṣikto bhagavān*... (see above).

Viśvanātha Cakravartī—“O You because of whom there is the highest well-being (*parama-kalyāṇam yasmāt*). O You whose identity is most auspicious (*parama-maṅgala* = *he svayam ca parama-maṅgala-svarūpa*).”

Anvītārtha-prakāśikā—Regarding *pataye* (i.e. normally the singular, dative case of *pati* is *patye*), the rule is: *ṣaṣṭhī-yuktaś chandasi vā*, “In the Vedas, the word *pati* connected with a word in the genitive case is optionally considered *ghi*” (*Aṣṭādhyāyī* 1.4.9). Hence the designation of *pati* as ‘*ghi*’ (a masculine word ending in *i*) pertains to the Vedas.

10.10.37

anuṣṇāhi nau bhūmaṁs tavānucara-kiṅkarau |
darśanam nau bhagavata ṛṣer āsīd anugrahāt ||

anuṣṇāhi nau—give us permission; *bhūman*—O unlimited one (“O You who have existence”); *tava*—Your; *anucara-kiṅkarau*—two servants of the follower; *darśanam*—seeing; *nau*—our; *bhagavataḥ*—

the Lord; *ṛṣeḥ*—of the Ṛṣi; *āsīt*—was; *anugrahāt*—because of the favor.

bhūman! nau tava anucara-kiṅkarau anujānihi. nau (tava) bhagavataḥ darśanam ṛṣeḥ anugrahāt āsīt.

“O great Being, allow us to leave. We are the servants of Your follower. That we are seeing You, the Lord, is because of the Ṛṣi’s favor.

Śrīdhara Svāmī—*Nau* means *āvām* (both of us). His follower is either Kuvera or Nārada. The syntactic connection is: *bhagavatas tava darśanam*, “seeing You, the Lord.”

Sanātana Gosvāmī—After praising in this way, they consider that in the absence of seasonableness their situation there near the Lord is inappropriate, and so they ask to go to their own abode: “O Almighty (*bhūman* = *parameśvara*), dismiss us (*anujānihi* = *prasthāpaya*).” The drift is: “To begin with, we never wanted to become trees. As gods we certainly do not deserve to stay here, the place of Your special games, therefore we’re going home to perform *bhajana* to You.” In point of *anucara-kiṅkarau*, it was stated earlier that they are Rudra’s followers: *rudrasyānucarau* (10.10.2).

The rest was explained by Śrīdhara Svāmī. Alternatively: “O You who are completely full in every way (*bhūman* = *sarvataḥ paripūrṇa*)! That You, Bhagavān, are seeing us (*nau* = *āvām prati*) is because of the Ṛṣi’s favor.” The Ṛṣi is Nārada. The idea is: “If we offenders obtained the unobtainable by a favor of one of the greats, getting permission to leave now should be easy as pie.”

Jīva Gosvāmī—Having praised in this way, they say *anujānihi* and so on while regretting an immobility of that sort after considering their situation there improper due to being out of place, as gods. The idea is: *gantum eva*, “Grant us permission to leave.” *Bhūman* signifies *parameśvara* (O supreme Lord). The rest was explained by Śrīdhara Svāmī.

Or *anujānihi* means: *āvām prati kāñcid ājñām vidhehi*, “Give us

some order.” *Bhūman* means *sarvataḥ paripūrṇa*, “O You who are completely full in every way!”³⁶⁰ The gist is: “Although You don’t require anything, still, give us some order.” And that is only because of His *bhakta-vātsalya* (care for devotees): That is what they say with *anucara-kīṅkarau*, “the two servants of Śrī Śaṅkara, who is a devotee,” because of the text: *rudrasyānucarau*, “Rudra’s two followers” (10.10.2).

Or *anucara-kīṅkarau* means “the two servants of Śrī Nārada,” because the very remembrance of his *anugati*, by obtaining a result like that only by his grace, is the subject matter and is proper. Alternatively: *anucarāṇām kīṅkarau* (the two servants of the followers): “Continuously allow (*nirantaram anujānihi*) us to serve Your followers.”

That we (*nau* = *āvābhyām*) are seeing You, Bhagavān, is because of the Rṣi’s favor.” Here the term Bhagavān signifies either *parama-dayāloḥ* (most merciful), *acintya-prabhāvasya* (whose might is inconceivable) or *prabhoḥ* (the Almighty).

The Rṣi is Nārada. The drift is: “We hope for this because although we are great offenders, we obtained what is unobtainable.”

Viśvanātha Cakravartī—“The two servants (*kīṅkarau*) of Nārada (*anucara* = *anucarasya* = *nāradasya*).”

Bhaktisiddhānta Sarasvatī—*Bhūman* means *viśva-rūpa*.

Vijayadhvaṇī Tīrtha—*Bhūman* signifies: *anavacchinna-jñānānanda-svabhāva*, “O You whose nature is unbounded consciousness and bliss.”

Vira-Rāghava—Having perfectly praised Him in this manner, to become successful they plead while requesting *dāsyam* which extends to service to His servants. “O You who abound in limitless bliss (*bhūman* = *niravadhikānanda-sālin*)!”

360 On the topic of the vocative *bhūman*, commenting on *Bhāgavatam* 10.14.6, Jīva Gosvāmī glosses *bhūman* as: *he bhūman svarūpeṇa guṇena cānanta*, “O You who are endless because of the *sva-rūpa* and because of qualities!” (*Bhagavat-sandarbhā* 6.1). Śrīdhara Svāmī glosses *bhūman* as *vibho*, “O all-pervading one” (*Bhāvārtha-dīpikā* 7.9.17). Conventionally, the word *bhūman*, a masculine word, means abundance.

Vallabhācārya—After offering obeisances in this way, they are requesting Him permission to leave: “Give us permission” (*nau anujānihi* = *āvām anujñānī prayaccha*). *Bhūman* is a vocative for the sake of expressing their lack of qualification for staying there. That is just what they say: “the two servants (*kinkarau* = *dāsau*) of Nārada, Your follower.” “Only the service of a servant is proper, but we are not Your servants because You are *bhūmā*, great.” A little one is unable to do the service of a great one.

“But isn’t it that when there is a qualification for *darśana*, the qualification for serving is already accomplished? So why are they unqualified?” Not quite. That is why they say: *darśanam nau bhagavata ṛṣer āsīd anugrahāt* (we are seeing You, the Lord, because of the Ṛṣi’s favor). Sometimes, a servant of a king leads his own menial servant to the place of the king, but that does not mean the menial servant is qualified to serve the king. Moreover, the mention of Ṛṣi and Bhagavān together is for the purpose of the oneness of guru and Deity.

Siddhānta-pradīpa—“Because our seeing You, the Lord, occurred due to the Ṛṣi’s favor, order us, the two followers of Devaṛṣi, Your disciple... through Hamsa and Sanat-kumāra.” Nārada is the disciple of Sanaka and his brothers. In this regard, *Chāndogya Upaniṣad* (and *Sanat-kumāra-saṁhitā*) should be consulted. Sanaka and the others are disciples of the Lord in the form of Hamsa. This is well known from the eleventh canto.

10.10.38

*vāṇī guṇānukathane śravaṇau kathāyām
hastau ca karmasu manas tava pādayor naḥ |
smṛtyām śiras tava nivāsa-jagat-praṇāme
drṣṭiḥ satām darśane ’stu bhavat-tanūnām ||
(vasanta-tilakā)
(with one irregularity)*

vāṇī—speech; *guṇa-anukathane*—in a continuous discourse of [Your] qualities; *śravaṇau*—the two ears; *kathāyām*—in talks [about You]; *hastau*—two hands; *ca*—and; *karmasu*—in actions; *manas*—the mind; *tava pādayor*—of Your feet; *naḥ*—our; *smṛtyām*—in

the remembrance; *śiraḥ*—the head; *tava nivāsa-jagat-praṇāme*—in offering obeisances to the world, which is Your abode; *dr̥ṣṭiḥ*—sight (or the eyes); *satām*—the good persons (i.e. devotees); *darśane*—in seeing; *astu*—may it be; *bhavat-tanūnām*—whose bodies belong to You (or Your forms).

naḥ vāṇī (tava) guṇānukathane (astu, naḥ) śravaṇau (tvayi) kathāyām (stām, naḥ) hastau (tava) karmasu (stām, naḥ) manaḥ tava pādayoh smṛtyām (astu, naḥ) śiraḥ tava nivāsa-jagat-praṇāme (astu, naḥ) dr̥ṣṭiḥ ca (tava) satām bhavat-tanūnām (ca) darśane astu (iti).

Viśvanātha Cakravartī—

nivāsa-jagat! naḥ vāṇī tava guṇānukathane (eva bhavatu), śravaṇau kathāyām (eva stām), hastau karmasu (eva stām), manaḥ (tvadīya-) pādayoh smṛtyām (eva astu), śiraḥ tava praṇāme (eva astu), dr̥ṣṭiḥ (tava) bhavat-tanūnām satām darśane (eva) astu.

“May our speech be engaged in a continual discourse of Your qualities, our ears in hearing topics about You, our hands in actions that relate to You, our minds in remembering Your feet, our heads in bowing to the universe, one of Your abodes, and our eyes in seeing Your devotees and Your deity forms.”

Śrīdhara Svāmī—They speak with this in mind: “When we’ll be there, we should not have the same nature that we had.” The plural in *naḥ* (our) has the sense of the dual: *asmado dvayoś ca*, “There is also an optionality of the dual case of *asmad*” (*Aṣṭādhyāyī* 1.2.59).³⁶¹ Or the plural is used to include more than those two. The drift is:

361 Bhaṭṭoji Dikṣita expounds: *ekatve dvitve ca vivakṣite ’smado bahu-vacanam vā syāt. vayan brūmaḥ. pakṣe ’ham bravīmi. āvām brūva iti vā*, “When singularity or duality is meant, the plural can optionally be used for *asmad* (I; both of us; we): *vayan brūmaḥ* (we speak). In the alternative: *aham bravīmi* (I speak), or *āvām brūvaḥ* (both of us speak)” (*Siddhānta-kaumudī* 818). Thus, the plural may denote the dual case, but that rule does not apply if *asmad* has an adjective: *sa-viśeṣanasya pratisedho vaktavyaḥ*, “The prohibition of that which has a modifier should be said” (*Vārttika* 1.2.59). For instance: *aham devadatto bravīmi*, “I, Devadatta, am speaking” (*Kāśikā* 1.2.59).

asmat-saṅginām sarveṣām api, “and of everyone related to us.”

“May our heads exist for offering obeisances to the universe, an abode of Yours (*tava nivāsa-jagat-praṇāme* = *tava nivāsa-bhūtaṁ yat jagat tasya praṇāme*).” The sense is the world is one of the Lord’s many abodes. “May our eyes be engaged in seeing Your deity forms” (*bhavat-tanūnām* = *bhavataḥ mūrtinām*).

Sanātana Gosvāmī—“Both of you have turned out as devotees of Mine by Śrī Nārada’s favor. Now you can go back.” They reply, “If so, give us all the ways of *bhakti*.”

Naḥ means *asmākam* (our). The plural is in consideration of *sambandhin* (anyone related to them). “May our sense of speech (*vāṇī* = *vāg-indriyam*) exist only for a continuous discourse (*anukathane* = *nirantaram kathane eva*) of the qualities of Your feet,” such as *bhakta-vātsalya*, but not for descriptions of fire sacrifices, *aṣṭāṅga-yoga*, and so forth. The word *pādayoḥ* (feet) is used because Nalakūvara and Maṇigrīva desire *dāsyam*, due to *bhakti*. Hence, considerations of the dry truths of the Absolute, and so on, are rejected.

Concerning *śravaṇau* (two ears), because of the dual case, the complete engagement of the sense of hearing is meant. The same applies to the other clauses. “May our ears be engaged only in talks about You (*kathāyām* = *kathā-mātre*).” One can also engage one’s ears in listening to one’s own discourse of these topics, inasmuch as only a narration of the glory of the Lord is proper. “May our hands be engaged in actions that relate to You,” actions such as *pūjā* (formal worship) and *paricaryā* (service). “May our heads be engaged in bowing to You.” *Nivāsa-jagat* is a vocative: *nivāsaḥ vasati-sthānam jagad yasya*, “O You for whom the world is a residence.”

“May our eyes (*dr̥ṣṭiḥ* = *cakṣur-indriyam*) be engaged in seeing resplendent Vaiṣṇavas (*satām* = *śrī-vaiṣṇavānām*), who are Your forms.” The sense is He abides in resplendent Vaiṣṇavas, insofar as they feel His presence in them. Or the word *ca* (and) is implied: “May our eyes be engaged in seeing resplendent Vaiṣṇavas and Your deity forms.” They feel too shy to ask Him to see Him in person, because they know that is not going to happen at home.

In this way, sixfold *bhakti*, consisting of *kīrtanam*, *śravaṇam*, *pūjā*, *paricaryā*, *smaraṇam*, and *vandanā*, is requested. Soliciting

sakhyam and *ātma-nivedanam* takes place during the manifold practice of *sādhana*, because that is the culmination, usually. Alternatively, both of them will become fruitful automatically by the accomplishment of *kīrtana* and so forth. Or, since both consist of a special *bhāva*, they can be included in *smarana*.

Of these, requesting *kīrtana* is because, by engaging the voice in glorifying the Lord, all the senses become infused with positive energy hence there is a rise of joy in one's daily activities, not to mention that the senses no longer crave material pleasure. Or the reason they ask for *kīrtana* is that it is foremost among the methods of *bhakti*, since the Lord is fond of *kīrtana*:

nāhaṁ vasāmi vaikunṭhe yoginām hṛdaye na ca |
mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada ||

“Nārada, I reside neither in a spiritual world nor in the yogis’ hearts. I abide wherever My devotees sing,” (*Padma Purāṇa* 6.92.21–22)

Or the reason they ask for *kīrtana* is that there is a special *rasa* in *kīrtana*. They ask for *kīrtana* at the end because seeing the *kīrtana* of splendid Vaiṣṇavas is equal to seeing the Lord, and because seeing the Lord face to face is the ultimate result of all types of *bhakti*. Others might ask for *kīrtana* in the middle of their request, in accordance with their own taste. Enough of the elaboration.

Jiva Gosvāmī—(Additions are underlined.) “Both of you have turned out as devotees of Mine by Śrī Nārada’s favor. Now you can go back.” They reply, “If so, give us all the ways of *bhakti*.” Therefore, here both make a request only by the nature of *bhakti*.

“May our sense of speech exist only for a continuous discourse (*anukathane = niranṭaram kathane eva*) of the qualities of Your feet,” such as *bhakta-vātsalya* and His beauty, but not with regard to descriptions of *yoga*, *yāga*, *yada-yada-yada*. The mention of ‘feet’ is a devotional way of showing respect. The literal meaning of ‘feet’ is not meant.

Concerning *śravaṇau* (two ears), because of the dual case, the complete engagement of the sense of hearing is meant. The same applies to the other clauses. “May our ears be engaged only in

hearing talks about You (*kathāyām* = *kathā-mātre*).” This includes topics such as Brahman, the causes of creation of the universe, and so on. One can also engage one’s ears in listening to one’s own discourse of these topics, inasmuch as only the sweetness of the Lord is relishable. “May our hands be engaged in actions that relate to You,” actions such as *pūjā* (formal worship) and *paricaryā* (service).

“May our heads be engaged in bowing to You.” *Nivāsa-jagat* is a vocative: *nivāsaḥ vasati-sthānaṁ jagad yasya*, “O You for whom the world is a residence.” Or the breakup is: *nivāsa-jagat-praṇāme*. The meaning is: *tava nivāsa-bhūtāḥ ye jagataḥ jaṅgama-rūpāḥ śri-vaiṣṇava-rūpāḥ teṣāṁ praṇāme*, “May our heads be engaged in offering obeisances to Vaiṣṇavas who are Your abodes and who make some crooked moves³⁶² (while dancing).” Or the sense of *nivāsa-jagat-praṇāme* is: *tava nivāsaḥ ayaṁ yaḥ vrajaḥ tatra sthasya jagataḥ sarvasya dūrato ’pi praṇāme*, “May our heads be engaged in offering respect, even from afar, to everyone in Vraja, which is one of Your abodes.”

“May our eyes be engaged in seeing *Śrī Nārada* and others (*sātām* = *śrī-nāradādīnām*), who are not distinguished from Your forms (*bhavat-tanūnām* = *bhavat-tanū-nirviśeṣāṇām*).” Or the word *ca* (and) is implied: “May our eyes be engaged in seeing resplendent Vaiṣṇavas and Your deity forms.” They feel too shy to ask Him to see Him in person, because they know that is not going to happen at home.

Viśvanātha Cakravartī—They speak by implying this: “After perceiving Your eminent *vātsalya* for us only on account of being the servants of Your follower, we are encouraged to request this although it is hard for others to obtain.”

Here the word *ca* has the sense of *eva* (only). It should be connected at the end of every locative case. Therefore: *tava*

362 The interpretation of *jagat* as *jaṅgama* is substantiated in the commentaries on *Uṇādi-sūtra* 2.85. The suffix *ya[n]* is added in the sense of *kauṭilyam* (crookedness) after verbal roots expressing the sense of *gati* (motion): *nityaṁ kauṭilye gatau* (*Aṣṭādhyāyī* 3.1.23) (HNV 590). In addition to that, according to *Kalāpa* grammar and *Mugdha-bodha-vyākaraṇa*, the sense of either *paunah-punya* (repetition) or *atiśaya* (intensity) still applies (*Amṛtāvādīnī-tīkā* on HNV 590). In *jaṅgama*, the suffix *ya[n]* was deleted after its application.

guṇānukathana eva vāṇī bhavatu, “May our speech take place only with regard to a discourse of Your qualities,” but not with regard to other types of discourse. It be should explained everywhere in that way.

“May our heads exist in regard to offering obeisances to Nārada and other devotees who move crookedly and who are Your abode (*nivāsa-jagat-praṇāme* = *nivāsa-bhūtānām jagatām praṇāme* = *nivāsa-bhūtānām jaṅgamānām nāradādi-bhaktānām praṇāme*).” Or *nivāsa-jagat* is a vocative. Moreover, “May our eyes be engaged in seeing the transcendentalists, who are Your forms (*bhavat-tanūnām* = *tvan-mūrti-rūpāṇām*).”

Baladeva Vidyābhūṣaṇa—Upon fully recalling Nārada’s statements: *vāsudevasya sānnidhyaṁ labdhvā*, “having obtained proximity to Vāsudeva” (10.10.22), and *labdha-bhakti yuvām*, “Both of you will attain *bhakti*” (10.10.22), in this verse they request devotion to Him. “May our eyes see Your forms that are currently existing (*bhavat-tanūnām satām*).”

10.10.39

śrī-śuka uvāca

itthaṁ saṅkīrtitas tābhyām bhagavān gokuleśvaraḥ |
dāmnā colūkhale baddhaḥ prahasann āha guhyakau ||

śrī-śukaḥ uvāca—Śrī Śuka said; *itthaṁ*—in this way; *saṅkīrtitaḥ*—who was glorified (i.e. well praised); *tābhyām*—by those two; *bhagavān*—the Lord; *gokula-īśvaraḥ*—the master of Gokula; *dāmnā*—with a rope; *ca*—and; *ulūkhale*—on a mortar; *baddhaḥ*—bound; *prahasann*—while laughing; *āha*—says (i.e. spoke); *guhyakau*—to the two Yakṣas.

śrī-śukaḥ uvāca—*bhagavān gokuleśvaraḥ itthaṁ tābhyām saṅkīrtitaḥ ulūkhale dāmnā (premnā) ca baddhaḥ prahasann (tau) guhyakau āha (sma)*.

Śrī Śuka said: Still bound with a rope to the mortar, the Lord, the master of Gokula, who was thus glorified by those two Guhyakas, addressed them while laughing.

Śrīdhara Svāmī—*San̄kīrtitaḥ* (glorified) means *saṁstutaḥ* (well praised).

Sanātana Gosvāmī—In *gokuleśvaraḥ* (master of Gokula) and in *dāmnolūkhale baddhaḥ* (bound to the mortar with a rope), the topmost *bhakta-vātsalya* is perceived, therefore He spoke to them, because: *bhagavān*, He has descended in person to benefit everyone. Or the gist of *gokuleśvaraḥ* is: It is fitting that He should talk to them since they took birth here. That is because He is only under the control of the people of Gokula. Śukadeva mentions this with *dāmnā* (with a rope).

Kṛṣṇa was eminently smiling (*prahasana* = *prakarṣeṇa hasana*) (*hasana* = *smayamānaḥ*), because: *gokuleśvaraḥ*, He is eager to have fun in Gokula. Moreover, He is Bhagavān, meaning He reveals His all in all, the essence of His entire godly might.

In this way, their uttermost good fortune, by the power of Nārada's favor, is indicated. His smile, however, occurred naturally. Or the reason His smile was not fake is because of Śrī Nārada's amazing compassion at the end of their previous lifetime; or because of a thrill of joy on account of the praise and so forth; or because of an eagerness to show His bondage with a rope.

As a pun, *gokuleśvaraḥ* means *go-kulasya indriya-vargasya īśvaraḥ*, “the master of the multitude of senses.” The drift is: By engaging all their senses in devotion to Him only by His influence, they must have obtained what they requested on His path.

Jīva Gosvāmī—In point of *guhyakau* (two Yakṣas): By referring to their previous state, Śuka implies their eminent good fortune. The reason Kṛṣṇa had a big smile on His face is: “He, God in person (*bhagavān* = *svayaṁ bhagavān*), was addressed (*saṁkīrtitaḥ* = *kīrtitaḥ*) in that way (*ittham*),” that is, only in terms of being God.

Concerning *dāmnā colūkhale baddhaḥ*, the sense is He was not just bound: He was bound with a rope, and on a mortar to boot. The gist is He was smiling because He knew they were too afraid to laugh at the condition He was in. With *gokuleśvaraḥ* and *bhagavān*, Śuka hints at this: “He is always eager to perform pastimes in Gokula by conforming to the wishes of those who are dear to Him. Therefore, Parīkṣit, you should understand that Gokula is one of a kind.”

Viśvanātha Cakravartī—“He was bound with rope... and with love.” This is implied by the word *ca* (and). Regarding *prahasana* (while laughing), His chuckle suggests that He was thinking: “These minor gods, bound by My Māyā, praise Me to obtain liberation, but here I am, bound with rope by Yaśodā’s love. I am not as pleased by their praise as I am by the loving revilement of Yaśodā and of other ladies who live here.”

10.10.40

śrī-bhagavān uvāca

*jñātaṁ mama puraivaitad ṛṣiṇā karuṇātmanā |
yac chrī-madāndhayor vāgbhir vibhramśo ’nugrahaḥ kṛtaḥ ||*

śrī-bhagavān uvāca—the Lord said; *jñātaṁ*—known; *mama*—by Me; *purā*—previously; *eva*—already; *etat*—this; *ṛṣiṇā*—by the Ṛṣi; *karuṇā-ātmanā*—whose nature is endowed with compassion; *yat*—which; *śrī-mada-andhayor*—[to both of you], who were blind because of the pride of wealth; *vāgbhiḥ*—with words; *vibhramśaḥ*—a fall; *anugrahaḥ*—the favor (into a favor) (or the cause of a favor³⁶³); *kṛtaḥ*—was made.

śrī-bhagavān uvāca—*vāgbhiḥ ṛṣiṇā karuṇātmanā śrī-madāndhayor* (yuvayor) *vibhramśaḥ anugrahaḥ kṛtaḥ (iti) yat (āsīt), etad* (yuvayor *vijñāpanāt*) *purā eva mama jñātaṁ*.

The glorious Lord said: “You were blinded by the pride of wealth. The compassionate Ṛṣi turned your fall into a reason to do you a favor, which He bestowed with words. I already knew this before you told Me.

Śrīdhara Svāmī—*Vāgbhiḥ* (with words) denotes Nārada’s speech, beginning from verse eight. The favor that was done had the form of the decline of wealth (*vibhramśaḥ* = *śrī-vibhramśa-rūpaḥ*).

363 This figurative usage is called *kārya-kāraṇa-bhāva* (the relation of cause and effect). Another example is: *āyur ghṛtam*, “Ghee is longevity” (the cause of longevity) (*Sāhitya-kaumudī* 2.15).

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—The sense of “This was already known to Me” is: “The favor was bestowed only by My desire through My best devotee.” Those two had told Him: *ṛṣer āsīd anugrahāt*, “That we are seeing You is because of the Ṛṣi’s favor” (10.10.37). The rest was explained by Śrīdhara Svāmī. Alternatively, *vibhramśaḥ* is a *bahuvrīhi* adjective of *anugrahaḥ* (favor): *vigato bhramśo ’dhaḥ-pāto yasmāt*, “the favor, because of which the fall ended.” The fall had been incurred by the great offense.

Jīva Gosvāmī—(The commentary is the same.)

10.10.41

sādhūnāṁ sama-cittānāṁ sutarāṁ mat-kṛtātmanām |
darśanān no bhaved bandhaḥ puṁso ’kṣṇoḥ savitur yathā ||

sādhūnām—[because of seeing] saintly persons; *sama-cittānām*—who are even-minded; *sutarām*—to a higher degree; *mat-kṛtātmanām*—whose minds are fixed on Me; *darśanāt*—because of seeing; *no bhavet*—might not occur; *bandhaḥ*—the bondage; *puṁsaḥ*—of a man; *akṣṇoḥ*—of both eyes; *savituh*—of the sun; *yathā*—like.

yathā savituh (darśanād) akṣṇoḥ (andhakāraḥ nivartate, tathā) sādhūnāṁ sama-cittānāṁ sutarāṁ mat-kṛtātmanāṁ darśanāt puṁsaḥ bandhaḥ no bhavet.

“By seeing *sādhus*, who are even-minded and whose hearts are very much fixed on Me, the bondage of a person becomes nil, like darkness in the eyes is dissipated by seeing the sun.

Śrīdhara Svāmī—He means to say: “It is fitting that his favor had the form of the decline of your wealth.”

“Those whose minds are very much offered to Me (*mat-kṛtātmanām* = *mayi arpita-cittānām*) are *sādhus*, that is, they abide in their own moral codes (*sādhūnām* = *sva-dharma-varīnām*), and are *sama-citta*, meaning they know *ātmā* (the soul and the Soul) (*sama-*

cittānām = *ātma-vidām*).” The term *sutarām* (to a higher degree) means they have much mercy to give. “The bondage (*bandhaḥ*) of a person who sees them ceases like the closure (*bandhaḥ*) of both eyes ceases upon seeing the sun.”

Sanātana Gosvāmī—“By seeing *sādhus*” means “by meeting them” (*darśanāt* = *sandarśanāt*). The word *puṁsaḥ* (of a man) is used because generally only a man is qualified to see *sādhus*.

Jīva Gosvāmī—The verse has already been explained by Śrīdhara Svāmī. In his commentary, the two words *sādhūnām* and *sama-cittānām* are adjectives of *mat-kṛtātmanām* (of those whose minds are offered to Me); the word *sutarām* implies that, of the two (*sādhūnām* and *sama-cittānām*), the capacity to take away some bondage is sequentially increasing. Alternatively, *sādhūnām*, in the sense of being merciful, and *sama-cittānām*, in the sense of not considering offenses done to oneself, are two adjectives of *mat-kṛtātmanām* that indicate inherent qualities.

The connection is: *teṣāṁ darśanād api puṁso jīva-mātrasya sutarāṁ saṁsāra-bandhaḥ na bhavet*, ““For sure, the bondage of material existence of any living entity ceases to exist also by seeing them,” let alone by the mercy of hearing many statements of theirs. But that was required in your case because you are big offenders.” The sense of *sutarām* (for sure) is there is no guarantee that the bondage of material life will cease by *śravaṇa*, *kīrtana* and so on, but it will surely take place by seeing them. As such, *sutarām* is a *jñāpaka* (suggestive word).

Akṣṇor bandhaḥ (the closure of both eyes) means *akṣṇos tamaḥ kṛtaḥ* (the darkness of the eyes that was done). The words *darśanat sutarām* are carried forward in this clause: “like the darkness in the eyes ceases to exist even more by seeing the sun.” This indicates that darkness was somewhat dispelled before seeing the sun.

Viśvanātha Cakravartī—“How was Nārada’s favor to these two, who were disrespectful even after seeing him, possible?” He responds to that here. *Sama-cittānām* means “unagitated by either respect or disrespect to oneself.” *Sutarām* means *atiśayena* (to a high degree). *Mat-kṛtātmanām* means “whose minds are fixed only on Me.”

The bondage lasts right until the *darśana* (*darśanāntaḥ* = *darśana-paryanta eva*).³⁶⁴ Or the end of the bondage occurs by the *darśana* (*darśanāntaḥ* = *darśanena antaḥ nāśaḥ yasya saḥ*). “...like the closure of both eyes, the darkness that was made, comes to nil by seeing the sun.”

Therefore, just as the darkness of the blind does not disappear even by seeing the sun, there is no decrease of the bondage of asuras whose minds are sullied by various offenses, even by seeing Śrī Nārada and others.

Baladeva Vidyābhūṣaṇa—“Bondage might not occur by seeing them, like the darkness in both eyes might not occur by seeing the sun.”

Vallabhācārya—*Mat-kṛtātmanām* means “those whose minds are offered (*kṛta* = *samarpita*) to Me.” Or: *mat-kṛte ātmā yeṣāṃ*, “those whose minds/ hearts are for My sake.” On account of the perfection in them of *karma*, *jñāna*, and *bhakti*, there is no (*no bhavet* = *na bhavati*) bondage in any way. *Tamo-guṇa* is dispelled by actions (*karma*), *rajo-guṇa* by knowledge (*jñāna*) and *sattva-guṇa* by *bhakti*, therefore bondage does not remain in any aspect.

Siddhānta-pradīpa—After seeing that both of them had attained *bhakti* by Śrī Nārada’s grace, Hari Himself talks about the glory of seeing the *sādhus*.

Sutarām modifies *mat-kṛtātmanām*. The connection is: *sutarām mat-kṛtātmanāṁ sādḥūnām darśanāt bandhaḥ na bhavet*, “Bondage does not remain by seeing *sādhus*, whose minds are even more fixed on Me.” The drift: What need be said of the result achieved by serving the *sādhus*?

ANNOTATION

It was already mentioned that Nalakūvara and Maṇigrīva had achieved *bhakti*. Hence the significance of *sutarām* (even more so) is: By *sādhu-saṅga*, a person can obtain *bhakti*, let alone the cessation of material life. This is substantiated in the next verse.

364 Viśvanātha Cakravartī had the rare reading *darśanānto* instead of *darśanān no*. Vira-Rāghava too had the reading *darśanānto*.

10.10.42

tad gacchataṁ mat-paramau nalakūvara-sādanam |
sañjāto mayi bhāvo vām īpsitaḥ paramo 'bhavaḥ ||

tat—therefore; *gacchataṁ*—both of you should go; *mat-paramau*—for whom the Supreme is I; *nalakūvara-sādanam*—to the abode of Nalakūvara; *sañjātaḥ*—has occurred; *mayi*—to Me; *bhāvaḥ*—mindset (love or *bhakti*); *vām*—by both of you; *īpsitaḥ*—desired; *paramaḥ*—the topmost; *abhavaḥ*—because of which there is no material existence.

tad (yuvām) mat-paramau (santau yuvayoḥ) nalakūvara-sādanam gacchataṁ, (yataḥ yuvayoḥ) mayi paramaḥ bhāvaḥ abhavaḥ vām īpsitaḥ sañjātaḥ (iti).

“Therefore both of you, who view Me as the Supreme, should go to Nalakūvara’s abode. You already achieved the mindset you wanted to have toward Me. That mindset is topmost and is conducive to the cessation of material life.”

Śrīdhara Svāmī—The word *nalakūvara* is a vocative. Only he is addressed since he is the best of the two. “Nalakūvara! Therefore (*tat = tasmāt*), both of you, who view Me as the Supreme, should go to your abode (*sādanam = sva-niketam*). Your (*vām = yuvayoḥ*) love (*bhāvaḥ = premā*) for Me, which was desired, i.e. expected of Me (*īpsitaḥ = apekṣitaḥ*), has already occurred (*sañjātaḥ = jātaḥ eva*).” Love of Kṛṣṇa is that in which there is no material mode of being (*abhavaḥ = na bhavaḥ yasmin saḥ*).

Sanātana Gosvāmī—“You two, being solely devoted to Me (*mat-paramau = mad-ekāntinau santau*), should go.” They are solely devoted because: *sañjātaḥ* and so on (love has occurred). The rest was explained by Śrīdhara Svāmī.

Or *mat-paramau* is a vocative, and *paramo 'bhavaḥ* is taken as *paramo bhavaḥ*. “O both of you for whom I am the Supreme, your love (*bhāvaḥ = premā*) for Me has already fully taken place (*sañjātaḥ = samyag jātaḥ eva*),” because: “the topmost (*paramaḥ*)

well-being (*bhavaḥ* = *abhyudayaḥ*), exclusive *bhakti* to Me, was desired by both of you (*īpsitaḥ* = *yuvābhyām īpsitaḥ*)” with the words: *vāṇī guṇānukathane*, “May our speech be engaged in a continual discourse of Your qualities,” and so on (10.10.38). “*Bhāva* for Me happened in this way only because of your resplendent natures.”

Jīva Gosvāmī—(Additions are underlined.) “You two, being solely devoted to Me (*mat-paramau* = *mad-ekāntinau santau*), should go.” They are solely devoted because: *sañjātaḥ* and so on (love has occurred). The rest was explained by Śrīdhara Svāmī.

Or *mat-paramau* is a vocative, and *paramo 'bhavaḥ* is taken as *paramo bhavaḥ*. “O both of you for whom I am the Supreme, your love (*bhāvaḥ* = *premā*) for Me has already fully taken place (*sañjātaḥ* = *samyag jātaḥ eva*),” because: “the topmost (*paramaḥ*) well-being (*bhavaḥ* = *abhyudayaḥ*), exclusive *bhakti* to Me, was desired by both of you (*īpsitaḥ* = *yuvābhyām īpsitaḥ*)” with the words: *vāṇī guṇānukathane*, “May our speech be engaged in a continual discourse of Your qualities,” and so on (10.10.38). Thus, by the implication that Nārada was very satisfied by the way his mercy turned out, it is implied that Kṛṣṇa too was very satisfied. The Lord did not directly say it because He is an ocean of the topmost virtues, including modesty.

Viśvanātha Cakravartī—He talks by addressing only one of them, the best of the two: “O Nalakūvara!” *Mat-paramau* means: *aham eva paramaḥ sevyāḥ yayoh*, “you two for whom only I should be served.” *Sādanam* is a synonym of *sadanam* (abode). *Bhāva* is that because of which there is no transmigration (*abhavaḥ* = *na bhavaḥ saṁsāraḥ yataḥ saḥ*).

Baladeva Vidyābhūṣaṇa—*Bhāva* is that because of which there is no transmigration. This means: At the end of the entitlement of godhood, liberation will occur.

Vīra-Rāghava—*Bhāva* is a particular kind of disposition consisting of affection (*bhāvaḥ* = *abhiprāya-viśeṣaḥ prīty-ātmakaḥ*).

Vallabhācārya—*Mayi bhāvaḥ* denotes: *mad-viśayakaḥ*

bhāvaḥ prema-lakṣaṇakaḥ, “a *bhāva* that has the characteristic of *prema* and whose focus is Me.” Only because of that, *śravaṇa* and so on will occur automatically. *Bhāva* is the form of a last life. There is no birth after that, therefore it is topmost (*paramaḥ*). *Bhāva* for Me fully occurred (*sañjātaḥ* = *samyag jātaḥ*) on account of being desired by both of you.

ANNOTATION

Either Kṛṣṇa is exceeding Nārada’s favor by giving *prema*, or *bhāvaḥ* means *bhaktiḥ* and corresponds exactly to Nārada’s prediction, or here the term *prema* does not have the technical sense of being the stage after *bhāva-bhakti*. Śrīdhara Svāmī has glossed *bhāva* as *bhakti* in several places, for instance in *Bhāvārtha-dīpikā* 3.29.8 and 10.23.42.

10.10.43

śrī-śuka uvāca

*ity uktau tau parikramya praṇamya ca punaḥ punaḥ |
baddholūkhalam āmantrya jagmatuḥ diśam uttarām ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *iti*—in this way; *uktau*—who were addressed; *tau*—both of them; *parikramya*—after circumambulating; *praṇamya*—after offering obeisances; *ca*—and; *punaḥ punaḥ*—repeatedly; *baddha-ulūkhalam*—who was bound to the mortar; *āmantrya*—after taking permission; *jagmatuḥ*—went; *diśam uttarām*—to the northern direction;

śrī-śukaḥ uvāca—*ity (tena) uktau tau (tām) baddholūkhalam parikramya punaḥ punaḥ praṇamya āmantrya ca diśam uttarām jagmatuḥ (iti)*.

Śrī Śuka said: Addressed in this way, Nalakūvara and Maṇigrīva circumambulated Him, who was bound to the mortar, and repeatedly offered obeisances. Taking His permission, both of them left toward the northern direction.

Śrīdhara Svāmī—*Baddholūkhalam* means: *baddham ulūkhalam yasmin tam*, “He on whom the mortar is bound.”

Sanātana Gosvāmī—The reason for repeatedly circumambulating and offering obeisances is *baddholūkkhalam*, “Him on whom the mortar is bound” (= *baddham ulūkkhalam yasmin*). They were unable to relinquish Him due to a predominance of *bhakti* by seeing the bewildering pastime of the binding of the mortar on the belly. Or, since He was attached to the mortar, it’s understood that they thereby also circumambulated the mortar and offered obeisances to it.

The meaning of *āmantrya* is *anujñām ādāya* (after taking permission). They went to the northern direction because that is where many *sādhus* live. Granted, they went home, which is in that direction, but this was not the main consideration.

Jiva Gosvāmī—He was still bound to the mortar (*punar baddholūkkhalam*): This is Śukadeva’s jovial utterance. He who was bound by Yaśodā was praised by gods. This adjective hints at the reason they repeatedly circumambulated Him and offered *praṇāma* to Him, insofar as they had witnessed this pastime of sweetness consisting of complying with His devotee’s wishes. The mention as a *bahuvrīhi* here (“to whom the mortar is bound”) is done with the intent to express that the mortar was following Him. And that suggests the joyfulness of this pastime consisting of a reversal between what is to be bound and the place of the binding (the mortar was tied to Him, but He should have been tied to the mortar). It’s understood that a circumambulation and a *praṇāma* were done to it too. It is said that way in *Padma Purāṇa*: *namas te ’stu dāmne sphurad-dīpti-dhāmne*, “Obeisances to Your rope, a locus of shining effulgence.” They took permission because of *bhakti*.

Viśvanātha Cakravartī—*Baddholūkkhalam* means *ulūkkhale baddham* (who is bound to the mortar). It is an *āhitāgny-ādi* type of compound.³⁶⁵

Baladeva Vidyābhūṣaṇa—*Āmantrya* means *anujñāpya* (taking permission).

365 The rule is: *vāhitāgny-ādiṣu*, “Optionally, in regard to *āhitāgni* and so on, [a word ending in the suffix */k/ta* can be placed after the other word, in a *bahuvrīhi* compound]” (*Aṣṭādhyāyī* 2.2.37) (HNV *Bṛhat* 1870).

Vallabhācārya—“Upon circumambulating to the right many times, bowing in such a way that there was a circumambulation each time, and manifesting their meekness—because of *ca*—, they said “We’re going” (*āmantrya = gacchāvaḥ ity uktvā*) and went to the northern direction, their own place” (since Kuvera is the presiding deity of the north).

ANNOTATION

In *Gopāla-campū*, Jīva Gosvāmī hints that in their past lives his characters Snigdhakaṇṭha and Madhukaṇṭha were these two sons of Kuvera (*Gopāla-campū* 1.2.91-95) (1.2.112-116 in Kuśakratha’s edition).



Chapter Eleven

**Nanda Frees Kṛṣṇa;
A Fruit Seller Gives Fruits to Kṛṣṇa;
Rohiṇī and Yaśodā Call Balarāma and Kṛṣṇa;
The Cowherds Move to Vṛndāvana;
Kṛṣṇa Tends Calves,
and Kills Vatsāsura and Bakāsura**

10.11.1

śrī-śuka uvāca

*gopā nandādayaḥ śrutvā drumayoḥ patato ravam |
tatrājagmuḥ kuru-śreṣṭha nirghāta-bhaya-śaṅkitāḥ ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *gopāḥ*—the cowherd men; *nandādayaḥ*—beginning with Nanda (or whose foremost is Nanda); *śrutvā*—after hearing; *drumayoḥ*—of two trees; *patatoḥ*—which were falling; *ravam*—the sound; *tatra*—there; *ājagmuḥ*—arrived; *kuru-śreṣṭha*—O best of the Kurus (Parīkṣit); *nirghāta-bhaya*—because of a crash of thunder and because of fearing (or because of fearing the fall of a thunderbolt); *śaṅkitāḥ*—doubtful (or apprehensive).

śrī-śukaḥ uvāca—*kuru-śreṣṭha!* *gopāḥ nandādayaḥ drumayoḥ patatoḥ ravam śrutvā nirghāta-bhaya-śaṅkitāḥ (santaḥ) tatra ājagmuḥ.*

Śrī Śuka said: Upon hearing the sound of the two falling trees, Nanda and other cowherds, fearing the strike of a thunderbolt, arrived there, O best descendant of Kuru.

Śrīdhara Svāmī—

*ekādaśe samāgatya vṛndāvanam athārbhakaiḥ |
vatsān pālayatānena hatau vatsa-bakāsaurau ||*

“In the eleventh chapter, after the arrival in Vṛndāvana Kṛṣṇa tends calves with the little boys. In that connection, Vatsa and Baka are killed.”

10.11.1

The cowherds were anxious because they feared the fall of a thunderbolt (*nirghāta-bhaya-śaṅkitāḥ* = *nirghātaḥ vajra-pātaḥ iti bhayena śaṅkitāḥ*).

Sanātana Gosvāmī—Upon hearing from afar a frightening sound, similar to a thunderclap, connected with the two trees that were falling, they went to that place. The men arrived first. It was impossible for Yaśodā and other cowherd ladies to go rapidly. Or the men are mentioned first inasmuch as men are predominant: It’s understood that the ladies came afterward. *Nirghāta* is the rumble of a cloudless sky. It is a particular kind of natural disturbance.

The gist of the vocative *kuru-śreṣṭha* (O best Kuru) is: “This was like when your grandfather and others were always very preoccupied about your safety, since you, the topmost devotee of the Lord, represented the continuation of the Kuru dynasty.”

Jīva Gosvāmī—The sense of *tatrājagmuḥ* (hey arrived there) is they departed quickly for the purpose of arriving there. *Nirghāta* is the rumble of a cloudless sky. It is a particular kind of natural disturbance. The cowherds were also afraid of demons, and so they were confounded (*śaṅkitāḥ* = *sandigdhaḥ*) by those two. It’s understood that Vrajeśvarī and other ladies were not the first to arrive, although they were nearby, since they were stupefied.

The vocative *kuru-śreṣṭha* is used by Śukadeva due to his absorption in the fear Nanda and other cowherds felt, therefore it’s as if he is telling Parīkṣit to get ready to go protect them.

Viśvanātha Cakravartī—

ekādaśe harer mokṣaḥ phala-kraya-kathādikam |

vṛndāvanāgamo vatsā-vanaṁ vatsa-bakārdanam ||

“In the eleventh chapter, there is Hari’s liberation, the discourse of fruit selling and so on, the arrival in Vṛndāvana, the protection of calves, and the killing of Vatsa and Baka.”

Baladeva Vidyābhūṣaṇa—

*ekādaśe nanda-sūnor mokṣo vṛndāvane gamah |
suprītir vatsa-rakṣā ca tayā vatsa-baka-kṣayah ||*

“In the eleventh chapter, there is the liberation of Nanda’s son, the move to Vṛndāvana, and the very dear protection of calves. Vatsa and Baka perished because of that.”

10.11.1

Nirghāta means *vidyut-pāta* (the fall of a thunderbolt).

Vallabhācārya—*Nirghāta-bhaya* signifies: *nirabhra-vidyut-pātaḥ tat-kṛtaṁ bhayam*, “fear engendered by the seeming fall of a thunderbolt in a cloudless sky.”

10.11.2-3

*bhūmyāṁ nipatitau tatra dadṛśur yamalārjunau |
babhramus tad aviññāya lakṣyaṁ patana-kāraṇam |
ulūkhalaṁ vikarṣantaṁ dāmnā baddhaṁ ca bālakaṁ |
kasyedaṁ kuta āścaryam utpāta iti kātarāḥ ||*

bhūmyāṁ—on the ground; *nipatitau*—which had fallen; *tatra*—there; *dadṛśuḥ*—they saw; *yamala-arjunau*—the pair of *arjuna* trees; *babhramuḥ*—they were confused; *tat*—there (*tat* = *tatra*) (or of those to, *tat* = *tayoh*); *aviññāya*—after not understanding; *lakṣyam*—perceivable; *patana-kāraṇam*—the cause of the fall; *ulūkhalaṁ*—the mortar; *vikarṣantaṁ*—who was dragging; *dāmnā*—with a rope; *baddhaṁ*—bound; *ca*—and; *bālakaṁ*—the boy; *kasya idam*—this [is the work] of whom; *kutaḥ*—why (i.e. for which reason); *āścaryam*—an amazement; *utpātaḥ*—a [natural] disturbance; *iti*—thus; *kātarāḥ*—agitated (or frightened).

Bhaktisiddhānta Sarasvatī—

tatra bhūmyān nīpatitau yamalārjunau dadṛśuḥ. lakṣyam (api) tat patana-kāraṇam avijñāya babhramuḥ. dāmnā baddham ulūkhalān vikarṣantaṁ ca bālakaṁ (dṛṣṭvā) “kasya idam āścaryam (kāryam) kutaḥ (ca) utpātaḥ” iti kātārāḥ (jātāḥ).

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(āgatāḥ ca) tatra bhūmyān nīpatitau yamalārjunau dadṛśuḥ. (dṛṣṭvā) ca tat patana-kāraṇaṁ dāmnā baddham ulūkhalān vikarṣantaṁ bālakaṁ lakṣyam (api) avijñāya “kasya (rākṣasādeḥ) idam (vrkṣa-pātanaṁ karma) kutaḥ (vā kāraṇād idam) āścaryam (jātam)” iti vadantaḥ ayaṁ daityādi-kṛtaḥ kaścid utpātaḥ iti (bhayena) kātārāḥ (santaḥ) babhramuḥ.

They saw the pair of *arjuna* trees fallen to the ground there. The cowherds were confused, not realizing that the boy, who was dragging a wooden mortar and was tied with rope, was the reason both trees fell. They were perplexed: “This disturbance is quite a wonder. Who did this, and why?”

Śrīdhara Svāmī—“Not understanding the cause of the fall, although it could be seen visibly in front of them (*tat lakṣyam = tat pratyakṣataḥ purataḥ dṛśyam api*), they were confused.”

In verse three, Śuka illustrates the cause that could be perceived (*lakṣyam kāraṇam*). Then he talks about the reason for the confusion. The meaning is: *kasyedaṁ rākṣasādeḥ karma kuto vā kāraṇād āścaryam utpāta iti kātārā bhītāḥ santo babhramuḥ*, “‘This is the work of which Rākṣasa? And why did this astonishing disturbance occur?’ Being afraid (*kātārāḥ = bhītāḥ*) in this way, they were confused.”

Sanātana Gosvāmī—The trees had fallen by being continuously uprooted. The rest was explained by Śrīdhara Svāmī. There is another interpretation. “Not understanding what was perceivable (*lakṣyam*) there (*tat = tatra*), that is, not even perceiving (*avijñāya = anālakṣya*) what could be determined (*lakṣyam = lakṣayitum योगyam api*) as the cause of the fall, they were confused.” This means they were unable to determine the cause. For example, in *Hari-varṇā*:

kenemau pātītau vṛkṣau ghoṣasyāyatanopamau ||
vinā vātaṁ vinā varṣaṁ vidyut-prapatanam vinā |
vinā hasti-kṛtaṁ doṣaṁ kenemau pātītau drumau ||

“These two trees were like the home of the cowherd settlement. By which means did the trees fall? How did they fall without wind, without rain, without lightning, and without the madness of an elephant?” (*Hari-varṇṣa* 2.7.28-29)

With *ulūkhalam* and so on he talks about the way the cause was perceivable. “They also saw the boy there (*bālakaṁ ca tatra dadṛśuḥ*).” This is a syntactical connection with the previous one. The boy was carrying the mortar by dragging it by force (*vikarṣantam* = *balād ākrśya nayantam*). Śukadeva says this to point out that the cowherds had no idea about Kṛṣṇa’s *aiśvarya*. Not only that, the boy was bound with rope. Moreover, the suffix *ka* in *bālakam* (the boy) has the sense of *alpa* (little). Thus, they thought a very little child could not possibly do such a thing.

“This wonder (*idam āścaryam*), consisting of the unexpected fall of two big trees, was done by whom (*kasya = kena kṛtam*)?”³⁶⁶ In case someone were to answer, “by some god, or by some demon,” then: “Why?” (*kutaḥ = kasmād hetoḥ*).” They continue speaking by shedding light on that: “This is a disturbance (*utpātaḥ = utpātaḥ ayam*).” By being aware that it is a disturbance, they became agitated (*kātarāḥ = vyākulāḥ babhūvuḥ*), suspecting that perhaps something undesirable had happened to the boy.

Jīva Gosvāmī—The words beginning from *bhūmyām* form one half verse. “From afar—the word *dūrāt* needs to be added— they saw two trees that had fallen by being continuously uprooted and so on.” The words beginning from *babhramuḥ* form one verse and a half.

“Even though the cause of the fall (*pātana-kāraṇam*)—the mortar (*ulūkhalam*) and so on—could be perceived (*lakṣyam = lakṣayitum śakyam api*), they did not understand it (*tad avijñāya*)—because they were far away, because they were confounded and

366 Here Sanātana Gosvāmī hints that the question should be asked in the instrumental case because the answer, given in the next verse, is in the instrumental case: *anena*, “by Him” (10.11.4).

because the cause was screened from view by the branches of the fallen trees, in other words, they did not realize the nature of the events there—, hence they became doubtful (*babhramuḥ* = *sandidihuḥ*)." They were mostly anxious that the fall of the trees might have done something bad to the child.

Furthermore, not seeing Him, who was screened from view by branches, even after coming together close-by, they said *kasyedam* and so on and became perplexed. The sense is: "This wonder was done by whom (*kasya* = *kena kṛtam*)?" For example, in *Hari-varṇa*, that statement is expounded: *kenemau pātatau vṛkṣau*... (see above).

Viśvanātha Cakravartī—"Not understanding that the boy was the cause of the fall of both trees (*tat* = *tayoḥ*) although He could be seen (*lakṣyam* = *lakṣayitum śakyam api*)—this means their love for the boy prevented them from realizing that He had such ability—, they were confused."

Śuka elaborates on that confusion: *kasyedam karma kuto hetos tasmād āścaryam etad utpāta iti niścīya kātārāḥ bhāgyena vidhātṛā bālāḥ kṛṣṇo rakṣita iti vyākulā babhūvuḥ*, "'This is the work of whom? For which reason is there this wonder, a disturbance?' Ascertaining in this way, they became perplexed (*kātārāḥ* = *vyākulāḥ babhūvuḥ*): "The boy, Kṛṣṇa, is protected by the creator due to good fortune.'"

Vallabhācārya—*Ulūkhalam vikarṣantam* signifies: *ulūkhalam ākarṣaṇam kurvantam*, "He was dragging the mortar." The cowherds did not understand the reason the trees fell. Because of *ca* (and), the sense is they also did not understand why the boy had been tied with rope, how the mortar was displaced from its footing nor how He could drag a mortar.

"This deed, the binding, was the work of whom (*kasyedam* = *idam bandhana-lakṣaṇam kasya karma*)? And why is He tied up? This is a wonder (*kuta āścaryam* = *kutaḥ vā hetoḥ etad bandhanam iti āścaryam*). A fall because of binding a boy is improbable, therefore there is a wonder. Or both falls are the wonder. "This disturbance was done by a god, or by a demon (*utpātaḥ* = *ayam utpātaḥ deva-daityādi-kṛtaḥ*). In this way (*iti*) they worried due to fear (*kātārāḥ* = *bhaya-vyākulāḥ jātāḥ*)."

10.11.4

*bālā ūcur aneneti tiryag-gatam ulūkhalam |
vikarṣatā madhya-gena puruṣāv apy acakṣmahi ||*

bālāḥ—the children; *ūcuḥ*—said; *anena*—by Him; *iti*—thus; *tiryag-gatam*—which went transverse; *ulūkhalam*—the mortar; *vikarṣatā*—who was dragging; *madhya-gena*—who goes (who went) in between; *puruṣau*—two men; *api*—also; *acakṣmahi*—we saw.

“anena (kṛṣṇena) tiryag-gatam ulūkhalam vikarṣatā (vṛkṣayoḥ) madhya-gena” iti “(vayam) puruṣau api acakṣmahi” (iti ca) bālāḥ ūcuḥ.

The children said: “By Him, who had gone between the two trees and was dragging a mortar that was horizontal. We also saw two men.”

Śrīdhara Svāmī—“By Him. He had gone between both trees (*madhya-gena* = *vṛkṣayoḥ madhya-gatena*). Not only that, we also saw (*acakṣmahi* = *drṣṭavantaḥ vayam*) two divine men (*puruṣau* = *divyau puruṣau*), who emerged from both trees.”

Sanātana Gosvāmī—The sentence is: *anenaitat kṛtam ity ūcuḥ*, “They said: ‘This was done by Him.’”

Jīva Gosvāmī—Kṛṣṇa was screened from view. The children pointed to Him and spontaneously spoke: “By Him.” Because of the inability to speak more on account of being confounded, they did not say *utpāṭitam* (the uprooting was done). By saying “He was dragging a mortar,” the boys were bewildered by Śrī Dāmodara’s sweetness.

Viśvanātha Cakravartī—“‘By Him, Kṛṣṇa, who was dragging the mortar that went transversely and who had gone between both trees.’ The children merely said this.” Because of the inability to speak more, on account of being confounded, they did not say: *etau utpāṭitau*, “These two were uprooted.” They again speak to them,

who were incredulous: “We also saw two men, who emerged from both trees.”

Baladeva Vidyābhūṣaṇa—““By Him, Kṛṣṇa, who was dragging (*vikarṣatā* = *karṣatā*) the mortar.” The sentence is incomplete because they were children.

ANNOTATION

Kṛṣṇa was dragging the mortar in a particular way: *vi* signifies *viśeṣeṇa*. In conformity with Vallabhācārya’s gloss of *vikarṣantam* in the previous verse, Baladeva Vidyābhūṣaṇa shows that Śukadeva is hinting that the name Kṛṣṇa also directly applies to *dāmodara-līlā*. The verbal root *kṛṣ* means *ākaraṣaṇam* (pulling, attracting). Moreover, a characteristic of Kṛṣṇa’s pastimes is a reversal of a situation. The reversal involved in pulling the mortar was explained by Jīva Gosvāmī (*Laghu-vaiṣṇava-toṣaṇī* 10.10.43).

10.11.5

na te tad-uktaṁ jagrhur na ghaṭeteti tasya tat |
bālasya utpāṇam tarvoḥ kecit sandigdha-cetasah ||

na—not; *te*—they (the cowherds); *tad-uktaṁ*—what was said by them (i.e. by the children) (or *tat uktaṁ*—that utterance); *jagrhuḥ*—accepted; *na ghaṭeta*—cannot occur; *iti*—thus; *tasya tat bālasya utpāṇam*—that uprooting by that boy; *tarvoḥ*—of the two trees; *kecit*—some [cowherds]; *sandigdha-cetasah*—whose minds were doubtful.

te (*gopāḥ kevalaṁ tārīkākāḥ*) *tad-uktaṁ na jagrhuḥ* (*eva*). “*tasya bālasya tarvoḥ tad utpāṇam na ghaṭeta*” *iti* (*te acintayan*). *kecit* (*anye gopāḥ tu*) *sandigdha-cetasah* (*babhūvuḥ*).

Some cowherds did not accept what the boys said, because they were doubtful: “That uprooting of two trees by that boy cannot possibly occur.”

Śrīdhara Svāmī—Those who liked to argue by nature flatly did not

accept it. “Others, however, became doubtful” (*kecit sandigdha-cetasah* = *anye tu sandeha-yukta-cittāḥ babhūvuh*).”

Sanātana Gosvāmī—“Nanda and others did not accept that reply” because their hearts were filled with love. The others, who were doubtful, included the family priests (*kecit* = *purohitādayaḥ*): It had occurred to them that Kṛṣṇa had *aiśvarya*. But this does not mean that their love for Him was less than it could be otherwise. Rather, it might increase by having that realization. It should be understood thus, just like rain from clouds, unable to extinguish an ever expanding fire of the Khāṇḍava forest, only becomes a cause of growth as if it were a torrent of ghee. Or they doubted insofar as they were more intellectual than others.

Jiva Gosvāmī—“Nanda and others did not accept that reply” because their hearts were filled with love. And some Brāhmaṇas were perplexed because on the one hand they thought “This could be His work” by remembering what happened to Pūtānā and others, but on the other their hearts naturally melted due to the feeling of possessiveness.

Moreover, because of the knowledge, which incidentally effects wonderment, of His power, only the increase of their natural affection took place, like adding salt to a mine of salt only increases the saltiness.³⁶⁷ They did not ask the boys to give more details because He was a very small boy. Or they did not ask because of being overwhelmed by deep affection.

Krama-sandarbha—The ones who did not accept it had the highest *vātsalya* by nature.

Viśvanātha Cakravartī—“Nanda and others did not accept what the boys said,” because they did not consider His power, since their hearts had melted by possessiveness. “Others, however, were doubtful” due to a rise of inherent love and due to remembering Garga’s statement: *nārāyaṇa-samo guṇaiḥ*, “He is similar to Nārāyaṇa in terms of qualities” (10.8.19).

367 Another example is: like adding a pinch of salt to a preparation might culminate in an increase of sweetness.

Vallabhācārya—They did not accept that what the children said was true. This means neither one of those two statements was accepted by them. Some others, soft intellectuals, were doubtful because they had witnessed the demolition of Śakaṭa and the shattering of Tṛṇāvarta.

10.11.6

*ulūkhalaṁ vikarṣantaṁ dāmnā baddhaṁ svam ātmajam |
vilokya nandaḥ prahasad-vadano vimumoca ha ||*

ulūkhalaṁ—a mortar; *vikarṣantaṁ*—who was dragging; *dāmnā*—with a rope; *baddham*—tied up; *svam ātmajam*—his son; *vilokya*—after observing; *nandaḥ*—Nanda; *prahasat-vadanaḥ*—whose face was smiling; *vimumoca*—freed [Him]; *ha*—(a word used to fill the meter).

*nandaḥ ulūkhalaṁ vikarṣantaṁ dāmnā baddhaṁ svam ātmajam
vilokya prahasad-vadanaḥ (saṁ taṁ) vimumoca.*

Seeing that his son was tied up with rope and was dragging a mortar, Nanda smiled, and freed Him.

Śrīdhara Svāmī—He talks about the conduct of Nanda, who was bewildered by the Lord’s Māyā.

Sanātana Gosvāmī—The mortar is again mentioned to suggest that Nanda saw how strong his son was. This, combined with the word *svam* (own), is the reason Nanda had a grin on his face. Kṛṣṇa is his legitimate son (*svam ātmajam* = *svīyam aurasam putram*). Or the sense is Kṛṣṇa is a son who is his wealth (*svam* = *nija-dhana-rūpam*). This means Kṛṣṇa was the object of Nanda’s great affection.

“Nanda looked at Him in a special way (*vi* = *viśeṣeṇa*), by observing all His limbs, smiled and freed Him in a special way,” that is, from the mortar and from the rope (*vimumoca* = *viśeṣeṇa mumoca*) (*viśeṣeṇa* = *ulūkhalād dāmnā ca*). *Ha* has the sense of *harṣa* (joy).

In some copies the reading is *prahasad-vadanam* instead of

prahasad-vadanah. Thus, Kṛṣṇa was smiling. For example, in *Śrī Viṣṇu Purāṇa: navodgatālpa-dantārṇśu-sita-hāsaṁ ca bālakam*, “The people of Vraja came and saw the boy, who had a radiant smile because of the rays of the small teeth, which were newly risen” (*Viṣṇu Purāṇa* 5.6.19). Kṛṣṇa smiled brightly to let everyone know that He had neither fear nor sorrow, in order to gratify Śrī Nanda.

Jīva Gosvāmī—He talks about the superior force of Śrī Nanda’s *vātsalya*. The repetition of *ulūkhalam* and so on suggests Nanda’s rapture by inferring his son’s health, His superior strength, and so forth, by the dragging of a mortar in that way so that he would see this pastime.

(Additions are underlined.) “Nanda looked at Him in a special way (*vi* = *viśeṣeṇa*), by observing all His limbs, smiled to gladden the boy, who was bound, and freed Him in a special way,” that is, from the mortar and from the rope (*vimumoca* = *viśeṣeṇa mumoca*) (*viśeṣeṇa* = *ulūkhalād dāmnah ca*). *Ha* has the sense of *harṣa* (joy).

In some copies the reading is *prahasad-vadanam* instead of *prahasad-vadanah*. Thus, Kṛṣṇa was smiling. For example, in *Śrī Viṣṇu Purāṇa: navodgatālpa...* (see above). Kṛṣṇa smiled brightly to show His serenity to those who were even more anxious than His father and to let everyone know that He had neither fear nor sorrow, in order to gratify Śrī Nanda. In this way, Nanda is able to free Him like Yaśodā is able to bind Him.

Krama-sandarbhā—Śuka talks about Nanda’s gesture of topmost *vātsalya*. *Prahasad-vadanah* is for the sake of removing the boy’s fear, who was afraid. In the reading *prahasad-vadanam*, Nanda was anxious hence Kṛṣṇa’s face was smiling because of His nature of being effulgent.

Viśvanātha Cakravartī—“By looking at Kṛṣṇa in a specific way (*vilokya* = *viśeṣeṇa drṣtvā*), by seeing that every limb on His body was unhurt, Nanda smiled: “She whose lap you think is much dearer than mine tied you up only because of a small offense, so why do I free you?” This is a chuckle indicative of a reproach.

tvaṁ māyayaiva jīvānām bandha-mokṣau yathā vyadhāḥ |

tathā tvat-pitarau tau te prabho premṇaiva cakratuḥ ||

“As You effect the bondage and liberation of living entities only through Māyā, so Your mother and father effected Your bondage and liberation only out of love.”

Śrīnātha Cakravartī—Regarding *prahasad-vadanaḥ* (Nanda was smiling), the gist is: “Aha, Yaśodā is behaving rashly. She tied him up although what he did was not that bad.” Or the sense is: “Ah, of course, this is the work of my naughty boy. Children don’t speak lies. Garga had told us that Kṛṣṇa has power.”

Vallabhācārya—Nanda was smiling by remembering Kṛṣṇa’s mischievousness. Nanda freed Him in a specific way, by detaching all the ropes. *Ha* denotes *āścaryam* (wonderment): “Kṛṣṇa had to be freed? What a wonder.”

10.11.7

gopībhiḥ stobhito ’nṛtyad bhagavān bāla-vat kvacit | ³⁶⁸
udgāyati kvacin mugdhas tad-vaśo dāru-yantra-vat ||

gopībhiḥ—by the cowherd ladies; *stobhitaḥ*—enthused; *anṛtyat*—danced; *bhagavān*—the Lord; *bāla-vat*—like a child; *kvacit*—sometimes; *udgāyati*—sings (i.e. sang); *kvacin*—sometimes; *mugdhaḥ*—charming (or innocent [like an ordinary child]); *tad-vaśaḥ*—[being] under their control; *dāru-yantra-vat*—like a wooden puppet.

Baladeva Vidyābhūṣaṇa—

gopībhiḥ (vṛddhābhiḥ) stobhitaḥ bhagavān mugdhaḥ dāru-yantra-vat tad-vaśaḥ kvacid anṛtyad bāla-vat kvacid udgāyati (sma).

Enthused by the cowherd ladies and controlled by them like a marionette, the charming Lord sometimes sang loudly as if He were an ordinary child, and sometimes danced.

368 *bālakaḥ kvacit* (Vallabhācārya’s edition).

Śrīdhara Svāmī—“They will know Me.” Eager in this manner, He imitated an intense state of boyhood. Kṛṣṇa was enthused by hand cymbals (or by keeping the rhythm by clapping the hands) and so on (*stobhitah* = *karatālādinā protsāhitah*).

Sanātana Gosvāmī—To demonstrate that He is controlled by devotees, in two verses Śuka says: By expanding the particular happiness of His mother and father, who were extremely affectionate, He amplified the cowherd ladies’ highest bliss.

“The Lord was enthused by elderly cowherd ladies,” for the most part, although He is replete with all types of *aiśvarya*. *Bāla-vat* means: “like another child is controlled.” By an absorption in the fun of an over-the-top *bālya-līlā* in this way, the forgetfulness of His own *aiśvarya* is implied. In the reading *bālakah* instead of *bāla-vat*, the sense is He appropriately got into the spirit of *bālya-līlā*. Moreover, the term *bhagavān* suggests an expertise in dancing and so on: And by that, a particular *aiśvarya* is implied. Or *bālakah* is derived as: *bālānām kaṁ sukaṁ yasmāt saḥ*, “He because of whom the boys are happy.” He evoked enthusiasm in the boys of His age.

Kvacit also connects with *mugdhaḥ* (innocent, silly, lovely): “Sometimes He also showed *mugdha-bhāva*, as if He didn’t know anything about dancing and singing. Or the sense is that He is beautiful and charming in every way every time He dances and sings. The reason for dancing and singing like that is *dāru-yantra-vat* (as if He were a puppet). Thus, Kṛṣṇa was under the control of those ladies (*tad-vaśaḥ* = *tāsām adhīnaḥ*).

Jīva Gosvāmī—In two verses, Śuka narrates a former behavior of boyhood to demonstrate that He did not become controlled only by the love of His mother and father, who were extremely affectionate, but also by the love of some other cowherd ladies too.

(Additions are underlined.) “The Lord was enthused by elderly cowherd ladies,” for the most part, although He is replete with all types of *aiśvarya*. *Bāla-vat* means: “like another child is controlled.” By an absorption in the fun of an over-the-top *bālya-līlā* under the control of their *prema-rasa* in this way, the forgetfulness of His own *aiśvarya* is implied. In the reading *bālakah*, the sense is He appropriately got into the spirit of *bālya-līlā*.

Kvacit also connects with *mugdhaḥ* (innocent, silly, lovely): “Sometimes He also showed *mugdha-bhāva*, as if He were a toddler who didn’t know anything about dancing and singing. Or the sense is that He is beautiful and charming in every way every time He dances and sings. The reason for dancing and singing like that is *dāru-yantra-vat* (as if He were a puppet). A *dāru-yantra* is a doll made to move by strings. Thus, Kṛṣṇa was under the control of those ladies (*tad-vaśaḥ* = *tāsām adhīnaḥ*).

Krama-sandarbha—In two verses he talks about an old *bālya-līlā* to show that He is controlled by the *prema* of other cowherd ladies as well.

Viśvanātha Cakravartī—Who can describe the greatness of the good fortune of those two parents? In thirteen verses and a half he says although He brings Brahmā and others under control, Kṛṣṇa was controlled beyond measure by all the residents of Vraja.

Stobhitaḥ means *protṣāhitaḥ* (enthused): “If you dance I’ll give you a candied *laḍḍu*.” *Bāla-vat* signifies: “like an ordinary child.” The word *mugdhaḥ* (innocent) is used to signify that He did not take interest in His *aiśvarya*, only due to *prema*. *Dāru-yantra* is a doll hanging on strings.

Baladeva Vidyābhūṣaṇa—“If you dance we’ll give you candied fresh butter.” *Mugdhaḥ* means: *sarvatra nṛtyādaḥ manojñāḥ*, “charming every time, in dancing and so on.” *Viśva-kośa* states: *mugdhaḥ sundara-mūḍhayoḥ*, “*Mugdha* means *sundara* (beautiful) and *mūḍha* (silly).”

Śrīnātha Cakravartī—Kṛṣṇa was under their control as if He were a puppet: “Come. Go. Fall. Rise. Speak up. Hush.” The quality of being under the control of devotees is His *aiśvarya*.

Vīra-Rāghava—*Mugdhaḥ* denotes *mugdha iva* (as though He were silly).

Vallabhācārya—The ladies bring Him to their respective homes and tell Him: “Dance, I’ll give *laḍḍus*.” Then He dances. They applauded

Him. This indicates that they thought: “Only Kṛṣṇa knows how to dance properly. Rāma does not.” “Thus praised (*stobhitaḥ* = *stutaḥ*) somehow or other by the cowherd ladies, He dances (*anṛtyat* = *nṛtyam karoti*).” The simple past tense in *anṛtyat* has the sense of the present tense. Moreover, He does not dance in an ordinary way, rather He dances even better than either Pārvatī or Taṇḍu does,³⁶⁹ in such a way that there are thousands of incredible qualities. That is what Śuka means to say with the word *bhagavān*. One who is fully endowed with the *aiśvarya* of the six qualities ought to dance. Nothing less will do. In case someone were to think, “He should not dance in front of those ladies,” he says: *bālakāḥ kvacit*. Sometimes He showed His own *bāla-bhāva* in Gokula.

10.11.8

bibharti kvacid ājñaptaḥ pīṭhakonmāna-pādukam |
bāhu-kṣepam ca kurute svānām ca prītim āvahan ||

bibharti—He carries; *kvacit*—sometimes; *ājñaptaḥ*—[being] ordered; *pīṭhaka*—a low seat; *unmāna*—a container for measuring; *pādukam*—wooden sandals; *bāhu-kṣepam*—throwing the arms [in the air]; *ca*—and; *kurute*—does; *svānām*—of His own; *ca*—also; *prītim*—the pleasure (or the bliss); *āvahan*—in order to convey (i.e. induce).

kvacit (saḥ) ājñaptaḥ (san) pīṭhakonmāna-pādukam bibharti svānām (tad-vidām) ca prītim āvahan bāhu-kṣepam kurute ca.

Sometimes He would carry a small wooden seat, a measuring cup, or wooden sandals, when He was ordered to do so, and then He would throw His arms to bring pleasure to His relatives too.

Śrīdhara Svāmī—“Bring this.” Ordered thus, He just holds the thing, as if He were unable to bring it, and waves His forearms, indicating that He cannot bring them. He did this to bring pleasure to His folks

369 Taṇḍu is said to be Śiva’s attendant and Bharata Muni’s teacher. The word *tāṇḍava* (frantic dance) is derived from his name.

and... and to those who know Him (*ca = tad-vidām ca*). This is the purport of *ca* (and).

Sanātana Gosvāmī—Śukadeva states Kṛṣṇa’s purpose: to fully, intensely convey (*samudvahan = samyag uccaiḥ prāpayan*)³⁷⁰ *prīti*, meaning either bliss or love (*prītim = ānandaṁ premāṇaṁ vā*), to His folks, that is, the cowherd ladies. The reading *svānām ca* is approved by Śrīdhara Svāmī.

Jīva Gosvāmī—After bringing the thing, Kṛṣṇa would make everyone see the feat by repeatedly throwing both arms high in the air. Śuka illustrates that all the cowherds had bliss when He did so: *svānām* means *jñātīnām gopa-jātīnām*, “of the relatives, who are of the cowherd caste.” Therefore the quality of being under the control of some elderly servants is also shown. The reading *svānām ca prītim āvahan* is approved by Śrīdhara Svāmī.

Viśvanātha Cakravartī—Ordered by those who were wondering how much strength Kṛṣṇa has: “Kṛṣṇa! Bring the wooden sandals.” Then: “Bring the measuring container,” which weighs more than the sandals. Then: “Bring the wooden seat,” which weighs even more than the container, He carries those things above His soft belly one after the other. He makes everyone see His feats after raising both arms repeatedly each time. *Svānām* means *jñātīnām* (of the relatives).

Anvitārtha-prakāśikā—The word *pīṭhakonmāna-pādukam* is a *samāhāra-dvandva* compound. *Prītim udvahan* means *prītim sampādayitum*, “to bring about *prīti*,” because the suffix [*ś*]/[*at*]/[*r*] has the sense of *hetu* (purpose).

10.11.9

darśayaṁs tad-vidām loka ātmano bhṛtya-vaśyatām |
vrajasyovāha vai harṣaṁ bhagavān bāla-ceṣṭitaiḥ ||

370 Sanātana Gosvāmī and Jīva Gosvāmī had the reading *svānām prītim samudvahan* (instead of *svānām ca prītim āvahan*), although it is not listed in any modern edition. Vallabhācārya’s reading is *svānām ca prītim udvahan*.

darśayan—while showing; *tat-vidām*—to those who know Him; *loke*—in the world; *ātmanah*—His; *bhṛtya-vaśyatām*—quality of being under the control of servants (i.e. of devotees); *vrajasya*—of Vraja (i.e. of the residents of Vraja); *uvāha*—brought about; *vai*—certainly (or it is well-known) (or a word used to fill the meter); *harṣam*—joy; *bhagavān*—the Lord; *bāla-ceṣṭitaiḥ*—through behaviors as a boy.

bhagavān loke tad-vidām ātmanah bhṛtya-vaśyatām darśayan bāla-ceṣṭitaiḥ vrajasya vai harṣam uvāha.

To prove to those in the world who know Him that He is under the control of devotees, by His boyish behavior the Lord evoked joy in the residents of Vraja.

Śrīdhara Svāmī—Those who know Him are those who know His godly might. “In this way He conveys joy to Vraja” (*vrajasya harṣam uvāha*).

Sanātana Gosvāmī—With *darśayan*, Śuka talks about another purpose of His: “to make it very clear to those who know the Lord that He is only under the control of devotees.”

“Kṛṣṇa always made the bliss (*harṣam uvāha* = *ānandaṁ sadā akarot*) of all the people of Vraja (*vrajasya* = *vraja-janānām sarveṣām eva*) also by many other baby pastimes of this kind” (*bāla-ceṣṭitaiḥ* = *bālya-līlabhiḥ*). *Vai* means *prasiddham eva* (this is well-known). What were they? They are worthy of being told by expounding them, to say the least. Thus, many other amazing deeds of infancy are implied. The reason all of them are not told was stated in the aforementioned philosophical conclusion (*Bṛhad-vaiṣṇava-toṣaṇī* 10.7.18).

Jīva Gosvāmī—(Additions are underlined.) With *darśayan*, Śuka talks about a concomitant purpose: “to make it very clear to those who know His *aiśvarya*, not to those who already know that He is under the control of devotees.” “Kṛṣṇa always made the bliss (*harṣam uvāha* = *ānandaṁ sadā akarot*) of all the people of Vraja

(*vrajasya* = *vraja-janānām sarveṣām eva*) also by many other baby pastimes of this kind. *Vai* means *prasiddham*.

Viśvanātha Cakravartī—In this verse he says: On account of being submissive, Kṛṣṇa does not just bestow *prīti* to His relatives, but to all the residents of Vraja. *Tad-vidām* signifies: “to Brahmā and others who know His godly might.” Hence the baby pastimes should not be explained as an imitation.

Baladeva Vidyābhūṣaṇa—Kṛṣṇa displayed His quality of being controlled by the devotees (*bhṛtya-vaśyatām* = *bhakta-vaśyatām*) to Vidhi, Hara, and others, who have the knowledge of His supremacy (*tad* = *tat-pāramaiśvarya*).

10.11.10

krīṇīhi bhoḥ phalānīti śrutvā satvaram acyutaḥ |
phalārthī dhānyam ādāya yayau sarva-phala-pradaḥ ||

krīṇīhi—buy; *bhoḥ*—(a vocative word); *phalāni*—fruits; *iti*—thus; *śrutvā*—after hearing; *satvaram*—quickly; *acyutaḥ*—Acyuta; *phala-arthī*—[being] one whose motive is fruits; *dhānyam*—grains; *ādāya*—after taking; *yayau*—went; *sarva-phala-pradaḥ*—He who gives all the fruits (i.e. all the results).

Bhaktisiddhanta Sarasvatī—

bhoḥ (*vraja-jana*)! *phalāni krīṇīhi iti* (*phala-vikrayiṇyāḥ vacaḥ*) *śrutvā sarva-phala-pradaḥ acyutaḥ phalārthī (san) dhānyam ādāya satvaram yayau*.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

bhoḥ (*loka*)! *phalāni krīṇīhi iti* (*phala-vikrayiṇyāḥ vacanam*) *śrutvā sarva-phala-pradaḥ acyutaḥ phalārthī (san) dhānyam ādāya satvaram yayau*.

“Hey people, buy fruits!” Hearing this, Acyuta, the bestower of all fruits, took some grains and quickly went there, desiring fruits.

Sanātana Gosvāmī—In ten verses and a half, Śuka again says something about the baby pastimes, out of high enthusiasm. Although these verses do not seem to be approved by his Excellence Śrī Svāmīpāda, since he does comment at all on them, they are commented upon here because they are seen in many manuscripts, because some verses are commented upon by Citsukha (the Māyāvādī commentator), because the Tattvavādīs too acknowledge them, and because these pastimes are filled with Rasa.

Sarva-phala-pradaḥ means: *sarvāṇi phalāni sādhyāni prakarṣeṇa dadāti iti tathā*, “He eminently bestows all the results that are to be achieved.” He was desirous of *pīlu* fruits (*phalārthī* = *pīlu-phalārthī san*).

Jiva Gosvāmī—In ten verses and a half Śuka again says something about those ladies, out of great enthusiasm. Although these verses are not highly regarded by his Excellence, they will be commented upon because they are seen in manuscripts; because they were commented upon a little by Citsukha; because they are upheld Tattvavādīs also; and because they are filled with Rasa.

Given that there are various readings and various orders of the verses, the proper reading and order will be shown henceforth. They are in conformity with the *sat-sampradāya* of the land of Gauḍa (Bengal).

Is the fact that He gives *prīti* (bliss; love) to His own worthy of being described? In two verses Śuka says: “*Aho!* He gives *prīti* to the Pulindas too, simply because they live not too far away.”

krīṇīhi bhoḥ phalānīti śrutvā satvaram acyutaḥ |
phalārthī dhānyam ādāya yayau sarva-phala-pradaḥ ||

Acyuta, whose only motive was to obtain fruits even though all His motives are completely fulfilled, simply went there right after taking some grains even though He is the eminent bestower of all the goals of human life (*sarva-phala-pradaḥ* = *sarva-puruṣārthānām prakṛṣṭa-dātā api*). Hence He never thought: “What I have in My tiny hand is not much.” A special *bālya-līlā* is illustrated thus. He took grains from somewhere in town.

Viśvanātha Cakravartī—In this verse he says: Of those inhabitants of Vraja, He also gave *prīti* to the Pulindas, who belong to a very low class. “Acyuta took two cupped handfuls of grains from somewhere in town and quickly went there.”

ANNOTATION

Neither Śrīdhara Svāmī nor Vallabhācārya comments on verses ten to twenty, although they are mentioned in Śrīdhara Svāmī’s edition of *Bhāgavatam*, which accompanies his commentary. Some say those eleven verses are spurious. The language is simple. Our ācāryas do not acknowledge the second half of verse twelve. In this section (10.11.10-20), the readings in the BBT edition and those in Śrīdhara Svāmī’s edition are the same. But the version shown by our ācāryas sometimes differ from those; the differences are pointed out in bold type in Jīva Gosvāmī’s commentary. The readings in the Gītā Press edition follow Śrīdhara Svāmī’s edition except for the third line of verse eighteen.

10.11.11

phala-vikrayiṇī tasya cyuta-dhānya-kara-dvayam |
phalaiḥ apūrayat ratnaiḥ phala-bhāṇḍam apūri ca ||

phala-vikrayiṇī—the female fruit seller; *tasya*—His; *cyuta-dhānya*—from which grains had fallen; *kara-dvayam*—the pair of hands; *phalaiḥ*—with fruits; *apūrayat*—she filled; *ratnaiḥ*—with jewels; *phala-bhāṇḍam*—the fruit basket; *apūri*—was filled; *ca*—and.

phala-vikrayiṇī tasya (acyutasya) cyuta-dhānya-kara-dvayam
phalaiḥ apūrayat. (tadā tasyāḥ) phala-bhāṇḍam ratnaiḥ ca apūri.

On the way, the grains fell from His hands. The fruit seller, a woman, filled His hands with fruits. Then her fruit basket became filled with jewels too.

Sanātana Gosvāmī— Her livelihood only consisted of selling fruits, and so she gave Him fruits. They were *pīlu* fruits. What happened afterward may be inferred as follows: Upon thus obtaining numerous

invaluable jewels, she hid the jewels and brought them home. Or she never realized that her basket was full of jewels because *pīlu* fruits too have variegated colors, and so she went home, content by seeing the Lord. But nobody in Vraja ever mentioned anything about this episode.

Jiva Gosvāmī—“Then what happened?”

phala-vikrayiṇī tasya cyuta-dhānya-kara-dvayam |
phalair apūrayad ratnaiḥ phala-bhāṇḍam apūri ca ||

Even though she was a fruit seller, her love was amazing. She filled His hands, although the grains had fallen therefrom unto the path because He was going quickly, with fruits, such as *pīlu*, that were as good as jewels. The sense is she gave Him all the fruits she had, since His greed for that had arisen by the assistance of His power of magnificence (*vaibhava-śakti*).

In the last clause of the verse, *ratnaiḥ phala-bhāṇḍam apūri ca* (and her fruit basket became filled with jewels), Śuka means to say: Although the grains had fallen from His hands, she became rich due to His inherent *śakti* which bestows all fruits, the outcome of any action (*sarva-phala-pradatva-śakti*). The jewels appeared by themselves, and so they are the subject of the sentence: The jewels themselves filled her fruit basket (*ratnaiḥ = ratnaiḥ eva kartṛbhiḥ*).

Because her senses were engrossed in His sweetness, she became aware of this only after she got home. The word *sarva-phala-pradaḥ* in the previous verse (He bestows all fruits) implies that later on she achieved the topmost fruit, a full-fledged absorption in thoughts of Him.

Viśvanātha Cakravartī—It’s understood that she received all types of wealth, from jewels to love for Him, by His *śakti* which bestows all fruits.

Baladeva Vidyābhūṣaṇa—When Kṛṣṇa arrived, only five or six grains remained in His hand. He threw them in her fruit basket, looked at her and said: “Give Me something.” She filled His hands with fruit, and her fruit basket became filled with jewels. This

wonder is His glory. Furthermore, the daughters of this woman and of others had husbands and great love for Kṛṣṇa and will be praised by Uddhava:

*kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmāni rūḍha-bhāvaḥ*

“Where on the one hand are these women, who roam the forests and are spoiled by bad behavior, and where on the other is this elevated love for Kṛṣṇa, who is Paramātmā?” (10.47.59).

ANNOTATION

The verse cited above features the *nīdarśanā* ornament (illustration), which is a kind of comparison that expresses either a non-existing connection or an extremely remote connection (*Alaṅkāra-kaustubha* 8.92): The Pulinda women are actually criticized here due to their bad behavior, whereas the *gopīs* are praised for their behavior although it seems to resemble the Pulindas’ bad behavior. The Pulinda women are praised in the verse that begins *pūrṇāḥ pulindya urugāya* (10.21.17). The episode of the fruit seller ends here. Sanātana Gosvāmī does not say that she belonged to the Pulinda caste.

10.11.12

*sarīt-tīra-gataṁ kṛṣṇaṁ bhagnārjunam athāhvayat |
rāmaṁ ca rohiṇī devī kṛḍantaṁ bālakaiḥ bhr̥ṣaṁ ||*

sarīt-tīra-gataṁ—who had gone to the riverbank; *kṛṣṇaṁ*—Kṛṣṇa; *bhagna-arjunam*—by whom the *arjuna* trees were broken; *atha*—afterward; *āhvayat*—she called; *rāmaṁ*—Rāma; *ca*—and; *rohiṇī devī*—Rohiṇī Devī; *kṛḍantaṁ*—who were playing; *bālakaiḥ*—with the boys; *bhr̥ṣaṁ*—much.

atha rohiṇī devī sarīt-tīra-gataṁ bhagnārjunam bālakaiḥ (saha) bhr̥ṣaṁ kṛḍantaṁ kṛṣṇaṁ rāmaṁ ca āhvayat.

Some time after Kṛṣṇa had brought down the two *arjuna* trees, Rohiṇī Devī called Him and Rāma. Both had gone to the riverbank and were earnestly playing with the boys.

Sanātana Gosvāmī—Now, while pointing out that Yaśodā would always caress her son, out of the highest *vātsalya*, from this verse to the end of verse twenty Śuka talks about what was obtained by the sequence of *dāmodara-līlā* and what must have been done in one day. In this regard, the readings and the order are manifold. It is commented upon in accordance with the manuscripts of the *sat-sampradāya* of Gauḍa.³⁷¹

He had gone to the bank of the Yamunā. Why? *bhagnārjunam*, He had brought down both *arjuna* trees. It's understood that Rohiṇī, sent by Yaśodā, who is greatly eager to make Kṛṣṇa and Balarāma happy, is the one who called Kṛṣṇa, whose mind was engrossed in playing. And by calling Him, Rāma is inferred in addition since the two are one on account of Their mutual affection.

Jīva Gosvāmī—(Additions are underlined.) Now, while pointing out that Yaśodā would always caress her son, out of the highest *vātsalya* which brings Balarāma too under control and is even superior to Rohiṇī's, from this verse to the end of verse twenty Śuka talks about what was obtained by the sequence of *dāmodara-līlā* and what must have been done in one day.

sarit-tira-gataṁ kṛṣṇaṁ bhagnārjunam athāhvayat |

Bhagnārjunam means Kṛṣṇa had made both *arjuna* trees crash, and so this word suggests that Rohiṇī was thinking that perhaps something undesirable had happened to Him. *Kṛṣṇam* denotes *kṛīḍāviṣṭa-cittam* (His mind is engrossed in playing). *Atha* is used in the sense of *kārtsnya* (entirety): The sense is *sarvaiḥ eva nāmabhiḥ*, "She called Kṛṣṇa by all His names."

It's understood that Rohiṇī, sent by Yaśodā, who is greatly eager to make Kṛṣṇa and Balarāma happy, is the one who called Kṛṣṇa. And by calling Him, Rāma is inferred in addition, in conformity with the next verse.

Viśvanātha Cakravartī—To illustrate that Balarāma and Kṛṣṇa have

371 It will be shown in Jīva Gosvāmī's commentary that our ācāryas do not acknowledge the second half of the verse.

more affection for Yaśodā, whose parental affection is intense, than for Rohiṇī, here Śuka talks about another pastime that occurred on the same day the two *arjuna* trees crashed. Rohiṇī is understood to be the subject of the verb.

Baladeva Vidyābhūṣaṇa—This is one half verse.

10.11.13

*nopeyātām yadāhūtau kṛīḍāsaṅgena putrakau |
yaśodām preṣayāmāsa rohiṇī putra-vatsalām ||*

na upeyātām—would not come near; *yadā*—when; *āhūtau*—who were summoned; *kṛīḍā-saṅgena*—because of attachment to play; *putrakau*—the two sons; *yaśodām preṣayāmāsa*—sent Yaśodā; *rohiṇī*—Rohiṇī; *putra-vatsalām*—[Yaśodā,] who shows care for sons.

yadā putrakau (tayā) āhūtau (api) kṛīḍāsaṅgena (hetunā) na upeyātām, (tadā sā) rohiṇī yaśodām putra-vatsalām preṣayāmāsa.

When the two sons who had been called did not come near, because They were attached to playing, Rohiṇī sent Yaśodā, who shows great care for sons.

Sanātana Gosvāmī—Rohiṇī sent Yaśodā because only she is able to bring both of Them by grabbing Them by the hand, and so on, with the highest resplendent affection. For which purpose? Śuka mentions it: *putra-vatsalā*, that is, Rohiṇī has parental affection for both sons. The gist is: for the purpose of Their bathing, eating, and so forth.”

Jīva Gosvāmī—Moreover:

*nopeyātām yadāhūtau kṛīḍāsaṅgena putrakau |
yaśodām preṣayāmāsa rohiṇī putra-vatsalā ||*

“Although they were called in this way (*āhūtau* = *evam āhūtau api*), she sent Yaśodā,” because she knew that only Yaśodā is able

to attract Them quickly. Rohiṇī realized that Yaśodā's *vātsalya* is superior. For which purpose? *putrayoḥ vatsalā*, "Rohiṇī has parental affection for both sons." The drift is Rohiṇī suspected that there might be various obstacles at the riverbank and thought that it was time for Them to wash up and eat.

10.11.14

krīḍantam sā sutam bālair ati-velam sahāgrajam |
yaśodājohavit kṛṣṇam putra-sneha-snuta-stanī ||

krīḍantam—who was playing; *sā*—she; *sutam*—who is [her] son; *bālaiḥ*—with the boys; *ati-velam*—who was exceeding the time limit; *saha-agrajam*—who was with the elder brother; *yaśodā*—Yaśodā; *ājohavit*—called; *kṛṣṇam*—Kṛṣṇa; *putra-sneha-snuta-stanī*—whose two breasts were oozing because of deep affection for the sons.

sā yaśodā putra-sneha-snuta-stanī (satī) bālaiḥ (saha) krīḍantam ati-velam sahāgrajam (tasyāḥ) sutam kṛṣṇam ajohavit.

Her breasts oozing because of deep affection for the sons, Yaśodā repeatedly called her son, Kṛṣṇa. He and His elder brother were playing with the boys and had exceeded the time limit.

Sanātana Gosvāmī—They had gone beyond the time limit (*ati-velam* = *velām atikrāntam*).

Jīva Gosvāmī—Moreover:

krīḍantam sā sutam bālair ati-velam sahāgrajam |
yaśodājohavid vīkṣya putra-sneha-snuta-stanī ||

The verb *ajohavit* means: *punaḥ punar ājuhāva*, "She called again and again" because she surmised that He would run away when she would approach Him.

Anvitārtha-prakāśikā—The verb *ājohavit* consists of the prefix *ā[ñ]* and the verbal root *hve[ñ]* in the simple past tense. The suffix *ya[ñ]* was added and then deleted. The verbal root underwent

samprasāraṇa by the rule: *abhyastasya ca* (Aṣṭādhyāyī 6.1.33) (*hvo nara-nārāyaṇayoh saṅkarṣaṇo nāma-dhātum vinā*, HNV 474).

10.11.15

kṛṣṇa kṛṣṇāravindākṣa tāta ehi stanam piba |
alam vihāraiḥ kṣut-kṣāntaḥ kṛḍā-srānto 'si putraka ||

kṛṣṇa—O Kṛṣṇa; *kṛṣṇa*—O Kṛṣṇa; *aravinda-akṣa*—O You whose eyes are like lotuses; *tāta*—O child; *ehi*—come; *stanam*—the breast; *piba*—suck; *alam vihāraiḥ*—enough of amusements; *kṣut-kṣāntaḥ*—tolerating hunger; *kṛḍā-srāntaḥ*—tired because of playing; *asi*—are (or You [are]); *putraka*—O little son.

kṛṣṇa kṛṣṇa aravindākṣa tāta! (tvam) ehi. (tvam) stanam piba. putraka! vihāraiḥ alam, (tvam) kṣut-kṣāntaḥ kṛḍā-srāntaḥ asi.

“O Kṛṣṇa, lotus-eyed Kṛṣṇa! Come, child, suck my breasts. Enough of games, son. You are enduring hunger and are tired because of playing.

Sanātana Gosvāmī—She repeated His name so He could hear her from afar. *Aravindākṣa* and *tāta* are vocatives of flattery meant to entice Him to return quickly. The absence of phonetic combination in *tāta ehi* is because *tāta*, a vocative, is a *pluta-prakṛti* (a word whose nominal base is pronounced in an elongated manner, i.e. longer than long).

Jīva Gosvāmī—

kṛṣṇa kṛṣṇāravindākṣa tāta ehi stanam piba |
alam vihāraiḥ kṣuc-chrāntas tad bhavān bhoktum arhati ||

(The second half means: “Enough of playing. You are tired because of hunger, therefore You deserve to eat.”) (The commentary is the same.)

Anvītārtha-prakāśikā—In the vocative *putraka*, the suffix *ka[n]* has the sense of *anukampā* (endearment).

ANNOTATION

The repetition in “*kṛṣṇa kṛṣṇa*” too can be explained by the sense of *anukampā*. Kavi Karṇapūra writes:

viṣāde vismaye harṣe kope dainye 'vadhāraṇe |
uddeśya-pratinirdeśya-viṣaye ca prasādane |
anukampādike cāpi paunaruktyaṁ na duṣyati ||

“The repetition of a word is not faulty if the sense is either: (1) *viṣāda* (despondency), (2) *vismaya* (amazement), (3) *harṣa* (joy), (4) *kopa* (anger), (5) *dainya* (wretchedness), (6) *avadhāraṇa* (restriction), (7) *uddeśya-pratinirdeśya-viṣaya* (a situation that requires the reiteration of the noun), (8) *prasādana* (making clear), (9) *anukampā* (endearment), and so on.” (*Alaṅkāra-kaustubha* 10.102)

10.11.16

he rāmāgaccha tātāśu sānujaḥ kula-nandana |
prātar eva kṛtāhāras tad bhavān bhoktum arhati ||

he rāma—O Rāma; *āgaccha*—come; *tāta*—O child; *āśu*—quickly; *sa-anujaḥ*—along with the younger brother; *kula-nandana*—O you who delight the clan; *prātaḥ eva*—only in the morning; *kṛtāhāraḥ*—whose intake of food was done; *tat*—therefore; *bhavān*—you; *bhoktum arhati*—deserve to eat (or should eat).

he rāma! tata! (tvam tava) sānujaḥ āśu āgaccha. kula-nandana!
bhavān prātar eva kṛtāhāraḥ tad bhoktum arhati.

“Rāma, my darling child, come quickly with Your younger brother. You make our ancestors proud. You only ate this morning, and so you should eat.

Sanātana Gosvāmī—She calls Rāma with this in mind: “Kṛṣṇa is still not coming. His elder brother upholds my word, and so he will bring Him by force,” because: *kula-nandanaḥ*, “You are the delight of our ancestors.” In this way she makes Kṛṣṇa jealous of Rāma to make

her son come rapidly. In the reading *kula-nandana* too, the sense is the same, as a vocative. In *putraka*, the suffix *ka[n]* is used in the meaning of *anukampā* (endearment) on account of deep affection for Rāma also, as if he were her son. As a pun: *putrasya kṛṣṇasya kaṁ sukhaṁ yasmāt*, “O you because of whom Kṛṣṇa is happy.” In that way she motivates Them to return swiftly.

Jiva Gosvāmī—(The commentary is the same, but without the pun.)

he rāmāgaccha tātāśu sānujaḥ kula-nandanaḥ |
prātar eva kṛtāhāras kṛdā-srānto 'si putraka || ³⁷²

Baladeva Vidyābhūṣaṇa—The word *tāta* (darling child) is used in the sense of *anukampya*. *Medinī-kośa* states: *tāto 'nukampye janake*, “*Tāta* has the sense of either *anukampya* (worthy of compassion) or *janaka* (father).”

10.11.17

pratīkṣate tvām ³⁷³ *dāśārha bhokṣyamāṇo vrajādhipaḥ |*
ehy āvayoḥ priyaṁ dhehi sva-grhān yāta bālakāḥ ||

pratīkṣate—is awaiting; *tvām*—you; *dāśārha*—O descendant of Daśārha; *bhokṣyamāṇaḥ*—who will be eating; *vraja-adhipaḥ*—the ruler of Vraja; *ehi*—come; *āvayoḥ*—of both of us; *priyaṁ dhehi*—think about the pleasure (or give pleasure); *sva-grhān*—to their homes; *yāta*—all of you should go; *bālakāḥ*—O children.

dāśārha! vrajādhipaḥ (nandaḥ) bhokṣyamāṇaḥ tvām pratīkṣate.
(tvam) ehi, āvayoḥ priyaṁ dhehi. bālakāḥ! (yūyam api) sva-grhān yāta.

“Descendant of Daśārha! The chief of Vraja, who will be eating, is expecting You. Come please us. Hey children, all of you should go to your homes.

372 The fourth foot is the same as the fourth foot in the previous verse.

373 *pratīkṣate vām* (Kṛṣṇa-Śaṅkara Śāstrī's edition).

Sanātana Gosvāmī—The point of using the vocative *dāśārha* (descendant of Daśārha) is: “Nanda considers you to be the son of Vasudeva, his friend, and so he is not eating without you.”

Jīva Gosvāmī—Moreover:

*pratikṣate tvām dāśārha bhokṣyamāṇo vrajādhipaḥ |
ehy āvayoḥ priyaṁ dhehi sva-grhān yāta bālakāḥ ||*

(The commentary is the same. In addition:) The word *sva-grhān* (to your homes) is used instead of *sva-sva-grhān* (to your respective homes) because it is a quick wording.

Viśvanātha Cakravartī—Regarding *bhokṣyamāṇaḥ* (Nanda will be eating), the idea is: “Why do you trouble your father by letting him remain hungry? He will not eat without both of You at his side.”

Bhaktisiddhānta Sarasvatī—*Dāśārha* is a vocative for Rāma.

Anvitārtha-prakāśikā—*Dāśārha* signifies *dāśārha-kulotpanna*, “O you who were born in the genealogical line of Daśārha!”

ANNOTATION

Daśārha constitutes the seventeenth generation after Yadu (9.24.3). Vṛṣṇi, one of the seven sons of Sātvata, is the seventeenth generation after Daśārha (9.24.6). Vasudeva is the thirteenth generation after that Vṛṣṇi (9.24.12-30). The name Daśārha means either “he deserves ten (*daśa*)” or “he is worthy of a wick (*daśā*).” The definition of *daśā* is: *daśāvasthā-dīpavartyor vastrānte*, “*Daśā* means *avasthā* (a stage of life; or a condition), *dīpa-varti* (a wick), and *vastrānta* (the edge of a garment)” (*Medinī-kośa*).

10.11.18

*dhūli-dhūsaritāṅgas tvam putra majjanam āvaha |
janmarkṣam te 'dya bhavati ³⁷⁴ viprebhyo dehi gāḥ śuciḥ ||*

dhūli-dhūsarita-aṅgaḥ—whose limbs are made grey by dust; *tvam*—

374 *janmarkṣam adya bhavato* (Gītā Press edition)

You; *putra*—O son; *majjanam āvaha*—attain immersion (get a bath); *janma-rkṣam*—the birth constellation; *te*—Your; *adya*—today; *bhavati*—is; *viprebhyaḥ*—to Brāhmaṇas; *dehi*—give; *gāḥ*—cows; *śuciḥ*—[being] clean.

putra! tvam dhūli-dhūsaritāṅgaḥ majjanam āvaha. adya te janmarkṣam bhavati. (tvam) śuciḥ (san) viprebhyaḥ gāḥ dehi.

“Son, Your limbs are grayed by dust. Come take a bath. Your birth constellation is occurring today. Once You’re clean You should give cows to Brāhmaṇas.

Sanātana Gosvāmī—Noticing that the other children too did not stop playing, because they liked to be with Kṛṣṇa, she calls Him for yet another purpose. His birth constellation is the Rohiṇī *nakṣatra*.

Jīva Gosvāmī—Noticing that the other children too did not stop playing, because they liked to be with Kṛṣṇa, she calls Him for yet another purpose, which was just false.

*dhūli-dhūsaritāṅgaḥ tvam tāta majjanam āvaha |
janmarkṣam te 'dya bhavati viprebhyo dehi gāḥ śuciḥ ||*

Viśvanātha Cakravartī—To make Him stop playing, Yaśodā evokes His enthusiasm for giving.

10.11.19

*paśya paśya vayasyāṁs te mātṛ-mṛṣṭān svalaṅkṛtān |
tvam ca snātaḥ kṛtāhāro viharasva svalaṅkṛtaḥ ||*

paśya paśya—see, see; *vayasyān*—companions (“of the same age”); *te*—Your; *mātṛ-mṛṣṭān*—cleansed by [their] mothers; *su-alaṅkṛtān*—well decorated; *tvam ca*—You also; *snātaḥ*—[being] bathed; *kṛtā-āhāraḥ*—[being] one by whom eating was done; *viharasva*—You should play; *su-alaṅkṛtaḥ*—[being] well decorated.

(tvam) paśya. (tvam) te vayasyān (teṣāṁ) mātṛ-mṛṣṭān svalaṅkṛtān

paśya. tvaṁ ca snātaḥ kṛtāhāraḥ svalaṅkṛtaḥ (ca bhūtvā) viharasva (iti).

Bhaktisiddhānta Sarasvatī / Gaṅgā Sahāya—
mātr-mṛṣṭān svalaṅkṛtān te vayasyān paśya paśya. (ataḥ) tvaṁ ca snātaḥ kṛtāhāraḥ svalaṅkṛtaḥ (san) viharasva.

“Look, look at Your playmates: Their mothers cleaned them up and decorated them. You can return playing once You’ll have bathed, eaten, and put on nice clothes.”

Sanātana Gosvāmī—She makes Him envious of the other boys. The repetition of *paśya* (look) is due to either love, anger or weariness.

Jīva Gosvāmī—

*paśya paśya vayasyāms te mātr-mṛṣṭān svalaṅkṛtān |
tvaṁ ca snātaḥ kṛtāhāro viharasva svalaṅkṛtaḥ ||*

The repetition of *paśya* (look) is due to either love, anger or weariness.

Viśvanātha Cakravartī—By showing Him other children who had come right at that time, she makes Him jealous.

Baladeva Vidyābhūṣaṇa—The sense of *viharasva* (You should play) is: The game is not over.

ANNOTATION

Grammatically, the repetition in *paśya paśya* is explained by *ābhikṣṇya* (frequent repetition): “Look again and again,” by the rule: *ābhikṣṇya-vīpsayoḥ* (HNV 1037). It can also be explained by the fact that the speaker is excited or alarmed: *cāpale yāvad-bodham* (HNV *Br̥hat* 2041).³⁷⁵ However, the repetition in *aho bhāgyam aho*

375 *cāpale dve bhavata iti vaktavyam* (Vārttika 8.1.12); *sambhrameṇa pravṛttau yatheṣṭham anekadhā prayogo nyāya-siddhiḥ* (*Siddhānta-kaumudī* 2147).

bhāgyam (10.14.32) has the sense of abundance: *ādhikye tu* (HNV 1040). For more details, consult Annotation 10.11.15.

10.11.20

*itthaṁ yaśodā tam aśeṣa-śekharam
matvā sutam sneha-nibaddha-dhīṁ nṛpa |
haste grhītvā saha-rāmam acyutam
nītvā sva-vāṭam kṛtavaty athodayam ||
(indra-varṁśā)*

itthaṁ—in this way; *yaśodā*—Yaśodā; *taṁ*—Him; *aśeṣa*—of all; *śekharam*—the top (i.e. the crest jewel); *matvā*—considering; *sutam*—a son; *sneha-nibaddha-dhīḥ*—she whose intellect is bound with deep affection; *nṛpa*—O king (Parīkṣit); *haste*—on the hand; *grhītvā*—after taking; *saha-rāmam*—along with Balarāma; *acyutam*—Acyuta; *nītvā*—after bringing; *sva-vāṭam*—to her house; *kṛtavatī*—she did (i.e. she effected); *atha-udayam*—entire well-being (or *atha*—afterward; *udayam*—well-being).

nṛpa! itthaṁ (vadantī) yaśodā sneha-nibaddha-dhīḥ taṁ acyutam aśeṣa-śekharam (svam) sutam matvā (taṁ) haste grhītvā saha-rāmam (taṁ) sva-vāṭam nītvā (tasya) athodayam kṛtavatī.

Considering Acyuta, the best of all, as her son in this way, Yaśodā, whose mind was bound to Him due to tenderness, grabbed Him on the hand, brought Him and Rāma to her house, and occasioned His entire well-being, O king.

Sanātana Gosvāmī—“Considering Him, the best of the world (*aśeṣa-śekharam* = *aśeṣasya śekharam* = *jaḡataḥ śekharam*), as a son...” Rather, considering Him who is worthy of being worn on the head like a crest jewel (*aśeṣa-śekharam* = *cūḍāmaṇim iva śīro-dhāryam api*) to be her son.” She thought Kṛṣṇa was her son. Therefore: *sneha-nibaddha-dhīḥ*, her intellect was continuously made submissive by tender affection (= *snehena nitarāṁ baddhā vaśī-kṛtā dhīḥ yasyāḥ sū*). Hence “she grabbed Him on the hand,” although He was playing. *Saha-rāmam* means *sa-rāmam* (Him who

was with Rāma). Or *saha* is a separate word: “She grabbed Rāma and Acyuta at the same time (*saha = ekadā eva*).”³⁷⁶

“She brought Them to her home (*sva-vāṭam = nija-sthānam*) and immediately (*atha = anantaram = sadyaḥ eva*) occasioned His well-being.” She made Him bathe, fed Him, adorned Him, etc.

The gist of the vocative *nrpa* (O king) is this: “I told you about the way Yaśodā is caring and loving only because you are the best of men.” Or *nrpa* is simply a very respectful vocative, said either because of utter astonishment or because of an upsurge of *prema*.

Jīva Gosvāmī—Śukadeva sums up the section:

*itthaṁ yaśodā taṁ aśeṣa-śekharaṁ
matvā sutaṁ sneha-nibaddha-dhīr nrpa |
haste grhītvā saha-rāmam acyutaṁ
nītvā sva-vāṭam kṛtavaty athodayam ||*

(Additions are underlined.) “Approaching slowly while speaking affectionately (*itthaṁ*), Yaśodā considered Him who is worthy of being worn on the head like a crest jewel to be her son.” She realized: “Kṛṣṇa is my son.” Therefore: *sneha-nibaddha-dhīh*, her intellect was continuously made submissive by tender affection. Hence “she grabbed Him on the hand,” although He was playing. The name ‘Acyuta’ signifies that He did not run away.

“She brought Them to her home (*sva-vāṭam = nija-grha-sthānam*) and immediately (*atha = anantaram = sadyaḥ eva*) occasioned His well-being (*udayam = maṅgalam*).” She made Him bathe, fed Him, adorned Him, and so on. Or she performed the religious rite (*udayam = abhyudayam*) suitable for His birth constellation, just as He had expected, since she had spoken that way (10.11.18). *Atha* optionally means *kārtsnyena* (entirely). *Nrpa* is a very respectful vocative (O king), by seeing the rise of Parikṣit’s tender affection at that time.”

Viśvanātha Cakravartī—Yaśodā thought that her son was the crest

376 Another instance of this usage of *saha* was seen in verse 10.8.39, but here Jīva Gosvāmī edited that out.

jewel of all, the best of all. Or she thought that her son was the crest jewel of her community.

Baladeva Vidyābhūṣaṇa—She brought Him home (*sva-vāṭam* = *sva-sthānam* = *sva-mandiram*). *Medinī-kośa* states: *vāṭo mārge vṛti-sthāne*, “*Vāṭa* means a road, and a place with a fence.”

10.11.21

śrī-śuka uvāca

*gopa-vṛddhā mahotpātān anubhūya bṛhadvane |
nandādayaḥ samāgamya vraja-kāryam amantrayan ||*

śrī-śukaḥ uvāca—Śrī Śuka said; *gopa-vṛddhāḥ*—the elderly cowherds; *mahā-utpātān*—huge disturbances; *anubhūya*—after experiencing; *bṛhadvane*—in Bṛhadvana; *nanda-ādayaḥ*—among whom the foremost is Nanda; *samāgamya*—having assembled; *vraja-kāryam*—upon what had to be done in Vraja (or the affairs of the cowherd village); *amantrayan*—deliberated.

śrī-śukaḥ uvāca—*gopa-vṛddhāḥ nandādayaḥ bṛhadvane mahotpātān anubhūya samāgamya vraja-kāryam amantrayan*.

Śrī Śuka said: Having experienced grave disturbances in Bṛhadvana, Nanda and other elderly cowherds assembled and deliberated upon the state of affairs in the cowherd village.

Śrīdhara Svāmī—

*rantum vṛndāvanam gantum antaḥ-kṛṣṇena yantritāḥ |
svatantrā iva nandādyā mantram etam amantrayan ||*

“Nanda and the others, compelled by Kṛṣṇa within their hearts to go to Vṛndāvana to enjoy, deliberated upon this plan, as if they were independent.”

10.11.21

They deliberated upon what should be done for the benefit of the village (*vraja-kāryam* = *gokulasya hita-kṛtyam*).

Sanātana Gosvāmī—They assembled, that is, they met in an assembly (*samāgamyā* = *āsthānyāṁ militvā*). *Vraja-kāryam* signifies that they took interest in Kṛṣṇa’s benefit. He is the vitality of Vraja.

Jiva Gosvāmī—

svābhāvikenā tat-premṇā preritā gopa-puṅgavāḥ |
hary-aikamaṅgalāhāryam vraja-kāryam amantrayan ||

“The best cowherds, moved by natural love for Him, deliberated upon what had to be done in the cowherd village so that the foremost auspiciousness of Hari would not dissipate.”

10.11.21

Vraja-kāryam signifies that they took interest in Kṛṣṇa’s benefit. He is the vitality of Vraja.

Viśvanātha Cakravartī—

mahāvane vihrtyaivam vijihīṣā yadājani |
vṛndāvane hares tarhy evaupanandī rarāja giḥ ||

“Hari had fun in Mahāvana in this way. When His desire to play in Vṛndāvana sprouted, only then did the speech of Upananda shine.”

Baladeva Vidyābhūṣaṇa—Kṛṣṇa had seen the resplendence of Vṛndāvan on the occasion of the killing of Tṛṇāvarta. When He desired to play there, He caused the rise of disturbances which became the reason for His departure. That is what Śuka talks about in this verse. It is understood from *Śrī Hari-varṇśa* that the disturbances were wolves that afflicted the calves and the boys.

ANNOTATION

A summary of the events told in *Hari-varṇśa* is as follows. At first, Dāmodara complained to Saṅkarṣaṇa that the grass in Gokula was scarce and that only a few trees remained after a forest fire. Kṛṣṇa suggested a move to Vṛndāvana, where the forest is lush, while also emphasizing the presence of *kadamba* trees and the nearness of Govardhana, Kāliṇḍī and Bhāṇḍīravaṭa. Right afterward, hundreds

of wolves emanated from Kṛṣṇa's body. Eventually they provoked fear in the cowherds, ate calves, and took away children at night. No one dared to go to the forest. All the activities of the cowherd village were suspended (*Hari-varṇśa* 2.8.8-38). Therefore the villagers assembled (*Hari-varṇśa* 2.9.1). Nanda perceived the villagers' intention to move to Vṛndāvana and announced the departure (*Hari-varṇśa* 2.9.7-10). In *Viṣṇu Purāṇa*, however, it is said that the cowherds took the decision to leave Gokula the moment they came to the spot where the two *arjuna* trees crashed (*Viṣṇu Purāṇa* 5.6.23). In *Garga-saṁhitā* (2.1.5-9), it is Sannanda who suggests the cowherds' departure to Vṛndāvana.

10.11.22

tatropananda-nāmāha gopo jñāna-vayo-'dhikah |
deśa-kālārtha-tattva-jñah priya-kṛd rāma-kṛṣṇayoh ||

tatra—there (or among them); *upananda-nāmā*—whose name is Upananda; *āha*—says (i.e. said); *gopah*—the cowherd; *jñāna-vayah-adhikah*—who is superior in knowledge and in age; *deśa-kāla-ārtha-tattva-jñah*—who knows the truth and he knows the purpose pertaining to place and time; *priya-kṛt*—who does the pleasure; *rāma-kṛṣṇayoh*—of Rāma and Kṛṣṇa.

tatra gopah upananda-nāmā jñāna-vayo-'dhikah deśa-kālārtha-tattva-jñah rāma-kṛṣṇayoh priya-kṛd āha (sma).

Of those cowherds, Upananda spoke. He was superior in terms of knowledge and age, was mindful of the purpose according to time and place, and always pleased Rāma and Kṛṣṇa.

Sanātana Gosvāmī—*Tatra* means either *teṣu* (among them) or *tasmin mantrāṇe* (in that consultation). As a pun, *gopah* means *vāk-patih*, “the protector of speech” (he keeps his word). Moreover: *jñāna-vayo-'dhikah*, he is great (*adhikah* = *mahān*) in terms of both learning and age, therefore: *deśa-kālārtha-tattva-jñah*, he knows the truth about the purpose (*ārtha* = *prayojana*) that ought to be carried out at any time in any given place. In that way, it's understood that he

is King Nanda's counselor and elder brother. Thus, the qualification for his upcoming speech is indicated.

"He spoke to bring about the pleasure of Rāma and Kṛṣṇa" (*priya-kṛt* = *prītiṃ sampādayan*): Upananda put forth the proposal to move to Vṛndāvana by letting everyone know that this was Their idea. Or, by nature he is always *priya-kṛt*, Their benefactor, out of love. Hence, on account of the grave disturbances which had taken place, Upananda spoke only due to suspecting that something wrong might happen to those two.

Jīva Gosvāmī—"Of these (*tatra* = *teṣu*), Upananda spoke. He knows the higher purpose, the intermediate purpose, and the lower purpose, related to the time, the place... and the persons involved." Thus, the word *deśa-kālārtha-tattva-jñāḥ* modifies his quality of being great in terms of learning (*jñāna* in *jñāna-vayo-'dhikāḥ*). Owing to a superiority in age and a similarity in name, it's understood that he is King Nanda's counselor and elder brother. Thus the qualification for such a speech is indicated.

Additionally: *śrī-rāma-kṛṣṇayoḥ priya-kṛt*, by nature he is always a benefactor of Rāma and Kṛṣṇa, due to *prema*. Hence, on account of the grave disturbances which had taken place, Upananda spoke only due to suspecting that something wrong might happen to those two.

At a cursory look, the etymology of the names Upananda and Nanda indicate that Upananda ('he delights in an inferior way') is junior to Nanda. What happened is that their father named the elder Upananda, having in mind the derivation is: *upa samīpe nandayati*, "He delights others close-by (*upa* = *samīpe*)."³⁷⁷ The father made the name 'Nanda' afterward. But this was the work of fate because their names turned out to be expressive of the true relationship between the two. (Upananda, "the inferior Nanda," became Nanda's counselor.) By his own desire, Upananda, who is very wise, handed

377 Here is the sense is causative, because the verbal root *[tu]nad[i] samṛddhau* is intransitive. Another derivation could have been: "He delights in a superior way," where *upa* means *ādhikyena* (ref. *Sārārtha-darśini* 10.1.4). The definition is: *upa syād adhikārthe ca hīnārthāsannayor api*, "Upa has the senses of *adhika* (superior), *hīna* (inferior), and *āsanna* (near)" (*Medinī-kośa*).

over the kingdom of Gokula to Nanda, even though Nanda is junior to him.

Viśvanātha Cakravartī—Upananda is a senior counselor of King Nanda, hence he is wise.

Baladeva Vidyābhūṣaṇa—In this verse Śuka says Kṛṣṇa induced Upananda to promote the idea of going to Vṛndāvana. Parjanya, the king of Vraja, had five sons: Upananda, Abhinanda, Nanda, Sannanda,³⁷⁸ and Nandana. Of these, with everyone's approval Upananda bestowed the ornament of kingdoms, given to him by his father, to the middle one, Nanda, who has great qualities, and he himself remained as his counselor. This is well known.

Vallabhācārya—Upananda is *deśa-kālārtha-tattva-jña*: he knows what needs to be done at a certain time and at a certain place. But if he were not a devotee, everything would be useless, therefore Śuka adds: *rāma-kṛṣṇayoh priya-kṛt* (he pleases Rāma and Kṛṣṇa).

Anvitārtha-prakāśikā—*Āha* (he says) should be *āha sma* (he said).

10.11.23

utthātavyam ito 'smābhir gokulasya hitaiṣibhiḥ |
āyānti atra mahotpātā bālānām ³⁷⁹ *nāśa-hetavaḥ ||*

utthātavyam—leaving should be done; *itaḥ*—from here; *asmābhiḥ*—by us; *gokulasya hita-eṣibhiḥ*—who desire the benefit of Gokula; *āyānti*—are coming; *atra*—here (or at this time); *mahā-utpātāḥ*—great disturbances; *bālānām*—of children; *nāśa-hetavaḥ*—which are causes of the destruction.

gokulasya hitaiṣibhiḥ asmābhiḥ itaḥ utthātavyam. mahotpātāḥ bālānām nāśa-hetavaḥ atra āyānti.

378 Sannanda is also called Sunanda. For more information on this topic, consult *Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* (1.32-36).

379 *prajānām* (Vallabhācārya's reading).

“We, who wish for the benefit of all the residents of Gokula, should leave this place. Grave disturbances that bring about the death of children are coming here.

Sanātana Gosvāmī—“We should leave this place and go elsewhere” (*utthātavyam* = *anyatra gantavyam*). Why? *gokulasya hitaiṣibhiḥ*, “We desire the well-being of Gokula,” that is, of all those who reside in Gokula. Upananda says this because he has Kṛṣṇa’s benefit in mind. For this reason he also says *bālānām* (of the children), which is plural, to hint at that. In the reading *prajānām* (of the citizens), the sense is the same. But in the reading *vrajānām*, the great disturbances, of which only He, the life of everyone in the village, was the target, are the very causes of the annihilation of all the people of the cowherd village (*vrajānām* = *sarveṣām api vraja-janānām*).

Jīva Gosvāmī—(The second paragraph is an addition.) “We should leave this place and go elsewhere” (*utthātavyam* = *anyatra gantavyam*). Why? *gokulasya hitaiṣibhiḥ*, “We desire the well-being of all those who reside in Gokula.”

That and *bālānām* (of the children) are general statements. In the reading *prajānām* (of the citizens), the purpose is to make Nanda crouch. Still, the sense is the sense, and so is the reading *vrajānām*, which is sometimes seen. In truth, however, the intent behind these various wordings is to imply that everyone becomes benefited only when He is benefited.

Vallabhācārya—The grave disturbances are Pūtanā and others.

10.11.24

*muktaḥ kathañcid rākṣasyā bāla-ghnyā bālako hy asau |
harer anugrahān nūnam anaś copari nāpatat ||*

muktaḥ—was freed; *kathañcit*—somehow; *rākṣasyāḥ*—from the Rākṣasī; *bāla-ghnyāḥ*—who was a child killer; *bālakaḥ*—the child; *hi*—of course (or a synonym of *eva*, that same boy); *asau*—this; *hareḥ anugrahāt*—because of Hari’s grace; *nūnam*—indeed; *anaḥ*—the cart; *ca*—moreover; *upari*—above [Him]; *na apatat*—did not fall.

asau bālakaḥ rākṣasyāḥ bāla-ghnyāḥ kathañcid muktaḥ. (kim)ca hareḥ anugrahād nūnam anah (amuṣya) upari na apatat.

“The boy, of course, was somehow freed from the infanticidal Rākṣasī by Hari’s grace, and the cart did not fall on him. We all know this.

Sanātana Gosvāmī—In three verses, he mentions those grave disturbances to make everyone aware that they were unavoidable. Here the usage of the pronoun *asau* (he, that one) is *parokṣa-nirdeśa* (the mention of something out of sight) because that boy, Kṛṣṇa, was not present there, since it was said: *gopa-vṛddhāḥ* (10.11.21): Only the elders were qualified to be in that meeting. Or *asau* has the sense of *ayam* (he, this one), which means that Kṛṣṇa was present there: Either Upananda had brought him there or He had gone there by Himself out of curiosity. The purport of *asau* is: “He, the life of all of us.” The name Hari is used in the sense that He dispels (*harati*) the sorrow of all disturbances.

Jiva Gosvāmī—Upananda put Kṛṣṇa, who had come there by Himself out of curiosity, on his lap and gave examples. This goes on for three verses. The terms Rākṣasī (ogress) and *bālaka* (little boy) imply that nothing could have been done to counter the disturbance. Therefore: *kathañcit* (somehow). This means: “only due to some indescribable reason, because of not seeing a direct cause.” Upananda makes that clear with *harer anugrahāt* (by Hari’s grace). *Hi* (of course) has the sense of *prasiddhi* (renown), on account of everyone’s experience. *Nūnam* has the sense of *nīścaya* (indeed).

10.11.25

cakravātena nīto ’yam daityena vipadam viyat |
śilāyām patitas tatra paritrātaḥ sureśvaraiḥ ||

cakra-vātena—who was a dust devil (i.e. a whirlwind); *nītaḥ*—was carried; *ayam*—He; *daityena*—by a demon; *vipadam*—which is perilous; *viyat*—to the sky; *śilāyām*—on a rock; *patitaḥ*—fell; *tatra*—at that time; *paritrātaḥ*—was saved; *sura-īśvaraiḥ*—by the venerable Lord of gods.

ayam cakravātena daityena vipadam viyat nitah. (sah) śilāyām patitah. tatra (ayam) sureśvaraiḥ paritrātaḥ.

“He was carried to the perilous sky by the dust devil. That demon fell on a boulder, whereas the boy was saved by the Lord of gods.

Śrīdhara Svāmī—Kṛṣṇa was taken into the sky (*viyat* = *nabhaḥ*), which is *vipada* in the meaning of either “a place of diversion for birds” (*vipadam* = *vinām pakṣiṇām padam vihāra-sthānam*) or “where there is no support” (*vipadam* = *vigata-pratiṣṭham*).

Sanātana Gosvāmī—The pronoun *ayam* (he) is used because Kṛṣṇa is the focus of attention. In the other possibility, Upananda gently points the finger at Him to generate affection.

The sky is *vipadam*. The meaning was already explained by Śrīdhara Svāmī. In his commentary, the sense is *atyūrdhvam* (extremely high). Or the nominal base is *vipad*, and so *vipadam* means *āpad-rūpam*: The sky is a dangerous place, inasmuch as anyone can die by falling from the sky. When Kṛṣṇa fell, He was protected on all sides (*paritrātaḥ* = *paritaḥ trātaḥ*) by the best gods, the various protectors of the planets (*sureśvaraiḥ* = *sura-śreṣṭhaiḥ* = *tat-tal-loka-pālaiḥ eva*). Or *sureśvaraiḥ* is plural to show great respect to Hari’s power. The sense is: “By Hari, the Lord of the gods.”

Jīva Gosvāmī—He was taken away by a demon, and moreover He was brought to the sky, and in addition: *vipadam*. The rest was explained by Śrīdhara Svāmī. In his commentary, the sense of *vigata-pratiṣṭham* (without support) is *atyūrdhvam* (extremely high).

“Kṛṣṇa was saved by the associates of Acyuta, who were sent by Him” (*sureśvaraiḥ* means = *acyuta-preritaiḥ tat-pārśadaiḥ*), in view of the words in the next verse: *tad apy acyuta-rakṣaṇam*, “That too was the protection of Acyuta.”

Viśvanātha Cakravartī—The dust devil is *Trṇāvarta*. The sky is is *vipadam* because it is dangerous. *Sureśvaraiḥ* means *sureśvareṇa viṣṇunā*, “by Viṣṇu, the Lord of gods.” The plural is due to high regard, and also because of *api* in the next verse.

Vallabhācārya—Of the two who had gone in the sky, one fell on a boulder. The other was saved there, in the region above (*tatra* = *tatra eva pradeśe* = *upari eva*): He was protected all around (*pari* = *paritah*).

10.11.26

yan na mriyeta drumayor antaram prāpya bālakaḥ |
asāv anyatamo vāpi tad apy acyuta-rakṣaṇam ||

yat—which (or because); *na mriyeta*—cannot die (i.e. did not die); *drumayoḥ antaram*—the middle of two trees; *prāpya*—after reaching; *bālakaḥ asau*—that child; *anyatamaḥ vā api*—or some other; *tat api*—that also; *acyuta-rakṣaṇam*—the protection by Acyuta.

drumayoḥ antaram prāpya asau (kṛṣṇaḥ) anyatamaḥ vā (kaścid) api bālakaḥ na mriyeta (iti) yat (bhavati), tad apy acyuta-rakṣaṇam (āsīt).

“That He, after reaching the middle of both trees, or some other boy did not die was also the protection of Acyuta.

Śrīdhara Svāmī—*Anyatamo vā* (or some other one) means *kaścid bālaḥ* (some boy). “That was a protection only by Acyuta (*acyuta-rakṣaṇam* = *acyutena eva rakṣaṇam āsīt*).”

Sanātana Gosvāmī—Although the verb ‘*mriyeta*’ (died) is improper because it evokes inauspiciousness, its purpose is to increase their affection. “That was a protection only by the Lord, Acyuta, who pervades everything,” insofar as the protection of the children who were standing near the two huge trees that crashed cannot be explained in another way.

Jīva Gosvāmī—With a choked voice and with tears in his eyes, Upananda says *yan na mriyeta* and so on. Although this usage is unpleasant (*aślīlam*),³⁸⁰ Upananda said this because their sorrow was profound. The reading is either *tatrāpi* or *tad api*.

380 *Aślīlam* is one of the literary faults.

Viśvanātha Cakravartī—*Asau* denotes Kṛṣṇa.

Vallabhācārya—*Na mriyeta* means *na upadrutaḥ* (was not hurt). It is said out of affection. Acyuta is the same Lord, the protector. He is always devoid of a fall (*cyuti-rahita*). He is Paramātmā, therefore He induced the children to go away, to be safe.

10.11.27

yāvad autpātiko 'riṣṭo vrajaṁ nābhibhaved itaḥ |
tāvad bālān upādāya yāsyāmo 'nyatra sānugāḥ ||

yāvat—so long as; *autpātikaḥ*—which generates a disturbance (or which pertains to a disturbance); *ariṣṭaḥ*—ill omen (or Ariṣṭa); *vrajaṁ*—the cowherd village; *na abhibhaved*—does not overtake; *itaḥ*—from here; *tāvat*—until then; *bālān upādāya*—after taking the children; *yāsyāmaḥ*—we will go; *anyatra*—elsewhere; *sa-anugāḥ*—with the followers.

yāvad ariṣṭaḥ autpātikaḥ vrajaṁ na abhibhaved, tāvad(vayaṁ) sānugāḥ bālān upādāya itaḥ (sthānāt) anyatra yāsyāmaḥ.

“We and our followers should take the children with us and go live elsewhere, unless the evil of a disturbance overtakes Vraja in the meantime.

Alternatively: **“So long as Ariṣṭa, who creates a disturbance, does not overtake the village, we, our women and our children should go to another place.**

Śrīdhara Svāmī—*Ariṣṭaḥ* signifies *anarthaḥ* (evil thing). *Itaḥ* denotes *itaḥ sthānāt* (from this place).

Sanātana Gosvāmī—“God protected the boy so many times. How did we get so much good luck that God did that for us? Let us continue to follow the scriptures on ethical precepts (*Nīti-śāstra*), which God taught. Thus, we should quickly leave this place of disturbance.”

“As long as the evil created by a disturbance (*autpātikaḥ* = *utpāta-jah*) does not overtake all of Gokula” (*vrajam* = *sarvam eva gokulam*). The followers include the sons, wives, friends, dependants, and priests.

Jīva Gosvāmī—(Additions are underlined.) “God protected the boy so many times. What exactly was the nature of our *bhajana* so that God had to do that for us? Let us continue to follow the scriptures on ethical precepts (*Nīti-śāstra*), which God taught. Thus, we should quickly leave this place of disturbance.”

Viśvanātha Cakravartī—“Previously, in this town there was much *viṣṇu-kathā* as well as glorification of (*kīrtanam*), seeing (*darśanam*), and service (*paricaryā*) to Viṣṇu. There has only been His *kathā*, *kīrtana*, *darśana* and so on at every moment everywhere, especially in assemblies, for as long as this boy of Nanda has been in existence, so how should we pay homage to Viṣṇu now so that Viṣṇu always keeps protecting us? Therefore, let us follow the scriptures on ethical conduct (*nīti-śāstra*) that God taught.”

Baladeva Vidyābhūṣaṇa—*Ariṣṭaḥ* literally means *aśubhavān kleśaḥ* (nonresplendent trouble). *Amara-koṣa* states: *ariṣṭe tu śubhāśubhe*, “*Ariṣṭa* means *śubha* (resplendence) and *aśubha* (nonresplendence)” (3.3.36).

Vijayadhvaja Tirtha—“Let us depart from Bṛhadvana (*itaḥ* = *bṛhadvanāt*) before (*tāvat* = *tataḥ pūrvam eva*) the evil of a disturbance occurs (*autpātiko 'riṣṭaḥ* = *utpāta-sambandhī anartha-karaḥ*).”

Vallabhācārya—“The next time a calamity occurs here God might not save us, so let’s go.”

10.11.28

vanam vṛndāvanam nāma paśavyam nava-kānanam |
gopa-gopī-gavam sevyam puṇyādri-tṛṇa-vīrudham ||

vanam—the forest; *vṛndāvanam nāma*—named Vṛndāvana;

paśavyam—which is beneficial for cows; *nava-kānanam*—a young forest (or where there are new groves); *gopa-gopī-gavām*—by the cowherd men, the cowherd women, and the cattle; *sevyam*—can be served (can be inhabited); *punya-adri-tṛṇa-vīrudham*—where the hills, the grasses, and the creepers are beautiful.

vanam vṛndāvanam nāma paśavyam nava-kānanam gopa-gopī-gavām sevyam puṇyādri-tṛṇa-vīrudham (asti).

“The forest named Vṛndāvana is good for cows. The undergrowth there is young. We cowherds can live there with our cattle. In that forest the hills, the grass and the creepers are beautiful.

Śrīdhara Svāmī—*Paśavyam* means *paśubhyaḥ hitam* (beneficial for animals).³⁸¹ *Nava-kānanam* signifies: “where there are nine other forests” (= *navāni kānanāni avāntarāṇi vidyante yasmin tat*).

Sanātana Gosvāmī—“Isn’t there the precept: “One should not abandon one’s dwelling if another place has not been found”?” Upananda responds to that here. The verb *asti* (is) should be added to complete the sentence.

Vṛndāvana is the forest of Śrī Vṛndā, who is favored by the Lord and is most dedicated to her husband, and so it’s implied that there is no danger and every good quality is present. That is exactly what he indicates with *paśavyam* and so on. In that way he shows that Vṛndāvana is better than Bṛhadvana.

Nava-kānanam means the subforests are young: At that time they had automatically sprung to life to facilitate Kṛṣṇa’s fun. Or the subforests are nine in number: the six beginning from Tālavana, and the three devoid of *muñja* (‘rush’, sturdy shoots of grass) and darkness. Or the drift is “In that forest, the groves (*kānana* =

381 Still, *paśu* can literally mean ‘cow’: *svargeṣu paśu-vāg-vajra-dīn-netra-dhṛṣṇi-bhū-jale, lakṣya-dṛṣṭyā striyām pumsī gauḥ*, “Go is used in the masculine and feminine genders, depending on what is aimed at, in the senses of Svarga, animal (*paśu*), speech (*vāk*), thunderbolt (*vajra*), direction (*diś*), eye (*netra*), ray (*dhṛṣṇi*), Earth (*bhū*), and water (*jala*)” (*Amara-koṣa* 3.3.25).

vanikā) of *kadambas* and other trees are ever fresh (*nava = sadā nitya-nūtana*),” due to the wealth of leaves, blossoms, and so forth.”

The forest is *punṣyādri-tṛṇa-vīrudham*: “In it, the hills, such as Śrī Govardhana, the grasses, such as *darbha* and *dūrvā*, and the creepers, such as *viṣṇu-parṇa*, are the very best on account of generating virtue (*punṣya = punṣya-janaka*).” Since *punṣya* trees are automatically included in *punṣya* hills, there is no separate mention. Or the reason they are not mentioned is that trees which abound in fruits and flowers are automatically implied by the name “Vṛndā’s forest.” The word *punṣya* signifies that the hills, the grass and the creepers are extraordinary. For example, in *Śrī Hari-vaṁśa*:

śrūyate hi vanam ramyam paryāpta-tṛṇa-saṁstaram |
nāmnā vṛndāvanam nāma svādu-vṛkṣa-phalodakam |
ajhilli-kaṇṭaka-vanam sarvair vana-guṇair yutam |
kadamba-pādapa-prāyam yamunā-tīra-saṁśritam ||
snigdha-śītānila-vanam sarvartu-nilayam śubham |
gopīnām sukha-saṁcāram cāru-citra-vanāntaram ||
tatra govardhano nāma nātīdūre girir mahān |
bhrājate dīrgha-śikharo nandanasyeva mandaraḥ |
madhye cāsya mahā-śākho nyagrodho yojanocchritaḥ |
bhāṇḍīro nama śuśubhe nila-megha ivāmbare ||
tatra govardhanam caiva bhāṇḍīram ca vanaspatim |
kālindīm ca nadīm ramyaṁ drakṣyāvaś carataḥ sukham ||

[Dāmodara said to Saṅkarṣaṇa:] “I heard that the forest is charming. There is an adequate layer of grass. As a name, it is called Vṛndāvana, where the trees and the fruits are relishable and the water is tasty. It is a forest devoid of thorns and crickets, and endowed with all the qualities of a good forest. Kadamba trees abound, and it is near the Yamunā’s bank. It is a forest where the breeze is cool and pleasant. It is the splendid abode of all the seasons. The gopīs roam happily. In it there are other beautiful and amazing forests. In that area, the great hill named Govardhana, which has high peaks, is resplendent. It is not very far. Vṛndāvana and Govardhana are like Mandara Mountain and Nandana Garden. And in the middle of Vṛndāvana is an eight-mile-high Banyan tree. Its branches are huge. It is called Bhāṇḍira. It is resplendent like a dark cloud in the sky. While happily

wandering there we will see Govardhana Hill, Bhāṇḍira-vaṭa, and the delightful Kālindī River.” (*Hari-vamśa* 2.8.22-26 & 28)

Therefore Vṛndāvana is worthy of being served (*sevyam* = *sevitum yogyam*) by the cowherds and the cows. This term *sevyam* is said in consideration of *bhakti*. Or it is suggestive of constant enjoyment. In other words, evil beings do not live there, and the natural animosity between savage animals is absent. This means eternal enemies are friends. For instance: *yatra naisarga-durvairāḥ sahāsan nṛ-mrgādayaḥ*, “where natural enemies, such as men and animals, coexist” (10.13.60).

Jiva Gosvāmī—(The first paragraph is the same:) “Isn’t there the precept: “One should not abandon one’s dwelling if another place has not been found?”” Upananda responds to that here. The verb *asti* (is) should be added to complete the sentence.

It is the forest of Vṛndā, who became a beloved of the Lord, as told in the *Kārttika-māhātmya* of *Padma Purāṇa*. It’s implied that there is no danger and every good quality is present. That is exactly what he indicates with *paśavyam* and so on. It is good for cows because there the water and the grass promote their health.

With *nava-kānanam*, Upananda hints that Brhadvana is an old forest. It is old because its new shoots and the like have been cut by the trampling of cattle for a long time. In that way he implies that Vṛndāvana is the best abode of Vraja.

There is no fear in Vṛndāvana: Bad people do not live there, and the animals are not aggressive. This is shown with the wording *gopa-gopī-gavām sevyam*. Further, in Vṛndāvana, the hills, the grasses and the creepers are *puṇya*. The drift is: “everything there is *puṇya*,” since those that are there are virtuous (*puṇya*). Or the sense is that trees such as *kāraskara*, which are not *puṇya*, become *puṇya* by coming into being there. The ending *virudham* is poetic license because the nominal base is *virudh*. Or the nominal base is *virudhā*, made with the suffix *[t]ā[p]*. Some details are mentioned in *Śrī Hari-vamśa*. It is a statement of Kṛṣṇa to Balarāma: *śrūyate...* (see above).

Vṛndāvana is not too far. The *Skanda Purāṇa* states: *aho vṛndāvanam ramyaṁ yatra govardhano giriḥ*, “How wonderful

is charming Vṛndāvana, where Govardhana Hill is located!” The explanation that Bhāṇḍīra-vaṭa is in the middle of Vṛndāvana is as follows. That region is well known by people as Bhāṇḍīra, which is now on the southern (i.e. eastern) bank of the Yamunā, at the end of two *yojanas* (16 miles / 27 km) in the northern direction, because of a flat ground for the games of devotees (*bhakta-kṛīḍana*), since it is near Vṛndāvana. It is going to be proven ahead that the Bhāṇḍīra tree is one *yojana* wide. By adding the two *yojanas* on either side, it is proven that Vṛndāvana measures five *yojanas*. The Lord says so in *Śrī Brhad-gautamīya Tantra*, after mentioning Vṛndāvana:

pañca-yojanam evāsti vanaṁ me deha-rūpakam |
kālindīyaṁ suṣumnākhyā paramāmṛta-vāhinī ||

“The forest, a form of My body, is five *yojanas*. This Kālindī, known as *suṣumnā*, conveys the highest nectar.”

It is implied in *Śrī Hari-varṇa* and elsewhere that Yamunā runs in the middle of Vṛndāvana, on account of having the form of *suṣumnā*, as stated here. It’s as if the river has the form of the line in the hair of a married woman. This is her particularity. Such being the case, since Bhāṇḍīra is measured in nothing less than *yojanas*, both in height and in width, and since it is situated on the Yamunā’s bank, a pervasion with long branches, even to the other bank of the Yamunā, is obtained.

In some texts, as in: *pun्यādri-tṛṇa-vīrudham* (10.11.28) and *nadyo ’drayaḥ khaga-mṛgāḥ* (10.15.8), it is implied that Vṛndāvana is larger than five *yojanas*. By looking at this part of the text: *sa-dayāvalokaiḥ*, “[The rivers, the mountains, the birds, and the deer are recipients] of Your glances of mercy” (10.15.8), in those instances it should be understood that areas outside the circle of five *yojanas*, such as the fields where Kṛṣṇa grazes the cows, are taken to be within that area. Moreover, in *Varāha Purāṇa* it is said that Khadiravana, Kāmyavana and other forests are separate from Vṛndāvana, but that is not in conformity with *Hari-varṇa*.

Krama-sandarbha—With *pun्यādri* (beautiful hills), Upananda makes it clear that Vṛndāvana is very broad.

Viśvanātha Cakravartī—Upananda spoke upon considering as follows: “We cannot go to Nandīśvara, our old capital, because Ariṣṭa, out of fear of whom we fled from Nandīśvara to go live in Mahāvana, stays there even now. Nor can we go elsewhere than Vrajabhūmi, because that does not appeal to us. Only a place located between Nandīśvara and Mahāvana is suitable for us.”

Baladeva Vidyābhūṣaṇa—Upananda speaks in case they were to ask: “Where shall we go?” Vṛndāvana is the forest where the protection (*avanam* = *rakṣaṇam*) is done by Vṛndā Devī. By her influence, there is no trace of misfortune. The place abounds in all qualities. Vṛndāvana is *gopa-gopī-gavām sevyam* because there are neither thorns nor bad people.

Vira-Rāghava—*Sevyam* means *vāsa-yogyam* (fit for inhabitation). *Puṇya* means *ramaṇīya* (delightful).³⁸²

10.11.29

tat tatrādyaiṇa yāsyāmaḥ śakaṭān yuṅkta mā ciram |
godhanāny agrato yāntu bhavatām yadi rocate ||

tat—therefore; *tatra*—there; *adya eva*—right now; *yāsyāmaḥ*—we will go; *śakaṭān*—the carts; *yuṅkta*—yoke; *mā ciram*—without delay; *go-dhanāni*—the multitude of cattle; *agrataḥ*—in front; *yāntu*—should go; *bhavatām*—to all of you; *yadi*—if; *rocate*—it appeals.

(*yasmāt tad vanarīṇ sarva-sukhāvaham asti*), *tat yadi bhavatām tatra (gamanarīṇ) rocate, (tarhi tatra) adya eva (vayam) yāsyāmaḥ. śakaṭān yuṅkta. mā ciram (vilambaḥ kartavyaḥ). go-dhanāni agrataḥ yāntu (iti).*

“Therefore, if you like, let’s go right now. Yoke the carts. Don’t delay. The herd of cattle should go in front.”

Sanātana Gosvāmī—“Therefore (*tat* = *tasmāt*), we should go right

³⁸² *puṇyam manojñe*, “*Puṇyam* means charming” (*Viśva-kośa*); *puṇyarīṇ tu cārv api*, “*Puṇyam* also means beautiful” (*Amara-kośa* 3.3.159).

now.” *Yasyāmaḥ* (we will go) has the sense of *yāma* (we should go). The fact that Vṛndāvana is not located far is indicated thus. “Let’s go without delay (*mā ciraṃ* = *avilambam*),” otherwise the evil of some disturbance might occur. In truth, however, Upananda said it like that due to suspecting a disagreement among them on account of possessiveness for their current settlement. “If this appeals to all of you (*bhavatām* = *bhavadbhyaḥ*).” With such modesty, Upananda makes everyone submissive.

Jīva Gosvāmī—“Therefore (*tat* = *tasmāt*), we should go (*yasyāmaḥ* = *yāma*) right now (*adya eva*).” The sense is: “because this place is gloomy and because the time is right.” He strengthens his idea with a contrast: *mā ciraṃ*, which means *avilambam* (without delay). “If it appeals to all of you (*bhavatām* = *bhavadbhyaḥ*).” This is said due to modesty.

Viśvanātha Cakravartī—*Tat* means *tasmāt* (therefore). *Tatra* means *vṛndāvane* (to Vṛndāvana). *Bhavatām* stands for *bhavadbhyaḥ* (to you): in that way they are shown great respect.

Anvitārtha-prakāśikā—*Bhavatām* stands for *bhavadbhyaḥ*. *Bhavatām* is a loose *ṣaṣṭhī* (*śeṣe ṣaṣṭhī*).

10.11.30

tac chrutvaika-dhiyo gopāḥ sādhu sādhu iti vādinah |
vrajān svān svān samāyujya yayū rūḍha-paricchadāḥ ||

tat śrutvā—after hearing that; *eka-dhiyaḥ*—whose minds were one; *gopāḥ*—the cowherd men; *sādhu sādhu*—good, good; *iti*—thus; *vādinah*—who said; *vrajān svān svān*—own respective multitudes; *samāyujya*—after assembling; *yayuh*—went; *rūḍha-paricchadāḥ*—whose belongings were mounted.

gopāḥ tat śrutvā eka-dhiyaḥ (santaḥ) “sādhu sādhu” iti vādinah
vrajān svān svān samāyujya rūḍha-paricchadāḥ yayuh.

Hearing that, the cowherds, who were of one mind, said “all right, all right,” assembled their kin, loaded their belongings onto the carts, and departed.

Śrīdhara Svāmī—They were of one mind, meaning there was no disagreement. They loaded their respective cowherd camps, that is, they prepared their respective arrays of carts (*svān svān vrajān* = *svān svān śakaṭa-vyūhān*). Then they mounted their belongings on their carts (*rūḍha-paricchadāḥ* = *rūḍhāḥ śakaṭādiṣu āropitāḥ paricchadāḥ yaiḥ te*), and left.

Sanātana Gosvāmī—They were *eka-dhiyaḥ* in the sense that their minds were riveted on the one and only Śrī Kṛṣṇa. The term *vrajān* was explained by the venerable one. Here is another interpretation of *vrajān samāyujya*: *itaḥ tataḥ sthitān anta-vraja-varti-gavādīn samyak ā sarvataḥ yojayitvā ekatra melayitvā*, “They properly assembled their cows, which were here and there in the cowsheds.”³⁸³

Jiva Gosvāmī—(The commentary is the same.)

10.11.31-32

vrddhān bālān striyo rājan sarvopakaraṇāni ca |
anaḥsv āropya gopālā yattā āṭṭa-śarāsanāḥ ||
godhanāni puraskṛtya śṛṅgāṇy āpūrya sarvataḥ |
tūrya-ghoṣeṇa mahatā yayuḥ saha-purohitāḥ ||

vrddhān—the elders; *bālān*—the children; *striyaḥ*—the women; *rājan*—O king (Parikṣit); *sarva-upakaraṇāni ca*—and all articles; *anaḥsu*—on the carts; *āropya*—after making [them] mount; *gopālāḥ*—the cowherds; *yattāḥ*—who endeavored; *āṭṭa*—were taken; *śara-asanāḥ*—by whom arrows (“that which hurts”) and bows (“that which throws”); *go-dhanāni*—the multitude of cattle; *puraskṛtya*—after placing in front; *śṛṅgāṇi*—horns; *āpūrya*—after filling (after playing); *sarvataḥ*—everywhere; *tūrya-ghoṣeṇa mahatā*—with great sounds of kettledrums; *yayuḥ*—departed; *saha-purohitāḥ*—who were with the priests.

rājan! vrddhān bālān striyaḥ sarvopakaraṇāni ca anaḥsu āropya gopālāḥ yattāḥ āṭṭa-śarāsanāḥ godhanāni puraskṛtya śṛṅgāṇi āpūrya sarvataḥ mahatā tūrya-ghoṣeṇa (saha) saha-purohitāḥ yayuḥ.

383 This is sourced in *Amara-koṣa*: *goṣṭhādhva-nivahā vrajāḥ*, “*Vraja* means *goṣṭha* (cowshed), *adhvan* (road, path), and *nivaha* (multitude)” (3.3.30).

After loading the elders, the children, the women, and all the articles on the carts, the cowherds, who had exerted themselves, took bows and arrows, placed the herd of cattle in front, blew horns and, accompanied by the priests, departed to the great sound of drums everywhere, O king.

Śrīdhara Svāmī—*Yattāḥ* signifies *kr̥ta-prayatnāḥ* (by whom an endeavor was done). (The suffix *kta* was added after the verbal root is *yat[i]* *prayatne*, to endeavor.)

Sanātana Gosvāmī—While expounding the term *rūḍha-paricchadāḥ* (they loaded their belongings) in the previous verse, in two verses Śukadeva talks about the organization of the trip. They took bows and arrows out of fear of Kāṁsa and of rogues they might encounter on the way. The upshot of the vocative *rājan* (O king) is: “Even persons like Your Highness cannot move so fast.”

Jīva Gosvāmī—While expounding *rūḍha-paricchadāḥ*, Śuka talks about the organization of the trip. This is one set of two verses. With the vocative *rājan*, he makes him feel the pain they have due to their *prema* for Śrī Kṛṣṇa.

Viśvanātha Cakravartī—*Yattāḥ* denotes *prayatnavantaḥ* (they are exerting themselves).

Baladeva Vidyābhūṣaṇa—“After sounding the horns (*āpūrya* = *vādayitvā*), they departed to the sound of kettledrums (*tūrya-ghoṣeṇa* = *duṇḍubhi-nādena*).” Bhāguri was one of the priests.

Bhaktisiddhānta Sarasvatī—*Tūrya-ghoṣeṇa* means: *bherī-nādena saha*, “with sounds of *bherī* drums (large drums).”

Vallabhācārya—The *purohitas* are Brāhmaṇas who do fire sacrifices for the Vaiśyas (and for others, in different circumstances).

ANNOTATION

It is unlikely that *tūrya* signifies *duṇḍubhi* because in verse 10.1.33

both words are seen in the same context. Some say *tūrya* means bugle, but the word *tūrya* is made from the verbal root *tūr[i]* *tvaraṇa-himsayoh* (to make quick; to hurt).

10.11.33

gopyo rūḍha-rathā nūtna-kuca-kuṅkuma-kāntayaḥ |
kr̥ṣṇa-lilā³⁸⁴ jaguḥ prītyā niṣka-kañṭhyaḥ suvāsasaḥ ||

gopyaḥ—the cowherd women; *rūḍha-rathāḥ*—by whom the carts were mounted; *nūtna-kuca-kuṅkuma-kāntayaḥ*—whose splendor is due to fresh saffron on the breasts; *kr̥ṣṇa-lilāḥ*—Kṛṣṇa’s pastimes; *jaguḥ*—sang; *prītyā*—with love (or blissfully); *niṣka-kañṭhyaḥ*—on whose necks are golden pendants; *su-vāsasaḥ*—whose garments are superb.

gopyaḥ rūḍha-rathāḥ nūtna-kuca-kuṅkuma-kāntayaḥ niṣka-kañṭhyaḥ suvāsasaḥ (*ca satyaḥ*) *kr̥ṣṇa-lilāḥ prītyā jaguḥ*.

The cowherd ladies, who had mounted the carriages, who were resplendent because of fresh saffron paste on their breasts, who had golden lockets on their necks and who were nicely dressed, blissfully sang Kṛṣṇa’s pastimes.

Śrīdhara Svāmī—*Nūtna-kuca-kuṅkuma-kāntayaḥ* means either “they have splendor because of fresh saffron paste on their breasts” or “they have splendor because of saffron paste on young breasts.”

Sanātana Gosvāmī—A *ratha* is a type of cart. Or it is much better than a cart: It is higher and larger. The ladies mounted those for the sake of a great resplendence. The compound beginning from *nūtna* was explained by Śrīdhara Svāmī. There is another interpretation: *nūtna-kuceṣu kuṅkumād apy adhikā kāntiḥ yāsām*, “their splendor is even better than saffron on young breasts.” Since a *niṣka* (golden pendant) is a lady’s main ornament, other ornaments too are meant.

384 *kr̥ṣṇa-lilām* (Vallabhācārya’s reading).

Jiva Gosvāmī—In two verses, Śuka gives details about the same topic. A *ratha* is a type of cart. Since a *niṣka* is a lady’s main ornament, other ornaments too are meant. Regarding *nūtna* and so on, only the first meaning of his Excellence is congruent, since it is renowned that all the residents of Vraja sang His qualities.

Baladeva Vidyābhūṣaṇa—*Ratha* means *syandana* (chariot, carriage). A *niṣka* is also called *padaka* (golden locket).

10.11.34

*tathā yaśodā-rohiṇyāv ekam śakaṭam āsthite |
rejatuh kṛṣṇa-rāmābhyām tat-kathā-śravaṇotsuke ||*

tathā—in that way; *yaśodā-rohiṇyau*—Yaśodā and Rohiṇī; *ekam śakaṭam*—the same cart (or foremost cart); *āsthite*—mounted; *rejatuh*—shone (were resplendent); *kṛṣṇa-rāmābhyām*—with Kṛṣṇa and Balarāma; *tat-kathā-śravaṇa-utsuke*—who were eager to hear talks about Them.

Baladeva Vidyābhūṣaṇa—

*tathā yaśodā-rohiṇyau ekam śakaṭam āsthite tat-kathā-śravaṇotsuke
kṛṣṇa-rāmābhyām (saha) rejatuh.*

Yaśodā and Rohiṇī mounted the same cart. They were resplendent with Kṛṣṇa and Rāma, and eager to hear topics related to Them.

Sanātana Gosvāmī—*Tathā* has the sense of either *vākyālaṅkāra* (ornamentation of a sentence) or *pūrvokta-samuccaya* (adding something to what has been stated). Both of these ladies too had golden lockets and other ornaments. They had mounted (*āsthite* = *ārūḍhe*) the cart Kṛṣṇa and Rāma were on. The reason for that is: *tat-kathā-śravaṇotsuke*, which means either “they were eager to hear Rāma and Kṛṣṇa speak” or “they were eager to hear talks about Rāma and Kṛṣṇa” or “were eager to hear Their conversation.” Kṛṣṇa is mentioned first in the compound *kṛṣṇa-rāmābhyām* because Yaśodā is mentioned first in the compound *yaśodā-rohiṇyau*.

Jīva Gosvāmī—Both ladies, resplendent in the company of Kṛṣṇa and Rāma (*kṛṣṇa-rāmābhyām* = *kṛṣṇa-rāmābhyām saha*), were eager to hear Their father talk about Them. Or they were eager to hear Them talk.

Viśvanātha Cakravartī—They mounted the same cart because neither one of them was able to tolerate separation from the two sons.

Baladeva Vidyābhūṣaṇa—Both ladies, accompanied by their sons and maidservants, had mounted a huge chariot (*ekam śakaṭam* = *mahāntam*³⁸⁵ *syandanam*). Halāyudha’s definition is: *anaḥ śatāṅgaḥ śakaṭaḥ syandanaḥ kathyate rathaḥ*, “*Anaḥ*, *śatāṅga*, *śakaṭa*, *syandana*, and *ratha* are said to be synonymous.”

Vīra-Rāghava—*Āsthite* means: *āruhya sthite*, “[both ladies,] who were situated after mounting the cart.”

Vallabhācārya—The word *anaḥ* denotes a low cart, a *ratha* is a high cart, and a *śakaṭa* is a medium cart. Regarding *tat-kathā-śravaṇotsuke*, their love for Their names and Their pastimes is implied.

10.11.35

vṛndāvanam sampraviśya sarva-kāla-sukhāvaham |
tatra cakrur vrajāvāsam śakaṭair ardha-candra-vat ||

vṛndāvanam—Vṛndāvana; *sampraviśya*—after entering together; *sarva-kāla-sukha-āvaham*—which conveys happiness during all the seasons; *tatra*—there; *cakruḥ*—they made; *vraja-āvāsam*—a habitation for the cowherd colony; *śakaṭaiḥ*—by means of carts; *ardha-candra-vat*—like a half-moon.

(*gopāḥ gopyaḥ ca*) *vṛndāvanam sarva-kāla-sukhāvaham sampraviśya tatra śakaṭaiḥ ardha-candra-vat vrajāvāsam cakruḥ*.

385 The definition of *eka* is: *eke mukhyānya-kevalāḥ*, “*Eka* means *mukhya* (foremost), *anya* (other), and *kevala* (only) (*Amara-koṣa* 3.3.16).

The cowherds entered Vṛndāvana, which brings happiness during every season, and set up camp by placing their chariots in the shape of a half-moon.

Śrīdhara Svāmī—They made a place for the dwelling of a multitude of cows (*vrajāvāsam* = *gokula-vasati-sthānam*).

Sanātana Gosvāmī—“They properly, easily, entered” (*sampraviśya* = *samyak praviśya*) (*samyak* = *sukhena*), by crossing the Yamunā and so forth. And that should be understood to have occurred at the beginning of the summer, because of a description of the summer season just before the fun in Vṛndāvana, in *Śrī Hari-varṇśa* and so on, beginning from: *pūrṇas tu gharma-samayas, tayas tatra vane sukham*, “Summertime was in full force. Both of Them had pleasure in the forest then.”³⁸⁶

The term *vrajaḥ* means *gavām āvāsaḥ* (place of cows). Thus, *cakrur vrajāvāsam* means the cowherds made a place to stay which was a place for cows. Or the cowherds made a place to stay for all the inhabitants of the cowherd settlement (*vrajāvāsam* = *vrajasya āvāsam* = *vraja-vartinām sarveṣām eva vasati-sthānam*).

They positioned the carts in the shape of a half-circle inasmuch as on that day they set up camp on the bank of the Yamunā where the bank was straight. Or it is said like that because they settled down where the Yamunā had the shape of a half-circle. At any rate, both the *Viṣṇu Purāṇa* and the *Hari-varṇśa* mention the half-moon shape:

sa samāvāsitaḥ sarvo vrajo vṛndāvane tataḥ |
śakaṭi-vāṭa-paryantaś candrārdhākāra-samsthiṭiḥ ||

“The entire cowherd colony settled down in Vṛndāvana. It extended from the carts to a wood of Banyan trees and had the position of a half-moon.” (*Viṣṇu Purāṇa* 5.6.31)

386 Jīva Gosvāmī edited this out. This must be Sanātana Gosvāmī versified rendering, because it is not sourced anywhere. Still, at the end of the chapter related to this pastime, it is said: *paścime tu tato rukṣe gharṁ māse nīrāmāye*, “because of that, when it was the end of the dry, full-fledged summer months...” (*Hari-varṇśa* 2.9.33).

*niveśaṁ vipulaṁ cakre gavāṁ caiva hitāya ca |
śakaṭāvarta-paryantaṁ candrārdhākāra-saṁsthitam ||*

“It made a large encampment also for the cows’ benefit. It was positioned in the shape of a half-moon, up to the end of the curb of wagons.” (*Hari-varṇa* 2.9.20-21)

They did it like that with the carts on that day, but on the next day they fashioned a place to stay for the cows and for themselves by surrounding the area with thorny branches and so on however they liked and by placing creepers and so forth. It is made to be perceived this way. For instance, in *Hari-varṇa*:

*kaṇṭakībhiḥ pravṛddhābhis tathā kaṇṭakitair drumaiḥ |
nikhātocchritaśākhābhir abhiguptaṁ samantataḥ ||*

“The encampment was protected all around by fully developed thorny creepers, by thorny trees, and by branches fixed in the ground and erected.” (*Hari-varṇa* 2.9.22)

There is another detail in that scripture: *madhye yojana-vistāraṁ tāvad-dvi-guṇam āyatam*, “In the middle, it was one *yojana* wide. The area was twice that size” (*Hari-varṇa* 2.9.21). Similarly, in the description of Kāliya-hrada: *vrajasyottaratas tasya krośa-mātre nīrāmaye*, “Two miles of that area, to the north of Vraja, was devoid of poison” (*Hari-varṇa* 2.11.48). Thus, given that there was another big *krośa* to the south of Kāliya-hrada, Vraja was two *yojanas* in size.

Furthermore, the principal residence of Nanda-rāja was mostly at the side of Nandīśvara Hill. Moreover, although the Yamunā is located far away from it, the river was quickly accessible for the inhabitants at that time: It seemed close-by, and that will become clear ahead.

Sometimes the place for the cows was in Nandīśvara and sometimes it was mostly before that, due to a requirement for nice grass. Whenever that was the case, the cowherd men and women would go there at that time for the sake of milk and so forth, therefore ‘*vraja*’ is said because of going (*vrajati*) here and there time and time again.

Jiva Gosvāmī—“They easily entered” (*sampraviśya* = *samyak praviśya*) (*samyak* = *sukhena*), as in: *mārgaṁ dadau sindhur iva śriyaḥ pateḥ*, “The Yamunā gave way like the ocean did for Sītā’s husband” (10.3.50). Or the crossing of the Yamunā took place by turning their huge carts into boats.

The place on the other side should be understood to be one *yojana* north of Kāliya-hrada, because they suspected that going south would be dangerous, since Mathurā is in that direction. Or it was south of Kāliya-hrada.

The formation in a half-circle was normal procedure for them. They would put their things in the back and the cows in the front. The exit was large enough for the cows to exit comfortably.³⁸⁷ For example, in *Viṣṇu Purāṇa*: *sa samāvāsitaḥ*... (see above) and in *Hari-varṇa*: *niveśaṁ*... (see above). They did it like that with the carts on that day, but on the next day it was like it is told in *Hari-varṇa*: *kaṇṭakibhiḥ*... (see above). In this citation, “by thorny bushes” means “by creepers endowed with thorns.” The trees were transplanted. In the case of branches, however, they were cut down.

There is also another particularity in the same scripture: *madhye*... (*Hari-varṇa* 2.9.21). Similarly, in the description of Kāliya-hrada: *vrajasyottaratasya* ... (*Hari-varṇa* 2.11.48). In the *Ādi-varāha Purāṇa* as well, the glories of that place are told:

uttare hari-devasya dakṣiṇe kālīyasya ca |
anayor devayor madhye mṛtās te cāpunar-bhavāḥ ||

“Those who die between these two gods: Hari-deva in the north and Kāliya-damana in the south, do not take another material birth.” (*Ādi-varāha Purāṇa*). Here, Hari-deva is the presiding deity of Govardhana. ‘Kāliya’ should be understood as ‘Kāliya-damana’.

Although Mathurā is not very far, this place was devoid of people because it was a very thick forest. Saṭṭikarā, which is less than a *krośa* to the south-west of Kāliya-hrada, was two *yojanas* away.

The well-known fact that the principal residence of King Nanda was around Nandīśvara Hill occurred at another time. This should

³⁸⁷ Vallabhācārya says the cowherds would put their wagons in a half-circle so the cows would remain safe in the inner portion.

be understood. For this reason, ‘*vraja*’ is derived as going (*vrajati*) here and there time and time again. Therefore, other places, known as Gokula and Nanda’s place for the cowherd settlement (*goṣṭha-nanda-nilaya*), are seen here in Vrindavan and are known to the locals as Goṣṭha-nanda-nilaya or Gorai.

Vallabhācārya—All this is clear in *Brahma-vaivarta Purāṇa*, but in the *uttara-khaṇḍa* of *Padma Purāṇa*, even the day of the departure is told:

mārgaśīrṣasya pañcamyām utpāta-bhaya-śaṅkitāḥ |
gopā go-kulam āninyuḥ sarve vṛndāvanam śubham |
nanda-grāmaṁ tato gopā hradam eva vadanti hi ||

“On the fifth day of Mārgaśīrṣa (November-December), all the cowherds, fearing calamities, brought the herd of cows to Vṛndāvana, a splendid place. The cowherds mention Nandagrāma. After that, the lake.”

It’s understood that they departed on the day the trees crashed, not after that.

ANNOTATION

The *Viṣṇu Purāṇa* confirms that the cowherds took the decision to leave Gokula the moment they came to the spot where the two *arjuna* trees crashed (*Viṣṇu Purāṇa* 5.6.23). Jīva Gosvāmī and Viśvanātha Cakravartī are of the opinion that Yaśodā bound Kṛṣṇa to a mortar on *divālī*, which happens before the new moon of Kārttika (*Sārārtha-darśinī* and *Krama-sandarbha* 10.9.1). Furthermore, in *Brahma-vaivarta Purāṇa* (4.16-17), it is said that the cowherds arrived in Vṛndāvana by the billions. It was devoid of people and habitations. That evening, Kṛṣṇa told them to worship the deity of the forest and promised them that in the morning they would see houses. The cowherds worshiped Caṇḍikā. During the night, Viśvakarmā and other gods came and built a city comprising millions of palaces. But the *Hari-vaṁśa* only states that the cowherds cut wood and so on (2.9.23-29).

10.11.36

*vṛndāvanam govardhanam yamunā-pulināni ca |
vīkṣyāsīt uttamā prītiḥ rāma-mādhavayor nṛpa ||*

vṛndāvanam—Vṛndāvana; *govardhanam*—Govardhana; *yamunā-pulināni* —the sandbanks of Yamunā; *ca*—and; *vīkṣya*—seeing; *āsīt*—occurred; *uttamā*—highest; *prītiḥ*—pleasure (or bliss); *rāma-mādhavayoḥ*—Rāma and Mādhava’s; *nṛpa*—O king.

nṛpa! vṛndāvanam govardhanam yamunā-pulināni ca vīkṣya rāma-mādhavayoḥ uttamā prītiḥ āsīt.

Beholding Vṛndāvana, Govardhana, and the sandbanks of the Yamunā, Rāma and Mādhava had the topmost pleasure, O king.

Jīva Gosvāmī—Vṛndāvana, which consists of three varieties, was most enchanting to Kṛṣṇa too. Vṛndāvana is the excellence of one. Govardhana and the sandbanks of the Yamunā are modifiers of it.

“Rāma and Mādhava had the greatest joy.” This is said in consideration of Vaikuṇṭha. For example: *aho madhu-purī dhanyā vaikuṇṭhāc ca gariyāsī*, “Lo and behold, Mathurā Purī is blessed and is greater than Vaikuṇṭha too.” This means it is also greater than Madhuvana, Mahāvana, and so on. Therefore the name Mādhava is used. ‘Rāma’ is said because he is also a cause of the delight (*ramaṇa*) of the whole world. What need be said? He too is the substratum and is the master of the goddess of all types of affluence. In this way, due to either wonderment or a thrill of joy: *nṛpa* (O king).

10.11.37

*evam vrajaukasām prītim yacchantau bāla-ceṣṭitaiḥ |
kala-vākyaiḥ sva-kālena vatsa-pālau babhūvatuḥ ||*

evam—in this way; *vraja-okasām*—to them whose abode is Vraja; *prītim*—pleasure (or bliss, or love); *yacchantau*—while giving; *bāla-ceṣṭitaiḥ*—by activities as a boy; *kala-vākyaiḥ*—with cute words; *sva-kālena*—for the full amount of Their time; *vatsa-pālau*—two protectors of calves; *babhūvatuḥ*—the two of Them became.

(tau) evaṁ bāla-ceṣṭitaiḥ kala-vākyaiḥ (ca) vrajaukasām prītiṁ yacchantau sva-kālena vatsa-pālau babhūvatuḥ.

While delighting the residents of Vraja with cute words and with deeds of early childhood in this way, the two of Them became calf herders until the completion of Their age of *bālya*.

Sanātana Gosvāmī—The phrase “cute words” hints at conversations sweet and wonderful. The sense of *sva-kālena* (within that time) is: *catur-varṣa-vayaḥ-prākātye* (when there was the manifestation of four years of age). Here the gist should be inferred as follows: “Both of Them were in Bṛhadvana for three years. In the fourth year, after coming to Vṛndāvana and passing a few days in *bālyalīlā*, They became calf herders.” But the statement of *Śrī Hari-varṇśa* mentioned below, in the context of the games in Bṛhadvana, should be rejected due to being contradictory, and is reconciled by the logic of *kalpa-bheda* (occurring in a different eon):

*evaṁ tau bālyam uttīrṇau kṛṣṇa-saṅkaraṣaṇāv ubhau |
tasminn eva vraja-sthāne sapta-varṣau babhūvatuḥ ||*

“Kṛṣṇa and Saṅkaraṣaṇa crossed the age of infancy in this way. In that place, Vraja, they became seven years old.” (*Hari-varṇśa* 2.8.1)³⁸⁸

Jīva Gosvāmī—Here, this is the sequence with respect to the pastimes in Śrī Bṛhadvana: The killing of Pūtana; shattering the cart; the name-giving rite; crawling; crawling on the knees, which

388 In *Sārārtha-darśinī* 10.45.3, Viśvanātha Cakravartī specifies that Kṛṣṇa’s age is counted in two ways: from His perspective and from a human perspective. Being seven years old is part of the *paugāṇḍa* period (5 to 10 years of age). Viśvanātha Cakravartī says Kṛṣṇa and Balarāma were three years and a half when They left Gokula (*Sārārtha-darśinī* 10.45.3). The word *sapta-varṣau* (seven years of age) is seen in *Viṣṇu Purāṇa* as well (5.6.35), but after the narration of Their arrival in Vṛndāvana. Moreover, the *Hari-varṇśa* states that Kṛṣṇa and Balarāma tended calves in Mahāvana: *vatsān pālayantau* (*Hari-varṇśa* 2.8.7). This occurred some time before Their departure to Vṛndāvana, which is narrated in *Hari-varṇśa* 2.9.

were not rubbed³⁸⁹; the killing of Tṛṇāvarta; the first showing of the universe; the pastimes beginning from *gopībhiḥ stobhitāḥ*, “enthused by the cowherd ladies” (10.11.1); the pastimes beginning from *kriṇīhi bhoh*, “Hey people, buy fruits” (10.11.10); grabbing the tails of calves; eating clay; the second showing of the universe; stealing yogurt and milk; the binding on a mortar; the pastimes beginning from *sarit-tīra-gatam*, “who had gone to the riverbank” (10.11.12); and the entrance in Vṛndāvana.³⁹⁰

Now he begins the pastime in Śrī Vṛndāvana. “While giving bliss (*prītim = ānandam*), also with charming wordings (*kala-vākyaiḥ = manohara-bhāṣitaiḥ ca*), in the way mentioned before (*evam = pūrvokta-prakāreṇa*).”

Regarding *sva-kālena*, the sense is: *kaumāra-madhye eva* (in the middle of babyhood).³⁹¹ The relinquishment of *kaumāra* is necessarily obtained at the end of the rainy season of the fourth year:

kālenālpēna rājarṣe rāmaḥ kṛṣṇaś ca gokule |
aghrṣṭa-jānubhiḥ padbhir vicakramatur añjasā ||

“O Rāja-Rṣi, within a short time Balarāma and Kṛṣṇa began to wander in Gokula by walking at ease, without rubbing the knees on the ground.” (10.8.26)

But in the fifth, there was a similarity. There was *kaumāra-līlā* in Vṛndāvana also, due to the inclusion of the year connected with the theft of calves. There might have been about one year and a half. After that, having said this: *evam vihārāiḥ kaumārāiḥ kaumāram*

389 This is mentioned in 10.8.26, but ‘crawling’ is not said, rather They walked: *aghrṣṭa-jānubhiḥ padbhir vicakramatur añjasā*.

390 Baladeva Vidyābhūṣaṇa says grabbing the tails of calves occurred before the killing of Tṛṇāvarta. He gives this sequence: The killing of Pūtanā, shattering the cart, the name-giving rite, crawling on the knees, grasping the tails of calves, pulverizing Tṛṇāvarta, showing the universe in the mouth, dancing and so on by being enthused by the cowherd ladies, selling fruits, eating earth, showing the universe again, stealing yogurt and so forth, being tied with rope, and being hollered when He had gone to the riverbank (*Vaiṣṇavānandini* 10.11.35).

391 The words *kaumāra* and *bālya* are synonymous. But in some contexts, *kaumāra* can denote the latter part of *bālya*.

jahatur vraje, “in Vraja, both of Them relinquished *kaumāra* and the games of *kaumāra*” (10.11.59), additionally it will only be said: *paugāṇḍa-vayaḥ-śritau vraje*, “both of Them, who attained the period of *paugāṇḍa* in Vraja” (10.15.1).³⁹²

Therefore, here the sense should be inferred as follows: “After staying in Bṛhadvana for two years and three months and after passing a few months in *bālya-līlā* after coming to Vṛndāvana in the third, after that They became calf herders.” Consequently, regarding the text of *Hari-varṇśa*: *evam tau bālyam uttīrṇau...* (see above), in the same context of the games in Bṛhadvana, the mention of ‘*sapta-varṣau*’ (seven years of age) should be explained in terms of maturity. But some say the intent is to signify *kalpa-bheda* (occurring in another eon).

Viśvanātha Cakravartī—*Sva-kālena* means *svocita-samayena* (for a complete length of time suitable for Them).

Baladeva Vidyābhūṣaṇa—*Sva-kālena* means *svocita-samayena*. The sense is: *kaumāra-madhye eva* (in the middle of babyhood).

Vallabhācārya—He begins the pastime of grazing the calves, up to the end of the chapter.

Siddhānta-pradīpa—*Sva-kālena* means *kumāra-līlā-kālena* (until the completion of the time for pastimes in *bālya-līlā*).

Anvitārtha-prakāśikā—The word *sva-kālena* is made by the rule: *apavarge tṛtīyā*, “When denoting time or distance, the instrumental case is used in the sense of completion” (*Aṣṭādhyāyī* 2.3.6) (HNV 674).

392 Even before that, it is said: *etat kaumārajanī karma harer ātmāhi-mokṣaṇam, mṛtyoḥ paugāṇḍake bālā dṛṣṭvocyur viśmitā vraje*, “After seeing this deed related to *kaumāra*: the liberation of Aghāsura and of themselves from death, the boys in Vraja, who were amazed, told it in *paugāṇḍa*” (10.12.37). As Jīva Gosvāmī points out above, the events surrounding Brahmā’s stealing the calves occurred when Kṛṣṇa was in *kaumāra*, although the events were told when He was in *paugāṇḍa* (10.14.59-60).

10.11.38

*avidūre vraja-bhuvah saha gopāla-dāraakaiḥ |
cārayāmāsatur vatsān nānā-kṛīḍā-paricchadau ||*

avidūre—not very far; *vraja-bhuvah*—from the place called Vraja (or from the place of the cowherd settlement) (or from the place of the pastures); *saha gopāla-dāraakaiḥ*—with little boys of cowherds; *cārayāmāsatuḥ vatsān*—the two of Them caused the calves to move; *nānā-kṛīḍā-paricchadau*—who had accouterments for various games.

(tau) nānā-kṛīḍā-paricchadau vraja-bhuvah avidūre gopāla-dāraakaiḥ saha vatsān cārayāmāsatuḥ.

In the company of boys of cowherds who were not very far from the place of the cowherd settlement, both of Them, equipped with various kinds of paraphernalia for playing, grazed the calves.

Śrīdhara Svāmī—Beginning from this verse, he narrates a pastime of the age of *kaumāra*.

Sanātana Gosvāmī—They did not play too far from the cowherd colony (*vraja-bhuvah* = *vraja-sthānāt*), due to Their young age, but were not too close because abundant grass was not nearby and because They did not have as much fun close to home. They played in a region where They could be reached by calling. Their paraphernalia for games, that is, the means to have fun, include a flute, a horn, a staff, a gourd, a lute, and a ball.

Jīva Gosvāmī—(The commentary is the same.)

10.11.39-40

*kvacīd vādayato veṇuṁ kṣepaṇaiḥ kṣipataḥ kvacit |
kvacit pādaiḥ kiṅkiṇībhiḥ kvacit kṛtrima-go-vṛṣaiḥ |
vṛṣāyamāṇau nardantau yuyudhāte parasparam ||
anukṛtya rutair jantūṁś ceratuḥ prākṛtau yathā ||*

kvacit—sometimes (or in some place); *vādayataḥ veṇum*—the two of Them play the flute; *kṣepaṇaiḥ*—with slings; *kṣipataḥ*—the two of Them are throwing; *kvacit*—sometimes; *kvacit*—sometimes; *pādaiḥ kiṅkiṇibhiḥ*—with the feet, with ankle bells; *kvacit*—sometimes; *kṛtrima-go-vṛṣaiḥ*—[with the boys,] who were fake cows and bulls; *vṛṣāyamāṇau*—while the two of Them were acting like bulls; *nardantau*—while roaring; *yuyudhāte*—the two of Them fought; *parasparam*—with one another; *anukṛtya*—after imitating; *rutaiḥ*—with sounds; *jantūn*—living beings; *ceratuḥ*—They went (i.e. roamed); *prākṛtau yathā*—like two ordinary [boys].

(tau) *kvacid veṇum vādayataḥ*. (tau) *kvacit kṣepaṇaiḥ (bilvāmalakādīni) kṣipataḥ*. (tau) *kvacit pādaiḥ kiṅkiṇibhiḥ (sahitaiḥ) (kṣipataḥ nṛtyataḥ vā)*. (tau) *kvacit kṛtrima-go-vṛṣaiḥ (vayasyaiḥ saha) vṛṣāyamāṇau nardantau parasparam yuyudhāte*. (tau *kvacid*) *rutaiḥ jantūn anukṛtya yathā prākṛtau (bālakau carataḥ tathā) ceratuḥ*.

Sometimes they would fling fruits, occasionally They would dance, having ankle bells on Their feet, every so often They fought with one another, roaring and acting like bulls with the boys impersonating cows and bulls, and at times They played the flute. They wandered like two ordinary children, imitating living beings by making noises.

Śrīdhara Svāmī—They threw *bilva* fruits (known as *bel*), *āmalakīs*, etc., with slings. The word *kṣipataḥ* is carried forward: They would throw, that is, kick, with Their feet, which had ankle bells (*kiṅkiṇibhiḥ* = *kiṅkiṇi-yuktaiḥ*). Two or three herders of calves, covered with blankets and so on, imitated the form of a bull. The two of Them fought while They themselves were imitating bulls with them in the same way and were roaring, that is, They were making sounds in imitation of a bull. They also imitated swans, peacocks and so forth (*jantūn* = *haṁsa-mayūrādīn*) with sounds (*rutaiḥ* = *śabdaiḥ*).

Viśvanātha Cakravartī—(The commentary is the same.)

Sanātana Gosvāmī—*Kvacit* means either “sometimes” or “in some

place”. It’s understood that He began to play the flute at this time. Having fun was the main objective, and tending the calves was secondary, if not a pretext to have fun. Some more details are given in *Viṣṇu Purāṇa* and in *Hari-varṇśa*:

barhi-patra-kṛtāpīḍau vanya-puṣpāvataṃsakau |
gopa-veṇu-kṛtātodya-patra-vādyā-kṛta-svanau ||
kāka-pakṣa-dharau bālau kumārāv iva pāvakī |
hasarītau ca ramantau ca ceratuḥ sma mahā-vanam ||
kvacid vahantāv anyonyaṃ kṛḍamānau tathā paraiḥ |
gopa-putraiḥ samam vatsāṃś cārayantau viceratuḥ ||

“They made wreaths of peacock plumes for themselves and decorated their ears with sylvan flowers. They made sounds with the pipes of cowherds and instrumental music with leaves and reeds turned into instruments. Wearing the wings of crows, the two boys looked like two Skandas, two sons of Agni. They laughed, took pleasure, and roamed the large woodland. While playing, sometimes one would carry the other. They wandered while grazing the calves with the other sons of cowherds.” (*Viṣṇu Purāṇa* 5.6.32-34)

parṇa-vādyam śruti-sukhaṃ vādayantau varānanau |
śuśubhāte vana-gatau tri-śīrṣāv iva pannagau ||
mayūrāṅgada-karṇau tu pallavāpīḍa-dhārīnau |
vana-mālā-kuloraskau druma-potāv ivodgatau ||
aravinda-kṛtāpīḍau rajju-yajñopavītinau |
sa-śikya-tumba-karakau gopa-veṇu-pravāḍakau ||
kvacid dhasantāv anyonyaṃ kṛḍamānau kvacit kvacit |
parṇa-śayyāsu saṃsuptau kvacin nidrāntarekṣaṇau ||
evam vatsān pālayantau śobhayānau mahā-vanam |
cañcūryantau³⁹³ ramantau sma kiśorāv iva cañcalau ||

“They went to the forest. They were good with Their mouths:

393 *cañcūryantau* (*Hari-varṇśa*). This is the proper grammatical form. The word has the sense of *bhāva-garhā* (reproach of the state of being) (*lupa-sada-cara*, *Aṣṭādhyāyī* 3.1.24, and 7.4.87) (HNV 592). However, Rūpa Gosvāmī says the sense of *cañcūrya* is *kuṭila-gama* (crooked movements) (*Prayuktākhyāta-mañjarī* 2.3.35).

While playing leaf instruments that were nice to hear, They had resplendence as though They were three-headed serpents. They had armlets and earrings made with peacock feathers and wore headgears fashioned with blossoms. On their chests were many sylvan garlands. They would spring up as if They were two young trees. They had wreaths made with lotuses. They had a sacred thread made of rope. In Their hands were gourds that had a loop. They eminently played cowherd flutes. Sometimes They laughed, at times They played with one another, and occasionally They took rest on beds of leaves, slept, and rose up again. While tending the calves in this way, They made Mahāvana resplendent. While taking pleasure and crookedly moving, they were restless like two colts.” (*Hari-varṇśa* 2.8.3-7)³⁹⁴

They were *tri-śīrṣau* (three-headed) in the sense that They wore headgear and had three tufts of hair.

Jīva Gosvāmī—The words beginning from *kvacit* form one verse of six lines. The participle *nṛtyataḥ* should be added: “They were dancing with the feet (*pādaiḥ*), which had ankle bells (*kinkīṇibhiḥ* = *kinkīṇi-yuktaiḥ*).” (The rest is the same as *Bṛhad-vaiṣṇava-toṣaṇī*.)

Vallabhācārya—Sometimes They would play flutes, which consisted of bamboos with many holes.

Siddhānta-pradīpa—*Kṛtrima-go-vṛṣaiḥ* stands for *vṛṣānukāribhiḥ vayasaiḥ saha*, “with the companions, who were imitating bulls.”

Anvītārtha-prakāśikā—The participles, such as *vādayataḥ* (of the two who played music), which are in the present tense, are used in the sense of the near past.

ANNOTATION

The rule is: *vartamāna-sāmīpye vartamāna-vad vā*, “When the sense

394 The verses are in the context of Bṛhadvana-līlā. This shows that They tended calves and played flutes some time before the cowherds’ move from Gokula to Vṛndāvana.

is nearness to the present, the present tense is optionally used to signify the near past or the near future” (*Aṣṭādhyāyī* 3.3.131) (HNV 709). However, another explanation is that here the present tense has the sense of *nitya-pravṛtti* (always going on) (*Amṛtāsvādinī* commentary on HNV 699). Kṛṣṇa and Balarāma would always do these activities while herding the calves. In English grammar, this is called the indicative mood or the present indicative.

10.11.41

*kadācid yamunā-tīre vatsānś cārayatoḥ svakaiḥ |
vayasyaiḥ kṛṣṇa-balayor jighāṁsur daitya āgamat ||*

kadācit—at some point in time; *yamunā-tīre*—on the bank of the Yamunā; *vatsān cārayatoḥ*—[both of whom] were grazing the calves; *svakaiḥ vayasyaiḥ*—with Their own companions; *kṛṣṇa-balayor*—Kṛṣṇa and Bala; *jighāṁsuḥ*—who desires to harm (or kill); *daityaḥ*—a demon; *āgamat*—came.

*kadācid yamunā-tīre svakaiḥ vayasyaiḥ (saha) vatsān cārayatoḥ
kṛṣṇa-balayor (satoḥ, enau) jighāṁsuḥ daityaḥ āgamat.*

One day, while They were grazing the calves with Their companions on the bank of the Yamunā, a demon came, intending to harm Kṛṣṇa and Balarāma.

Sanātana Gosvāmī—They were with Their own companions (*svakaiḥ* = *ātmīyaiḥ*). Or They were with those companions because of whom They have happiness (*svakaiḥ* = *svayoḥ kaṁ sukhaṁ yebhyaḥ taiḥ*). Or the companions are forms of happiness (*svakaiḥ* = *sukha-rūpaiḥ*), in the sense that they are very dear to Them. Here the term *vayasya*, which conventionally means “companion”, is also expressive of its literal meaning, “boy of the same age”, for the most part. Thus, to satisfy them, killing a scoundrel that intends to harm must absolutely be carried out.

Jiva Gosvāmī—They were on the bank of the Yamunā. For the most part, this means the location was between the two places called

vatsa-kṛīḍanaka and *bhakta-kṛīḍanaka*. The term *svakaiḥ* means the companions were Their close buddies. What is shown here is that the asura, wanting to disturb such good fun, must have been very hateful.

Viśvanātha Cakravartī—The genitive case in *kṛṣṇa-balayoh* is poetic license.

Vallabhācārya—Śuka begins the narration of the episode of killing Vatsāsura. The significance of *yamunā-tīre* is twofold: Water is needed for those pure calves, and, regarding the asura, Yamunā is Yama's sister. *Kṛṣṇa-balayoh* stands for: *kṛṣṇa-balayoh satoh* (while Kṛṣṇa and Bala).

Anvitārtha-prakāśikā—*Kṛṣṇa-balayoh* is a loose *ṣaṣṭhī*.

ANNOTATION

The genitive case in *kṛṣṇa-balayoh* has the sense of a locative absolute. But Viśvanātha Cakravartī takes *kṛṣṇa-balayoh* as the object of *jighāmsuḥ*, and so *kṛṣṇa-balayoh* should be in the accusative. The word *jighāmsuḥ* is a desiderative with the addition of *uṇādi* suffix *u[n]*. The object of a word that ends with that suffix does not take the genitive case: *na lokāvyaya-niṣṭhā-khal-arthatṛṇām* (*Aṣṭādhyāyī* 2.3.69) (HNV 644), not to mention that the object of a desiderative word takes the accusative.

10.11.42

taṁ vatsa-rūpiṇaṁ vīkṣya vatsa-yūtha-gataṁ hariḥ |
darśayan baladevāya śanair mugdha ivāśadat ||

taṁ—him; *vatsa-rūpiṇaṁ*—who had the form of a calf; *vīkṣya*—after noticing; *vatsa-yūtha-gataṁ*—who had gone in the group of calves; *hariḥ*—Hari; *darśayan baladevāya*—while showing [him] to Baladeva (or in order to show off to Baladeva); *śanaiḥ*—slowly; *mugdhaḥ iva*—as if He were foolish; *āśadat*—approached.

hariḥ taṁ vatsa-rūpiṇaṁ vatsa-yūtha-gataṁ vīkṣya baladevāya (taṁ) darśayan mugdhaḥ iva śanaiḥ āśadat.

The asura disguised himself as a calf and infiltrated the group of calves. But Hari noticed him and, pointing him out to Baladeva, approached slowly as if He were innocent.

Śrīdhara Svāmī—Kṛṣṇa came near the asura as though He did not know who he was.

Sanātana Gosvāmī—The name Hari is used because He kills (*prāṇa-haraṇa*) the *duṣṭas* (scoundrels) and charms (*mano-haraṇa*) the *śiṣṭas* (the others, or the learned). Or the drift is He takes away the demon's misery by bestowing liberation. *Baladevāya darśayan* means: *saṅketena taṁ jñāpayan*, “Kṛṣṇa subtly informed Balarāma with covert gestures.”

Jīva Gosvāmī—The asura was sent by Kāmsa because Pūtānā and others had been killed. Here Śuka implies that the asura was afraid, because he disguised himself as a calf. (The rest of the commentary is the same as the above.)

Viśvanātha Cakravartī—Kṛṣṇa signaled to Baladeva by flicking His eyebrows.

10.11.43

grhītvāpara-pādābhyām saha-lāṅgūlam acyutaḥ |
bhrāmayitvā kapitthāgre prāhiṇod gata-jīvitam ||

grhītvā—after grabbing; *apara-pādābhyām*—by the hind legs; *saha-lāṅgūlam*—along with the tail; *acyutaḥ*—Acyuta; *bhrāmayitvā*—after whirling around; *kapittha-agre*—on the top of a *kapittha* tree (“stood upon by monkeys”); *prāhiṇot*—threw; *gata-jīvitam*—whose life force had gone.

acyutaḥ apara-pādābhyām (taṁ) saha-lāṅgūlam (yathā syāt tathā) grhītvā (enam) bhrāmayitvā kapitthāgre (enam) gata-jīvitam prāhiṇot.

[*athavā*: *acyutaḥ apara-pādābhyām saha (tasya) lāṅgūlam grhītvā*

(*taṁ*) *bhrāmayitvā* (*ca*) *kapitthāgre* (*enaṁ tasya*) *gata-jīvitam* (*yathā syāt tathā*) *prāhiṇot*.)}

Acyuta grabbed the asura's tail along with the hind hooves, whirled him overhead until his life force departed, and flung him above a kapittha tree.

Śrīdhara Svāmī—*Saha-lāṅgūlam* is an adverb: “Acyuta grabbed him by the hind hooves in such a way that He also grabbed the tail (*saha-lāṅgūlam* = *saha-lāṅgūlam yathā bhavati tathā*).”

Sanātana Gosvāmī—The separation of the words is: *grhītṵāpara-pādābhyāṁ saha lāṅgūlam*, “Acyuta grabbed the asura's tail (*lāṅgūlam* = *lāṅgūlam tasya*) along with both hind hooves.” The word *taṁ* (him) needs to be carried forward from the previous verse thus: “He threw (*prāhiṇot* = *cikṣepa*) him, whose life force had gone (*gata-jīvitam*)—only because of the whirl— on the top of a *kapittha* tree” for the sake of making *kapittha* fruits fall.

Here Kṛṣṇa is called Acyuta because He did not budge (*na cyuta*) from His position even though He whirled the asura's big body. Thus a special power is shown.

Jīva Gosvāmī—(The commentary is the same as *Bhāvārtha-dīpikā* and *Bṛhad-vaiṣṇava-toṣaṇī*. In addition:) *Kapittha* fruits were useful for the games of throwing things at each other.

Viśvanātha Cakravartī—*Gata-jīvitam* is an adverb: “Upon grabbing the asura's tail along with both hind hooves, Acyuta threw him on the top of a *kapittha* tree in such a way that his vital force departed (*gata-jīvitam* = *gataṁ jīvitam yataḥ tad yathā syāt tathā*).”

Baladeva Vidyābhūṣaṇa—The words beginning from *grhītṵā* form one verse of six lines.

Vallabhācārya—As a general rule, one action done by the Lord accomplishes more than one purpose. He threw him above the tree to make *kapittha* fruits fall.

10.11.44

*sa kapitthair mahā-kāyaḥ pātyamānaiḥ papāta ha |
 tam vikṣya vismitā bālāḥ śaśaṁsuḥ sādhu sādhu iti |
 devāś ca parisantuṣṭā babhūvuḥ puṣpa-varṣiṇaḥ ||*

saḥ—that [demon]; *kapitthaiḥ*—with the *kapitthas*; *mahā-kāyaḥ*—who had a huge body; *pātyamānaiḥ*—which were caused to fall; *papāta*—fell; *ha*—(a word used to fill the meter); *tam*—him; *vikṣya*—after seeing; *vismitāḥ*—who were amazed; *bālāḥ*—the boys; *śaśaṁsuḥ*—praised; *sādhu sādhu*—good, good; *iti*—thus; *devāḥ*—the gods; *ca*—and; *parisantuṣṭāḥ*—entirely satisfied; *babhūvuḥ*—became; *puṣpa-varṣiṇaḥ*—they who shower flowers (i.e. they who have the habit of showering flowers).

saḥ (vatsāsuraḥ) mahā-kāyaḥ pātyamānaiḥ kapitthaiḥ (saha) papāta. bālāḥ tam vikṣya vismitāḥ (santaḥ) sādhu (kṛtaṁ) sādhu (kṛtaṁ) iti (evaṁ śrī-kṛṣṇaṁ) śaśaṁsuḥ. (kiñca) devāḥ parisantuṣṭāḥ (kṛṣṇasya upari) puṣpa-varṣiṇaḥ ca babhūvuḥ.

The asura had a huge body. He fell along with the *kapittha* fruits. Seeing him, the boys were astonished and praised Kṛṣṇa: “Well done, good job!” The gods were very content and showered flowers.

Sanātana Gosvāmī—The shape of the demon reverted to his real form when his magic trick came to an end at his death. That is why his body is described as huge. “The asura fell along with *kapittha* fruits.” Kṛṣṇa wanted those fruits to fall. It will be said:

*vatseṣu vatsa-rūpeṇa praviśantaṁ jighāṁsayā |
 hatvā nyapātayat tena kapitthāni ca lilayā ||*

“Upon killing the demon who had entered among the calves by disguising himself as a calf with the intent to kill, He playfully made *kapittha* fruits fall by using that dead demon.” (10.26.9)

Ha has the sense of *vismaya* (astonishment) because Kṛṣṇa, a little kid, cast such a huge body on the top of a tall *kapittha* tree. The boys

were astonished (*vismitāḥ*) because the demon had a huge body, because of the ease in throwing the demon's body and because of the killing. "They praised Kṛṣṇa (*śaśaṁsuḥ* = *tuṣṭuvuḥ* = *śrī-kṛṣṇaṁ tuṣṭuvuḥ*)." The repetition in *sādhū sādhū* is due to astonishment and joy.

Jīva Gosvāmī—The words beginning from *saḥ* form one verse of six lines. (The rest is the same.)

Vallabhācārya—The purpose of the repetition in *sādhū sādhū* is to convey the perception that every one of them praised. Or the purpose is to inform about the mood of wonderment (*āścarya-bhāva*). There is a great wonder, therefore: *ha*. The gods also praised: "*sādhū sādhū*."

Anvitārtha-prakāśikā—The words beginning from *saḥ* are one verse of six lines. "They praised: "well done, well done" (*sādhū sādhū* = *sādhū kṛtaṁ sādhū kṛtaṁ*)."

10.11.45

tau vatsa-pālakau bhūtvā sarva-lokaika-pālakau |
saprātar-āśau go-vatsānś cārayantau viceratuḥ ||

tau—both of Them; *vatsa-pālakau*—protectors of calves; *bhūtvā*—becoming; *sarva-loka-eka-pālakau*—who are the two foremost protectors of all the worlds; *sa-prātaḥ-āśau*—who were with morning food; *go-vatsān*—the offspring of cows; *cārayantau*—while tending; *viceratuḥ*—wandered.

sarva-lokaika-pālakau tau (rāma-kṛṣṇau) vatsa-pālakau bhūtvā sa-prātar-āśau go-vatsān cārayantau (vane) viceratuḥ.

Having become protectors of calves, both of Them, the foremost protectors of the worlds, carried Their breakfast and wandered while grazing the calves.

Śrīdhara Svāmī—Regarding *sarva-lokaika-pālakau*, both of Them

are the two foremost (*eka = mukhya*) protectors of all the worlds. They carried Their lunch bags, literally “food from the morning” (*sa-prātar-āśau = prātar-āśaḥ prātar-bhojyam annam tat sahitaṭau*).

Sanātana Gosvāmī—“Although They are the foremost protectors of all the worlds, They became protectors of calves.” Or, “Having become protectors of calves, both of Them, the foremost protectors of the worlds,” in the sense that They were protecting the universe by getting rid of demons, all the while having fun under the pretext of grazing the calves. Kṛṣṇa and Balarāma are mentioned in terms of equality, with respect to being protectors, by considering a nondifference between Śrī Bhagavān and Śrī Baladeva, who is His Avatāra and His topmost devotee. It should be inferred in like manner elsewhere too.

Sa-prātar-āśau means: *grhīta-prātar-bhojyau*, “Both, by whom morning edibles were grabbed.” *Āśa* means food, by the derivation: *aśyate* (it is eaten). The verbal root is *aś bhojane* (to eat). Or *āśa* is derived as *aśanam* (eating). The sense is: *kṛta-prātar-bhojanau*, “They had eaten Their breakfast” (lit. “They by whom eating at morning was done”). By manifesting some increase of age and strength, more than before, and by traveling to a region a little farther away, They went out all day.

The cows, returning to the cowherd colony at dusk, would expect to see their calves. Thus it’s understood that Kṛṣṇa and Balarāma arrived home before the cows’ arrival from the pastures.

Jīva Gosvāmī—(Additions are underlined.) “Although They are the foremost protectors of all the worlds, They became protectors of calves.” Or, “Having become protectors of calves, both of Them, the foremost protectors of the worlds,” in the sense that They were protecting the planets of the gods by getting rid of demons.

Sa-prātar-āśau means: *prātar-bhojana-kāriṇau santau*, “They would habitually eat breakfast.” *Āśa* is derived as: *aśanam āśaḥ* (*āśa* means ‘eating’). By manifesting some increase of age and strength, more than before, and by traveling to a region a little farther away, They went out all day. The cows, returning to the cowherd colony at dusk, would expect to see their calves.

Baladeva Vidyābhūṣaṇa—They carried Their breakfast (*sa-prātar-āśau* = *prātar-āśanena prātar-bhojanena sahita*).

10.11.46

*svam svam vatsa-kulam sarve pāyayiṣyanta ekadā |
gatvā jalāśayābhyāsam pāyayitvā papur jalam ||*

svam svam—own respective; *vatsa-kulam*—groups of calves; *sarve*—all [those cowherd boys]; *pāyayiṣyantaḥ*—in order to be causing to drink; *ekadā*—once; *gatvā*—after going; *jala-āśaya*—a reservoir of water; *abhyāsam*—near; *pāyayitvā*—after causing to drink; *papur*—they drank; *jalam*—water.

ekadā sarve (śrī-kṛṣṇādayaḥ) svam svam vatsa-kulam pāyayiṣyantaḥ (tāvad) jalāśayābhyāsam gatvā (vatsān) jalam pāyayitvā (svayam api jalam) papur.

One day, all of them went near a large pond to make their separate groups of calves drink. After making the calves drink, they drank the water.

Śrīdhara Svāmī—*Abhyāsam* means *samīpam* (near).

Sanātana Gosvāmī—To introduce the killing of Bakāsura, in this verse Śuka says all the boys arrived together for the sake of simultaneously seeing Baka. *Sarve* (everyone) denotes Śrī Kṛṣṇa and others. *Jalāśaya* means *mahā-saras* (a large pond). It's well known that the place of Baka was located before Nandīśvara Hill. It was near that.

Jīva Gosvāmī—(The commentary is the same.)

Vīra-Rāghava—Everyone, that is, all the cowherd boys for whom Kṛṣṇa and Balarāma are foremost, went near a reservoir of water to make their respective multitudes of calves drink (*vatsa-kulam* = *vatsa-samūham*).

10.11.47

te tatra dadṛśur bālā mahā-sattvam avasthitam |
tatrasur vajra-nirbhinnam gireḥ śṛṅgam iva cyutam ||

te—they (or those); *tatra*—there; *dadṛśuḥ*—saw; *bālāḥ*—the boys; *mahā-sattvam*—a big living entity; *avasthitam*—situated (or situated nearby); *tatrasuḥ*—they became afraid; *vajra-nirbhinnam*—disunited by a thunderbolt; *gireḥ*—of a mountain; *śṛṅgam iva*—like the peak; *cyutam*—fallen.

te bālāḥ mahā-sattvaṁ tatra avasthitam gireḥ vajra-nirbhinnam cyutaṁ śṛṅgam iva dadṛśuḥ. (dṛṣṭvā ca te) tatrasuḥ.

There, those boys saw a colossal thing. They were terrified. It looked like a mountain peak which had been cut off by a thunderbolt and had fallen.

Sanātana Gosvāmī—“The boys saw a particular colossal living entity (*mahā-sattvam* = *atisthūla-prāṇi-viśeṣam*), which was like a fallen peak of a mountain and was immobile.” The thing resembled a crane (*baka*). The reason it looked like a peak that fell is: *vajra-nirbhinnam* (cut by a thunderbolt).

“All the boys were terrified.” That is, all the boys whose life rests in Kṛṣṇa. Or, all the boys, including Kṛṣṇa, were terrified. He too was afraid, as in: *bhūta-vad vyāgra-siṁhayoḥ*, “as if afraid of the tigers and the lions” (10.15.13): This means the others too were afraid, in conformity with His pastime.

Jiva Gosvāmī—(The commentary is the same as the first paragraph above.)

10.11.48

sa vai bako nāma mahān asuro baka-rūpa-dhṛk |
āgatya sahasā kṛṣṇaṁ tīkṣṇa-tuṇḍo ’grasad balī ||

saḥ—he (or that); *vai*—indeed; *bakaḥ nāma*—named Baka; *mahān asuraḥ*—big demon; *baka-rūpa-dhṛk*—who attained the form of a

crane; *āgatya*—after coming; *sahasā*—unexpectedly (or at once); *kṛṣṇam*—Kṛṣṇa; *tikṣṇa-tuṇḍaḥ*—whose beak is sharp; *agrasat*—swallowed; *bali*—who has power.

*sah (mahā-sattvaḥ) vai bakaḥ nāma mahān asuraḥ baka-rūpa-dhṛk
bali tikṣṇa-tuṇḍaḥ sahasā āgatya kṛṣṇam agrasat.*

That colossol thing was the notorious, big and sturdy demon named Baka, who had the shape of a crane and had a sharp beak. He unexpectedly rushed toward the boys and swallowed Kṛṣṇa.

Sanātana Gosvāmī—Baka swallowed Kṛṣṇa by His will.

Jiva Gosvāmī—(The commentary is the same.)

Vallabhācārya—Kṛṣṇa is *sadānanda* (eternal bliss). The symbolism should be perceived. In Baka’s beak, the two jaws, lower and upper, represent greed and unrighteousness. Bliss is swallowed by greed, and truth (*sat*) by unrighteousness (*anṛtam*). Because it is said in the Śruti: *taṁ yathā yathopāsate tathaiva bhavati*, “In whichever way one worships Him, He becomes just that” (*Mudgala Upaniṣad*), the Lord is made submissive only through the Lord. Kṛṣṇa did it that way to inform about the cowherd boys’ love for Him.

Anvitārtha-prakāśikā—*Baka-rūpa-dhṛk* is derived as: *baka-rūpaṁ dharjati gacchati baka-rūpa-dhṛk*, “He attains (*dharjati* = *gacchati*) the form of a crane.” The suffix *[k/vi/p]* is added after the verbal root *dhrj*, which has the sense of *gati* (to go). *Agrasat* is poetic license: the verbal root is *ātmanepadi*.

10.11.49

*kṛṣṇaṁ mahā-baka-grastaṁ dr̥ṣṭvā rāma-dayo ’rbhakāḥ |
babhūvur indriyāṇīva vinā prāṇaṁ vicetasah ||*

kṛṣṇam—Kṛṣṇa; *mahā-baka-grastam*—swallowed by a big crane; *dr̥ṣṭvā*—after seeing; *rāma-ādayaḥ*—beginning with Rāma; *arbhakāḥ*—the children; *babhūvuḥ*—became; *indriyāṇi iva*—

like senses; *vinā prāṇam*—without life force; *vicetasah*—without consciousness.

kṛṣṇaṁ mahā-baka-grastaṁ dṛṣṭvā arbhakāḥ rāmādayaḥ prāṇaṁ vinā indriyāṇi iva vicetasah babhūvuḥ.

Seeing Kṛṣṇa swallowed by a huge crane, the children, among whom Rāma is foremost, became unconscious like the senses without the life force become inactive.

Śrīdhara Svāmī—*Rāmādayaḥ* signifies: *rāmaḥ ādiḥ yeṣāṁ*, “among whom Rāma is first.” They, not Rāma, became unconscious.

Jīva Gosvāmī—(Additions are underlined.) “The boys were confounded (*vicetasah babhūvuḥ* = *mumuhuh*).” Although he was aware of the Lord’s greatness and although he was able to kill the evil crane at once, Baladeva, as well as the others, was overcome by the uttermost affection, and immediately became devoid of all *jñāna-śakti* (power of consciousness) and *kriyā-śakti* (power of action).

An example is given: *prāṇaṁ vinā indriyānīva*, “like the senses without the life force.” Baladeva was seen to be like that also when Kṛṣṇa went to kidnap Rukmīṇī:

*śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |
kṛṣṇaṁ caikaṁ gataṁ hartuṁ kanyāṁ kalaha-śaṅkitāḥ ||
balena mahatā sārḍhaṁ bhrāṭr-sneha-pariplutaḥ |
tvaritāḥ kuṇḍinaṁ prāgād gajāśva-ratha-pattibhiḥ ||*

“Bhagavān Balarāma became immersed in affection for Kṛṣṇa, his brother, when he heard the news that He had gone to Kuṇḍina alone to take away the girl and that the enemy kings were about to go after Him. Fearing a battle between Kṛṣṇa and the kings, he quickly went to Kuṇḍina, accompanied with an imposing army of elephants, horses, chariots and infantry.” (10.53.20-21)

Krama-sandarbha—*Rāmādayaḥ* is a *bahuvrihi* which is *tad-guṇa-*

saṁvijñāna. That can be looked into in the one hundredth *vākya* (statement, i.e. *anuccheda*)³⁹⁵ of the sixth *Sandarbha*.³⁹⁶

Viśvanātha Cakravartī—Regarding *rāmādayaḥ*, Rāma was bewildered. But the only reason for that is his brotherly affection, although he is omniscient and although he was capable of killing the asura. This can be looked into in the episode of Kṛṣṇa’s kidnapping Rukmiṇī: *śrutvaitad bhagavān...* (see above).

Vallabhācārya—Śuka talks about their *prema*. “Rāma and the others became unconscious,” because they are Kṛṣṇa’s *prāṇas*. Śuka gives an example to make one perceive that all their mental functions (*jñāna*) and external abilities (*kriyā*) completely deserted them.

Anvitārtha-prakāśikā—Svāmipāda says *vicetasah babhūvuḥ* signifies that they became devoid of awareness and fainted, and implies that *rāmādayaḥ* is an *atad-guṇa-saṁvijñāna bahuvrihi*. Therefore Rāma did not faint. Other ācāryas say he fainted out of fraternal affection.

ANNOTATION

A *bahuvrihi* compound is always an adjective: It modifies the *anyapadārtha* (“the other thing,” a noun outside of the compound). There are two kinds of *bahuvrihi* compounds: *tad-guṇa-saṁvijñāna* and *atad-guṇa-saṁvijñāna*. The first one denotes “a compound in which there is a perception of the quality of the other thing,” insofar as what is mentioned in the compound is in contact with the other thing. In other words, that compound is labeled as such when the

395 Jīva Gosvāmī never used the word *anuccheda*. The proper term is *pariccheda*.

396 In *Pṛiti-sandarbha* 100, Jīva Gosvāmī quotes the two verses cited above (10.53.20-21), adds that *bhagavān* means *sarvajña* ‘pi (although Balarāma is omniscient), and specifies that the verse under discussion is also an example of how Balarāma’s knowledge of Kṛṣṇa’s godly supremacy was eclipsed by his love for Kṛṣṇa. Another instance will be shown ahead: *keyam vā kuta āyātā daivī vā nāry utāsuri, prāyo māyāstu me bhartur nānyā me ’pi vimohini*, “What is this magic and where does it originate from? Is it godly, human, or demoniac? Most likely, it is the illusory power of my master, not any other power, for it bewilders me too.” (10.13.37)

relation with the other thing is either *saṁyoga* (contact) or *samavāya* (inherence). The second one is the opposite, “a compound in which there is no perception of the quality of the other thing,” that is, when the connection with the other thing is any other kind of relation. Examples of *saṁyoga* are: *pītāmbara*, *cakra-pāṇi*, etc. An example of *samavāya* is: *cin-maya-bhūmi vṛndāvanam*, “Vṛndāvana, a land consisting of consciousness.” Here the quality of being made of consciousness inheres in Vṛndāvana by means of the relation of *samavāya* (inherence). In this verse, it might be argued that the compound *rāmādayaḥ* is a *tad-guṇa-saṁvijñāna bahuvrihi*: There is some contact (*saṁyoga*) in the sense that the group is united.

10.11.50

*taṁ tālu-mūlaṁ pradahantam agni-vat
gopāla-sūnuṁ pitaraṁ jagad-guroḥ |
caccharda sadyo ’turuṣāṣataṁ bakas
tuṇḍena hantum punar abhyapadyata ||
(indra-vaṁśā)*

taṁ—Him; *tālu-mūlaṁ*—the root of the palate; *pradahantam*—who was burning; *agni-vat*—like fire; *gopāla-sūnuṁ*—who is the son of a cowherd; *pitaraṁ*—who is the father; *jagad-guroḥ*—of the guru of the universe; *caccharda*—regurgitate; *sadyaḥ*—at once; *atiruṣā*—due to great anger; *akṣataṁ*—who was unhurt; *bakaḥ*—Baka; *tuṇḍena*—with the beak; *hantum*—to kill; *punaḥ*—again; *abhyapadyata*—attacked.

*bakaḥ taṁ (kṛṣṇaṁ svasya) tālu-mūlaṁ agni-vat pradahantam
gopāla-sūnuṁ jagad-guroḥ pitaraṁ (api) sadyaḥ (eva) caccharda.
(bakaḥ kṛṣṇaṁ) akṣataṁ atiruṣā (svasya) tuṇḍena (taṁ) hantum
punar abhyapadyata.*

Baka at once disgorged Kṛṣṇa, who was burning the root of his palate like fire and is the son of a cowherd although He is the father of the guru of the universe. Kṛṣṇa was unhurt. Out of wrath, the asura again dashed toward Him to kill Him with his beak.

Sanātana Gosvāmī—“Kṛṣṇa was burning the root of the palate like fire burns.” He had gone in the asura’s mouth for fun, or for some other reason, but would not allow the asura to gulp Him down. The prefix *pra* in *pradahantam* means the burning was intense. This particular fun of *bālya* is His own special *aiśvarya*.

Kṛṣṇa was unhurt (*akṣatam*). Alternatively: “Baka attacked to kill Him although He was unable (*akṣatam = aśaktam api*)” to do any harm to him. The reason for that is *atiruṣā*, which means *mahā-krodhena* (due to great anger). Or the words *sadyo ’turuṣākṣatam* are separated as: *sadyo ’turuṣā kṣatam*, where *kṣatam* is an adverb: “Baka attacked to strike (*hantum = prahantum*) in such a way that a wound occurs (*kṣatam = kṣatam yathā syāt tathā*).”

Jīva Gosvāmī—(Additions are underlined.) “Kṛṣṇa was burning the root of the palate like fire burns.” He had gone in the asura’s mouth for fun, or for some other reason, but would not allow the asura to gulp Him down.

“Kṛṣṇa is the father of the guru of the universe.” This means “An amśa of Kṛṣṇa is the father of the guru of the universe.” Kṛṣṇa was unhurt (*akṣatam*). Alternatively: “Baka attacked to kill Him although He was unable (*akṣatam = aśaktam api*)” to do any harm to him. The reason for that is *atiruṣā*, which means *mahā-krodhena* (due to great anger).

Viśvanātha Cakravartī—“Kṛṣṇa was burning the root of the asura’s palate.” Although Kṛṣṇa is cool and delicate like a blue lotus, the demon felt that Kṛṣṇa was like fire, that is, like a thunderbolt, only because of a fault of his body. If the tongue has a disease, refined sugar tastes bitter.

10.11.51

*tam āpatantaṁ sa niṅṛhya tuṇḍayor
dorbhyāṁ bakaṁ kaṁsa-sakhaṁ satām patiḥ |* ³⁹⁷
*paśyatsu bāleṣu dadāra līlayā
mudāvaho vīraṇa-vad divaukasām ||
upajāti (12)*

397 *satām gatiḥ* (Vallabhācārya’s edition).

tam—him; *āpatantam*—who was dashing; *saḥ*—He; *nigrhya*—after restraining; *tuṇḍayoḥ*—on both beaks; *dorbhyām*—with both arms; *bakam*—Baka; *kaṁsa-sakham*—Kaṁsa’s friend; *satām patih*—the protector of the righteous; *paśyatsu bāleṣu*—while the boys were looking; *dadāra*—He bifurcated; *lilayā*—playfully; *mudā-āvahaḥ*—He who brings bliss; *virāṇa-vat*—like bifurcating *virāṇa* grass; *diva-okasām*—to those whose abode is heaven.

saḥ (kṛṣṇaḥ) satām patih tam bakam kaṁsa-sakham āpatantam tuṇḍayoḥ dorbhyām nigrhya bāleṣu paśyatsu (satsu) lilayā (tam) virāṇa-vat dadāra. (saḥ) divaukasām mudāvahaḥ (bhavati).

As the boys were looking on, Kṛṣṇa, the protector of the righteous, restrained Baka, who was attacking Him, by placing one arm on each beak and playfully bifurcated Kaṁsa’s friend like one splits *virāṇa* grass. The Lord delights the residents of heaven.

Śrīdhara Svāmī—*Tuṇḍayoḥ* means *cañcvoḥ* (on both beaks). *Virāṇa* is a type of grass which has no joint.

Sanātana Gosvāmī—*Nigrhya* signifies either *nitarām grhitvā* (Kṛṣṇa got a continuous hold of him) or *grahaṇena pīḍayitvā* (He pained him by grabbing him). Baka is Kaṁsa’s friend: This suggests that Baka is a big knave, is very strong, and so on. “Kṛṣṇa easily (*lilayā* = *anāyāseṇa*) split (*dadāra* = *vidāritavān*) Baka,” because: *satām gatih* (He is the goal of the righteous). To protect the righteous, killing him was necessary. It should not be thought that Vatsāsura was seized by and effortlessly killed by Kṛṣṇa because he did not see Kṛṣṇa coming. Hence Kṛṣṇa let Baka grab Him to prove to everyone that Vatsāsura’s death was no fluke. In this way, Kṛṣṇa enraptured His friends.

Jīva Gosvāmī—(Additions are underlined.) *Nigrhya* signifies *grahaṇena pīḍayitvā* (He pained him by grabbing him). Baka is Kaṁsa’s friend: This suggests that Baka is a big knave, is very strong, and so on. Kṛṣṇa is *satām gatih*, therefore, killing him was necessary.

Alternatively, in reference to *kaṁsa-sakham* (Kaṁsa’s friend):

By splitting Baka, it's as if Kāmsa too is split. As for *satām gatiḥ*, the sense is Kṛṣṇa saved the lives of His friends. It's understood that, since their lives are dedicated to Him, the boys automatically roused from their swoon when He came out of Baka's mouth. *Viranam* is a plant whose root is well-known as *uśīram*. "Kṛṣṇa split Baka like one splits a leaf of *virāṇa* grass" (*virāṇa-vat = tasya patram iva*).³⁹⁸

It should not be thought that Vatsāsura was seized by and effortlessly killed by Kṛṣṇa because he did not see Kṛṣṇa coming. Hence Kṛṣṇa let Baka grab Him to prove to everyone that Vatsāsura's death was no fluke. In this way, Kṛṣṇa enraptured His friends.

Vijayadhvaja Tīrtha—*Virāṇa* is the type of grass which is the material of straw mats. Thus, *āsanas* are made from it, and is known as *śrī-trṇam*.

Vira-Rāghava—*Satām gatiḥ* signifies: *bhaktānām sva-prāpty-upāyah*, "Kṛṣṇa is the devotees' means of attaining Him."

10.11.52

*tadā bakāriṃ sura-loka-vāsināḥ
samākīran nandana-mallikāḍibhiḥ |
samīdire cānaka-śaṅkha-saṁstavaḥ
tat vikṣya gopāla-sutā visismire ||
upajāti (12)*

tadā—at that time; *baka-arim*—Baka's enemy (Kṛṣṇa); *sura-loka-vāsināḥ*—the residents of the planets of the gods; *samākīran*—completely covered; *nandana-mallikā-āḍibhiḥ*—with jasmines etc. from Nandana; *samīdire*—fully praised; *ca*—and; *ānaka-śaṅkha-saṁstavaḥ*—by means of *ānaka* drums, conchells, and hymns; *tat vikṣya*—after beholding that; *gopāla-sutāḥ*—the sons of cowherds; *visismire*—became wonderstricken.

398 Here the suffix *vat[i]* is used in the sense of: *upamāna-kriyād vatis tat-kriyā-tulya-kriyatve* (HNV 1197) (*tena tulyam kriyā ced vatiḥ*, *Aṣṭādhyāyī* 5.1.115).

tadā sura-loka-vāsināḥ nandana-mallikādibhiḥ bakāriṁ samākiran ānaka-śaṅkha-saṁstavaiḥ (taṁ) samīdire ca. gopāla-sutāḥ tad vikṣya visismire.

At that time the residents of the heavenly planets completely covered Bakāri with jasmines and with other flowers from Nandana Garden and extolled Him with hymns to the sounds of conchshells and ānaka drums. Beholding that, the sons of cowherds became wonderstruck.

Śrīdhara Svāmī—“They praised (*samīdire* = *tuṣṭuvuḥ*) with ānaka drums, with conchshells, and with other forms of praise (*ānaka-śaṅkha-saṁstavaiḥ* = *ānakaiḥ śaṅkhaiḥ anyaiḥ ca saṁstavaiḥ saha*).”

Sanātana Gosvāmī—Here Śuka expounds on the fact that Kṛṣṇa delights the residents of heaven. “They completely covered (*samākiran* = *samyag ākiran* = *samyag vyāpayāmāsuḥ*) Him with jasmine flowers of Nandana.” This means the flowers are of the highest quality. “They properly praised (*samīdire* = *samyag īdire* = *samyak tuṣṭuvuḥ*) Him with the best hymns along with ānakas and conchshells (*ānaka-śaṅkha-saṁstavaiḥ* = *ānaka-śaṅkha-vādyasahitaiḥ uttama-stotraiḥ*).”

Having beheld, that is, directly experienced (*vikṣya* = *sākṣād anubhūya*), the bifurcation of Baka in a playful manner and the great festivity of the residents of the heavenly planets, the cowherd boys became astonished. This means their hearts were overcome with deep affection for Śrī Kṛṣṇa. Or they were amazed by inferring, due to the great festivity of the Svarga residents, that Baka was a big scoundrel. That is because they are sons of cowherds. The gist is they are very respectful toward the gods.

Or they were astonished in a special way (*vi* = *viśeṣeṇa*) because the jasmines and other flowers were entirely new compared to those produced in Śrī Vṛndāvana, because ānakas and other musical instruments were entirely new compared to bamboo flutes, leaf instruments and the like, and because the praises of the gods were entirely new compared to the hymns of the Gokula residents.

Jiva Gosvāmī—Śuka expounds on the fact that Kṛṣṇa delights the residents of heaven. “They completely made Him covered (*samākiran* = *samyak avākiran* = *samyag vyāptam cakruḥ*) with jasmine flowers of Nandana,” which were the most dear to them.

“They properly praised (*samīdire* = *samyag īdire* = *samyak tuṣṭuvuḥ*) Him with the best hymns along with *ānakas* and conchshells.” In Śrīdhara Svāmī’s commentary, “other forms of praise” refers to the *Puruṣa-sūkta* and so on.

“They attained astonishment” consisting of the highest bliss due to the exaltation of a friend. That is because they are sons of those cowherds whose lives are solely meant for His elevation, to any degree, and whose *aīśvarya-jñāna* is covered by a special, deep affection for Him.

Viśvanātha Cakravartī—The gods did a praise with ancient hymns.

Vira-Rāghava—“They praised (*samīdire* = *tuṣṭuvuḥ*) with hymns, with sounds of *bherī* drums (*ānaka* = *bherī*) and with sounds of conchshells.”

Vallabhācārya—Bakāri is Kṛṣṇa, the killer of Baka. The cowherd boys were very simple. Thinking that Kṛṣṇa was like them, they achieved the highest astonishment.

Anvītārtha-prakāśikā—*Visismire* is poetic license due to the deletion of *i* (the proper form is *visismiyire*). *Samīdire* is poetic license because of the absence of *ām*.

ANNOTATION

The rule is: *ṛccha-varjita-gurv-iśvarāder ām adhokṣaje*, “In the perfect tense, the affix *ām* is applied after any verbal root, except *ṛcch*, which begins with a letter other than *a* or *ā* and which is long” (HNV 368) (*Aṣṭādhyāyī* 3.1.36). Thus the proper form is either *samīdāñcakrīre* or *samīdayāñcakrīre*, since there are two verbal roots *īd*: (i) *īd stutau* (2A) (to praise) and (ii) *īd stavane* (10P) (to praise).

10.11.53

*muktaṁ bakāśyād upalabhya bālakā
rāmādayaḥ prāṇam ivaindriyo gaṇaḥ |
sthānāgataṁ taṁ parirabhya nirvṛtāḥ
praṇīya vatsān vrajam etya taj jaguḥ ||
upajāti (12)*

muktaṁ—freed; *baka-āśyāt*—from Baka’s mouth; *upalabhya*—after obtaining close by; *bālakāḥ*—the little boys; *rāma-ādayaḥ*—at whose beginning there is Rāma; *prāṇam*—the life force; *iva*—like; *aindriyaḥ gaṇaḥ*—the multitude, which is a multitude of senses; *sthāna-āgataṁ*—who returned to the position; *taṁ*—Him; *parirabhya*—after embracing; *nirvṛtāḥ*—happy; *praṇīya*—after assembling; *vatsān*—the calves; *vrajam*—to Vṛndāvana (or to the cowherd village) *etya*—after returning; *taj jaguḥ*—they sang that.

Baladeva Vidyābhūṣaṇa—

*bālakāḥ rāmādayaḥ (mūrchābhibhūtaṁ punaḥ sva-sthānāgataṁ)
prāṇam aindriyaḥ gaṇaḥ iva bakāśyād muktaṁ sthānāgataṁ taṁ
(kṛṣṇam) upalabhya parirabhya (ca) nirvṛtāḥ (santaḥ) vatsān (itaḥ
tataḥ) praṇīya vrajam etya tad (baka-vadha-caritraṁ) jaguḥ.*

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

*(pūrvam vicetasāḥ) rāmādayaḥ bālakāḥ bakāśyād muktaṁ (kṛṣṇam)
upalabhya (tataḥ) sthānāgataṁ taṁ parirabhya prāṇam (prāpya)
aindriyaḥ gaṇaḥ iva nirvṛtāḥ (babhūvuḥ. tataḥ ca sāyam-kāle te)
vatsān praṇīya vrajam etya tad (baka-vadhādikam) jaguḥ.*

When they got near Kṛṣṇa, who was freed from Baka’s mouth and had returned to His place in the group, Rāma and the other boys hugged Him, and became happy like the senses become energetic upon recontacting the vital force. They assembled the calves, went to the cowherd village and sang about it.

Śrīdhara Svāmī—Kṛṣṇa was like the life force that has returned to its own place (*sthānāgataṁ = sva-sthānam āgataṁ*). Moreover, Rāma and the boys reunited the calves (*praṇīya = ekī-kṛtya*).

Sanātana Gosvāmī—Kṛṣṇa had returned to His own place (*sthānāgatam* = *sva-sthānam āgataṁ santam*). The boys became happy by obtaining Him (*taṁ* = *bakārim*) close-by (*upalabhya* = *saṁīpe prāpya*) and afterward by hugging Him (*parirabhya* = *paścāt parirabhya*). “He had been freed from Baka’s mouth.” This implies a big embrace with an upsurge of deep affection.

Or *sthānāgatam* is only an adjective of *prāṇam* (the life force has returned to its place). The example is in point of being in one’s own place (*sadyaḥ sva-sthātā*) (or being healthy) and in point of being happy as a result of that.

*Vatsān prāṇīya*³⁹⁹ means: “not knowing what time it was, the boys made the calves return to the colony.” Or the sense is the boys assembled the calves that had gone here and there. Or: *prakarṣeṇa āṇīya*, “they excellently brought the calves together,” by enlivening the calves with the nectar of the sight of the Lord.

“They sang about the killing of Baka and so on (*tad* = *baka-vadhādikam*).” This means they delightfully narrated with a loud and splendid voice, like a song. Or they composed that song right at that time and narrated by singing it.

Jīva Gosvāmī—(Additions in the first two paragraphs are underlined.) Śuka illustrates the boys’ special affection for Kṛṣṇa. Kṛṣṇa had returned to His own place (*sthānāgatam* = *sva-sthānam āgataṁ santam*). The boys became happy by obtaining Him (*taṁ* = *bakārim*) close-by (*upalabhya* = *saṁīpe prāpya*) and afterward by hugging Him (*parirabhya* = *paścāt parirabhya*). “He had been freed from Baka’s mouth.” This implies a big embrace with an upsurge of deep affection. *Sthānāgatam* (has returned to its own place) modifies *prāṇam* too.

Vatsān prāṇīya means: “not knowing what time it was, the boys made the calves return to the colony.” Or the sense is the boys assembled the calves that had gone here and there. “They sang about the killing of Baka and so on.” This means they narrated with a loud and splendid voice, with a delight mixed with reverence.

After the killing of Vatsāsura, the boys did not mention it

399 The reading *prāṇīya* instead of *praṇīya* is not listed anywhere, but is accepted by Jīva Gosvāmī and by Viśvanātha Cakravartī.

in town because they thought that the way he was killed was too amazing and that no one would believe that a demon had the shape of a calf. But on this occasion, the killing of Baka, they sang about it. This is inferred because in the twenty-sixth chapter (10.26.9) the cowherds will mention the killing of Vatsa (but not the killing of Baka). Or the boys mentioned the killing of Vatsa right after it happened and Śuka did not mention it because he forgot about it, due to his absorption in *prema*.

Viśvanātha Cakravartī— Kṛṣṇa was like the life force that has returned to its own place (*sthānāgatam = sva-sthānam āgatam*). “The boys excellently (*pra = prakarṣeṇa*) assembled the calves that had gone here and there. With a loud voice, they told (*jaguḥ = uccaiḥ-svareṇa ūcuḥ*) the deeds of the killings of Vatsa and Baka (*tad = vatsa-baka-vadha-caritram*).” Or they composed a song proper, with music, rhythm and so forth, for the sake of singing it on other days too.

Baladeva Vidyābhūṣaṇa—“Being happy (*nirvṛtāḥ = nirvṛtāḥ santaḥ*) after obtaining Kṛṣṇa, who was freed from Baka’s mouth and was close-by (*sthānāgatam = sannihitam*), and embracing Him like the senses (*aindriyaḥ gaṇaḥ iva = indriya-gaṇaḥ iva*) embrace the vital force that has overcome a swoon and again returned to its position, they assembled the calves, came to Vraja, the cowherd village, and loudly sang the deeds of the killing of Baka.”

Anvitārtha-prakāśikā—The boys became happy (*nirvṛtāḥ = nirvṛtāḥ babhūvuḥ*). This means: *sva-sthāḥ sva-vyāpāra-yogyāḥ ca babhūvuḥ*, “They were well, and fit for their own occupation” like senses are by contacting the vital force (*prāṇam = prāṇam prāpya*).

ANNOTATION

The example in the verse is based on a pun on the word *nirvṛtāḥ* (happy, healthy): The boys became happy (*nirvṛta*) by hugging Kṛṣṇa like the life airs become healthy (*nirvṛta*) by embracing the life force that has returned. The definition is: *nirvṛtiḥ sva-sthatāyām syād astam-gamana-saukhyayoḥ*, “*Nirvṛti* means *sva-sthatā* (being healthy), *astam-gamana* (going to extinction), and *saukhyam*

(happiness, bliss)” (*Viśva-kośa*). Moreover, the syllable *ṇa* in *Kṛṣṇa* has the sense of *nirvṛti* (bliss), as stated in the famous line: *kṛṣṇir bhū-vācakaḥ śabdaḥ naś ca nirvṛti-vācakaḥ* (*Mahābhārata*).

10.11.54

śrutvā tad vismitā gopā gopyaś cātipriyāḍṛtāḥ |
pretyāgatam ivautsukyād aikṣanta tṛṣitekṣaṇāḥ ||

śrutvā tat—after hearing that; *vismitāḥ*—who were astonished; *gopāḥ gopyaḥ ca*—the cowherd men and women; *atipriya-āḍṛtāḥ*—respectful with excessive affection; *pretya āgatam iva*—like one who returned after dying; *autsukyāt*—because of fervor; *aikṣanta*—looked; *tṛṣita-īkṣaṇāḥ*—whose eyes are thirsty.

gopāḥ gopyaḥ ca tat (bālaka-varṇitam) śrutvā vismitāḥ atipriyāḍṛtāḥ tṛṣitekṣaṇāḥ (kṛṣṇam) pretya āgatam iva autsukyād aikṣanta.

Hearing the news, the cowherd men and ladies, who were deferential to Kṛṣṇa with great love, were astonished. Their eyes were thirsty. With great eagerness, they looked at Him as if He had returned from the dead.

Śrīdhara Svāmī—*Atipriyāḍṛtāḥ* signifies: *atipriyeṇa prītyā āḍṛtāḥ sādārāḥ*, “they were respectful (*āḍṛtāḥ* = *sādārāḥ*) on account of intense *prīti* (bliss or love).” They looked at Him as though He had returned from the next world (*pretyāgatam iva* = *lokāntarād āgatam iva*). Their eyes were thirsty: It’s as if their eyes had not had enough of drinking the nectar.

Sanātana Gosvāmī—“The cowherds were honored (*āḍṛtāḥ* = *sammānitāḥ*) by Śrī Kṛṣṇa, who is superior to one’s life force (*atipriya* = *atipriyeṇa* = *prāṇādhikena*), with a look of *prema*. Therefore, their eyes not yet satiated, they looked with great eagerness.”

Jīva Gosvāmī—“The cowherd men and ladies were astonished.” Their astonishment is described in the next verses. Therefore: *atipriyāḍṛtāḥ*, which means: *atiśayena priyaṁ prema-yuktam yathā*

syāt tathā ādr̥tāḥ tad-rakṣaṇādiṣu jātātyanta-manah-prayatnāḥ, “They made great mental efforts to understand how the boys were saved, in such a way that there was love.” Consequently: “They looked with profound attachment (*autsukyāt* = *āsaktyā*).” This means they did not cease from looking at Him for a long time. That is because their eyes were not satiated (*tr̥ṣitekṣaṇāḥ* = *atr̥pta-netrāḥ*).

Or: Because of separation from Him during the day, spontaneously their eyes had thirst for seeing Him. And specifically, the cowherds looked with eagerness by listening to the recountal of the killing of Baka and so on.

Viśvanātha Cakravartī—*Atipriyādr̥tāḥ* means: *atipriyeṇa śrī-kṛṣṇena sva-darśana-dānena eva ādr̥tāḥ*, “they were shown respect by Kṛṣṇa, the very dear one, by His gift of giving His *darśana*.” Their eyes were thirsty: It’s as if their eyes had not had enough of drinking the nectar. “They looked downward” (*aikṣanta* = *nyabhālantaḥ*) on all His limbs, making sure He had no wound.

Vallabhācārya—“By hearing about the killing of Baka, the cowherd men and ladies were amazed and looked at Him because of their upsurge of love (*autsukyāt* = *premādhikyāt*).” Śuka, following the intellect of base people, even says something unpleasant (*aślīlam*).

With *atipriyādr̥tāḥ*, he specifically talks about the cowherd ladies: *atipriyeṇa bhagavatā ādr̥tāḥ prāptādarāḥ ca jātāḥ*, “They were respected and highly regarded by the Lord, who is exceptionally dear.”

10.11.55

aho batāsyā bālasya bahavo mṛtyavo ’bhavan |
apy āsīd vipriyaṁ teṣāṁ kṛtaṁ pūrvam yato bhayaṁ ||

aho—how amazing; *bata*—alas; *asya bālasya*—of this boy; *bahavaḥ mṛtyavaḥ*—many deaths (i.e. many causes of death); *abhavan*—there were; *api*—still; *āsīt*—there was; *vipriyam*—evil (“what is unpleasant”); *teṣāṁ*—to them; *kṛtaṁ*—was done; *pūrvam*—previously; *yataḥ*—because; *bhayaṁ*—fear.

“*aho bata! asya bālasya bahavaḥ mṛtyavaḥ abhavan. (tathā)api teṣāṁ*

(eva) vipriyam āsīt, yataḥ (taiḥ) pūrvam (anyeṣām) bhayaṁ kṛtam.

“This is quite amazing, yet only the boy had many deaths. Still, only they ended up in trouble because previously they made others afraid.

Śrīdhara Svāmī—This verse and the next two are syntactically connected with *iti nandādayaḥ* (10.11.58). *Api* means *evam* (in this way): *api teṣām eva aniṣṭam āsīt, yatas taiḥ pūrvam anyeṣām bhayaṁ kṛtam*, “Only they had trouble (*vipriyam* = *aniṣṭam*) in this way, insofar as previously they made others afraid.”

Sanātana Gosvāmī—In three verses Śuka talks about the cowherds’ reciprocal expressions of astonishment in that regard. *Aho* has the sense of *āścaryam* (wonderment), *bata* the sense of *kheda* (cheerlessness). Or *aho bata* is one phrase in the sense of *atyanta-kheda* (anxiety).⁴⁰⁰

“Causes of deaths (*mṛtyavaḥ* = *mṛtyu-hetavaḥ*) occurred only to Him (*asya* = *asya eva*).” Regarding *bālasya* (the boy), with love they see Him as a boy. The rest has been explained by Śrīdhara Svāmī.

Or, they surmise a reason for that: *api kim teṣām bakādīnām vipriyam aniṣṭam anena pūrvam kṛtam āsīt*, “Did (*api* = *kim*)⁴⁰¹ Kṛṣṇa previously do something bad to Baka and others, because of which wrongdoing (*yataḥ* = *yasmād aniṣṭa-karaṇāt*) there was fear?”

Jiva Gosvāmī—The words beginning from *aho* form one set

400 This is confirmed in *Medinī-koṣa*: *ahobatānukamyāyām khede sambodhane 'pi ca*. Further, by itself *aho* has the sense of astonishment: *aho hī ca vismaye*, “*Aho* and *hī* are used in the sense of wonderment” (*Amara-koṣa* 3.4.9), and *bata* by itself can be used in the sense of either astonishment or cheerlessness: *batāmantraṇa-santoṣa-khedānukroṣa-vismaye* (*Medinī-koṣa*). Still, on occasion the phrase *aho bata* has the sense of astonishment, according to the Gosvāmīs (*Toṣaṇīs* 10.7.31).

401 Here *api* is a question marker. *Amara-koṣa* defines *api* as follows: *garhā-samuccaya-praśna-śaṅkā-sambhāvanāsv api*, “*Api* is used in the senses of *garhā* (criticism), *samuccaya* (conjunction), *praśna* (question, interrogation), *śaṅkā* (doubt), and *sambhāvanā* (assumption; possibility)” (3.3.248).

of four verses, inasmuch as they connect with *iti* in verse 58. But each verse will be explained separately. In three verses Śuka talks about the cowherds' mutual expressions of astonishment in that regard, according to the suitability. *Aho* has the sense of *āścaryam* (wonderment), *bata* the sense of *kheda* (cheerlessness).

“Causes of deaths (*mṛtyavaḥ* = *mṛtyu-hetavaḥ*) occurred only to Him (*asya* = *asya eva*).” Regarding *bālasya* (the boy), with love they see Him as a boy. The rest has been explained by Śrīdhara Svāmī. Alternatively: *yataḥ pūrvam prathamam āgatya tasya bhayaṁ kṛtam*, “Evil befell those demons because at first they made Kṛṣṇa afraid by coming here.”

Viśvanātha Cakravartī—“Evil befell those demons, causes of death, because at first they terrified made this boy and us offenseless people.”

Baladeva Vidyābhūṣaṇa—The meaning is: *yataḥ pūrvam prathamam taiḥ bhayaṁ aparādhaḥ kṛtaḥ, tasmāt teṣāṁ vipriyaṁ maraṇam āsit*, “They died because of the fear that they occasioned, that is, because of their offenses.”

Vijayadhvaja Tīrtha—*Api* means *svit* (‘whether’, a question marker).

Vallabhācārya—“This is amazing. But alas, it seems the boy has bad karma: It happened only to Him.” According to the logic “One who kills is killed,” in the past the demons had terrified others.

10.11.56

*athāpy abhibhavanti enaṁ naiva te ghora-darśanāḥ |
jighāṁsayainam āsādy naśyanti agnau pataṅga-vat ||*

athāpi—nonetheless; *abhibhavanti*—they overcome; *enaṁ*—Him; *na*—do not; *eva*—certainly; *te*—they; *ghora-darśanāḥ*—they the sight of whom is frightful; *jighāṁsayā*—because of a desire to kill; *enaṁ*—Him; *āsādyā*—after approaching; *naśyanti*—they perish; *agnau*—in fire; *pataṅga-vat*—like flying insects.

Gaṅgā Sahāya (*Anvitārtha-prakāśikā*)—

(yadyapi) te ghora-darśanāḥ (bhavanti), athāpi (te) enam (bālam api) naiva abhibhavanti. (pratyuta te) jighāṁsayā enam āsādyā agnau pataṅga-vat naśyanti.

“Although they are frightful to see, they never overcome Him. On the contrary, when they intend to kill and come near Him, they perish like moths in a fire.

Śrīdhara Svāmī—“Afterward (*atha*), although (*api*) they are frightful to see, they don’t crush Him (*na abhibhavanti* = *na gharṣayanti*).”

Sanātana Gosvāmī—*Ete* (these) denotes Baka and others. Sometimes the reading is *te* (they). Their sight is frightful, let alone their deeds. *Na abhibhavanti* means: *dharṣayitum na śaknuvanti*, “They are unable to overpower.” Even though the statement of these cowherds is as if ordinary, because their hearts are overwhelmed with an abundance of deep affection it is not conducive to a fault. With *jighāṁsayā* (with the intent to kill) and so on they say: “Not only that, they die by themselves at once”: *agnau pataṅga-vat* (like a moth in the fire).

Jīva Gosvāmī—(Additions are underlined.) Śuka expounds upon their being detestable. *Ete* (these) denotes Baka and others. Sometimes the reading is: *naivam te ghora-darśanāḥ*. Their sight is frightful, let alone their deeds. *Na abhibhavanti* means: *dharṣayitum na śaknuvanti*, “They are unable to overpower.” With *jighāṁsayā* (with the intent to kill) and so on they say: “Not only that, they die by themselves at once”: *agnau pataṅga-vat* (like a moth in the fire). By this it is said that He has the force of *punya*. For this reason it is fancifully imagined specifically like this: “A hater perishes by his own sin.”

Viśvanātha Cakravartī—Someone might think: “At first this little boy did something detestable to them in a previous life, therefore they came to kill Him in this life. Why don’t you consider this?” They respond to that here. The sense is: “If this were so, He would have already been overcome by them. However, they are unable to overcome Him (*na abhibhavanti* = *abhibhavitum na śaknuvanti*).

10.11.57

aho brahma-vidām vāco nāsatyāḥ santi karhicit |
gargo yad āha bhagavān anvabhāvi tathaiva tat ||

aho—how amazing; *brahma-vidām*—of those who realize Brahman (or of those who know the *Vedas*); *vācaḥ*—the words; *na*—not; *asatyāḥ*—untrue; *santi*—are; *karhicit*—at any time; *gargaḥ*—Garga; *yat*—what; *āha*—said; *bhagavān*—the highly venerable and knowledgeable; *anvabhāvi*—was experienced; *tathā eva*—just in that way; *tat*—that.

aho! brahma-vidām vācaḥ karhicit (api) asatyāḥ na santi. gargaḥ bhagavān yad āha, tad tathā eva anvabhāvi” (iti).

“How amazing! The words of those who have realized Brahman are never proven false. Now we realize that what Bhagavān Garga said is true.”

Śrīdhara Svāmī—“What Garga said” refers to this:

tasmān nandātmaḥ ’yaṁ te nārāyaṇa-samo guṇaiḥ |
śrīyā kīrtyanubhāvena gopāyasva samāhitāḥ ||

“Therefore Nanda, this son of yours is similar to Nārāyaṇa in terms of qualities, opulence, renown, and might. Be alert and protect Him.” (10.8.19)

Sanātana Gosvāmī—Even by witnessing the Lord’s greatness in this way, they did not understand that “He is God,” on account of an abundance of deep affection. Rather, they determined “He is some exalted personality (*mahā-puruṣa*),” and substantiated this with Garga’s statement.

Aho has the sense of *āścaryam* (wonderment). “The words of those who know the truth about the meaning of the *Vedas*, that is, of those who are resolute on the path of *bhakti*, do not become (*na santi = na bhavanti*) false. That has been verified by experience (*tad anvabhāvi = tad anubhūtam*).” Since Śrī Vallavendra is a devotee

of the Lord, and also because he is affectionate to friends and relatives, it's understood that the Lord's greatness, which was told by Garga, albeit privately, became somewhat manifest to them. This is completely suitable for the increase of their love for Him. They have innate *sneha*.

Jiva Gosvāmī—(Additions are underlined.) Even while illustrating the reasoning that a hater perishes by his own sin, due to the nature of *vātsalya* they speak with wonderment. “The words of those who know the truth about the meaning of the Vedas, that is, of those who are resolute on the path of *bhakti*, cannot possibly become (*na santi = na sambhavanti*) false. That has been verified by experience (*tad anvabhāvi = tad anubhūtam*).” Since Śrī Vallavendra's nature is devoid of crookedness, and also because he is affectionate to friends and relatives, it's understood that the Lord's greatness, which was told by Garga, albeit privately, became somewhat manifest to them.

Viśvanātha Cakravartī—The reason the demons never overcome Kṛṣṇa is simply that He is similar to Nārāyaṇa. “What Garga said” refers to: *tasmān nandātmajo 'yam* and so on (10.8.19).

10.11.58

*iti nandādayo gopāḥ kṛṣṇa-rāma-kathāṁ mudā |
kurvanto ramamāṇās ca nāvindan bhava-vedanām ||*

iti—in this way; *nanda-ādayaḥ*—the foremost of whom is Nanda; *gopāḥ*—the cowherds; *kṛṣṇa-rāma-kathāṁ*—a discussion about Kṛṣṇa and Rāma; *mudā*—with joy; *kurvantaḥ*—while doing; *ramamāṇāḥ*—while delighting; *ca*—and; *na avindan*—did not attain (i.e. did not get); *bhava*—of material existence (or of material rebirth); *vedanām*—the knowledge (or the pain) (or the experience).

gopāḥ nandādayaḥ iti kṛṣṇa-rāma-kathāṁ mudā kurvantaḥ (tābhyāṁ saha) ramamāṇāḥ ca bhava-vedanāṁ na avindan.

By joyfully discussing topics about Kṛṣṇa and Rāma in this way and by taking pleasure with Them, Nanda and the other cowherds had no idea what material life is like.

Sanātana Gosvāmī—*Iti* means *anena prakāreṇa* (in this way). As before, Śrī Kṛṣṇa is mentioned first because He is the most important of the two. Or the word *rāma* is an adjective of *kathā*: *ramayanti sukhayanti iti rāmāḥ yāḥ kathāḥ tāḥ*, “The topics bring joy to all.” Thus the *kathās* (topics or talks) are *rāmā* (which becomes *rāma* in the compound).” Sometimes the reading is in the singular: *kathām mudā*, instead of the plural: *kathā mudā*. They were discussing (*kurvantah* = *kathayantah*) those topics. Or the sense is they were making the topics... into the form of songs.” Therefore: *ramamānāḥ*, the cowherds were taking pleasure (= *sukham anubhavantah*). Alternatively, the idea is they were playing (*ramamānāḥ* = *kṛḍantah*) with one another, or with the Lord. “They did not even understand (*na avidan*⁴⁰² = *na jñātavantah api*), let alone experience, the misery of material life (*bhava-vedanām* = *sāṃsārika-duḥkham*).”

Jīva Gosvāmī—“While discussing (*kurvantah* = *kathayantah*) past and upcoming topics about Kṛṣṇa and Rāma in this way (*iti* = *anena prakāreṇa*).” Sometimes the reading is *kathām*. Not only that, they were taking pleasure (*ramamānāḥ*) and having fun (*ca* = *kṛḍantah ca*) with the Lord.

“They did not even understand (*na avidan* = *na jñātavantah api*) the misery in material life (*bhava* = *bhave* = *saṃsāre*), that is, the misery of those who are in material life (*bhava-vedanām* = *sāṃsārikāṇām duḥkham*),” although they were in their midst, on Earth. Consequently, when they are portrayed as hungry and the like, for instance in the text: *kṣudhārtā idam abruvan*, “The cowherd boys, pained by hunger, spoke” (10.22.38), this has nothing to do with material life, rather it only consists of *līlā*, since it enhances the *līlā*.

Viśvanātha Cakravartī—The sense of “The cowherds were doing the topics (*kathām kurvantah*)” is this: They sat in a meeting room and had lengthy conversations about the topic of the restlessness of early childhood, about the topics of the killings of Vatsa and Baka, and so on. Or the drift is they were rendering the topics into songs and verses.

402 The reading *nāvidan*, instead of *nāvindan*, is only seen in Rāma-Nārāyaṇa’s edition of *Bhāgavatam*. Both forms are grammatically proper.

“They did not know, that is, they never paid attention to (*na avidan* = *naiva avadadhuh*), what is suggestive (*vedanām* = *jñāpanam*) of material life (*bhavyasya* = *saṁsārasya*).” This means they never listened to what was brought to their attention by elder cowherds and by others arriving from a distant land: “King of Vraja, we are your relatives. We haven’t seen each other for ages. But now why are all of you immersed in topics of son, wife, family and the like? This dreadful *saṁsāra* remains. For our elevation, why don’t you endeavor for *jñāna*, *vairāgya*, *nārāyaṇa-smaraṇa* and the rest?”

The other explanation of *bhava-vedanām*, as *saṁsāra-pīḍām* (“they did not have the pain of material life”), is to be rejected because of the negation of their *saṁsāra*, due to a previous statement: *na punaḥ kalpate rājan saṁsāro ’jñāna-sambhavaḥ*, “In the case of those females who always thought of Kṛṣṇa as their son, material life, born of ignorance, is not fitting” (10.6.40). How can anyone even think that those who are His have any pain?⁴⁰³

Baladeva Vidyābhūṣaṇa—“While conversing with one another (*kurvantaḥ* = *mīthaḥ samlapantaḥ*) about *kṛṣṇa-rāma-kathā*, the cowherds did not obtain (*na avidan* = *na ālabhantaḥ*) the knowledge of Śiva (*bhava* = *bhavyasya* = *śrī-śivasya*) (*vedanām* = *tad-viṣayaṁ jñānam*).” They did not know that Lord Śiva had come to see Kṛṣṇa at that time. “While having fun with Kṛṣṇa,” they did not even pay attention to Śiva’s arrival. Moreover, *Medinī-kośa* states: *vedanā jñāna-pīḍayoḥ*, “*Vedanā* means knowledge, and pain.”⁴⁰⁴

Vallabhācārya—The significance of *nāvindan bhava-vedanām* is “The cowherds completely forgot about the material world.”

10.11.59

*evam vihāraiḥ kaumāraiḥ kaumāraṁ jahatur vraje |
nīlāyanaiḥ setu-bandhair markātoṭplavanādibhiḥ ||*

403 Since Nanda and other cowherds are not in *saṁsāra*, there is no question of talking about their not getting the pain of *saṁsāra*. Alternatively, *bhava-vedanām* is a metaphor: “They never experienced *saṁsāra*, which is a pain.”

404 *vedanā jñāna-duḥkhayoḥ*, “*Vedanā* means knowledge, and misery” (*Medinī-kośa*). The sense of ‘pain’ is seen in *Hema-kośa*, *vedanā jñāne pīḍayām* (*Hema-kośa* 3.450).

evam—in this way; *vihāraiḥ*—along with amusements; *kaumāraiḥ*—pertaining to early childhood; *kaumāram*—early childhood; *jahatuḥ*—both of Them relinquished; *vraje*—in Vraja; *nilāyanaiḥ*—along with games of hiding (i.e. hide-and-seek); *setu-bandhaiḥ*—along with [making] dams/ bridges; *markaṭa*—[like] monkeys; *utplavana-ādibhiḥ*—along with jumping and so on.

(*rāma-kṛṣṇau*) *evam vihāraiḥ kaumāraiḥ nilāyanaiḥ setu-bandhaiḥ markaṭotplavanādibhiḥ (ca) vraje kaumāram jahatuḥ (iti).*

In Vraja, both of Them gave up early childhood and the aforesaid amusements of that age, in addition to other games such as playing hide-and-seek, making bridges, and jumping like monkeys.

Jiva Gosvāmī—Śrīdhara Svāmī lists this verse too. The repeated description of *kaumāra* pastimes here was done by portraying them with gestures, due to the astonishment of a special remembrance. The verse is repeated later on (10.14.61). Both are commented upon in *Sambandhokti*.

Baladeva Vidyābhūṣaṇa—They gave it up means “They made Their early childhood invisible.”

Vijayadhvaja Tīrtha—“They gave up Their age of *kaumāra* and the games of *kaumāra*.” *Bālya* lasts up to five years of age inclusively, *pauganda* lasts up to nine years of age inclusively, and *kaiśora* lasts up to sixteen years of age inclusively.

Nilāyana is the game of remaining hidden at the base of a column while another looks for that person and tries to catch them. *Setu-bandha* means blocking the water (building a dam). They jumped like monkeys do, from one branch to another.

Vallabhācārya—When water flows, They make *setu-bandhas* (dams, or bridges). Because of the word *ādi* (etc.), They also jumped like frogs, and so on. They gave up the condition of being in the age of *kaumāra* (*kaumāram* = *kaumārāvasthām*) along with those pastimes.

Anvitārtha-prakāśikā—This verse is not in every edition. *Nilāyanaiḥ* means *niliya-sthitibhiḥ* (along with the condition of hiding). The nominal base *nilāyana* is made with the prefix *ni*, with the suffix *[l]yu[t]* applied after the verbal root *li*, and with the causative suffix, *[n]i[c]*.

ANNOTATION

Śrīdhara Svāmī does not comment on the verse, therefore neither Sanātana Gosvāmī nor Viśvanātha Cakravartī comments on it. Still, Śrīdhara Svāmī does not comment on the same verse in text 10.14.61, whereas Sanātana Gosvāmī and Viśvanātha Cakravartī do so. Madhvācārya and Vallabhācārya think that chapters twelve, thirteen and fourteen are interpolations, but in his commentary on verse 10.12.1, Jīva Gosvāmī establishes that those chapters are genuine. The narration of Kṛṣṇa's pastimes in the age of *paugandā* (childhood) begins from chapter fifteen.

Sambandhokti is one of the ancient commentaries on *Bhāgavatam* mentioned by Jīva Gosvāmī in *Tattva-sandarbhā* 23. The others are: *Hanumad-bhāṣya*, *Vāsanā-bhāṣya*, *Vidvat-kāma-dhenu*, *Tattva-dīpikā*, *Bhāvārtha-dīpikā*, *Paramahansa-priyā* and *Śuka-hṛdayā* (*Tattva-sandarbhā* 23). Except *Bhāvārtha-dīpikā*, written by Śrīdhara Svāmī, and *Tattva-dīpikā*, by Śrīnivāsa Sūri, a follower of Rāmānuja Ācārya, none of those commentaries are available nowadays. Śrīnivāsa Sūri's commentary on Brahmā's prayer is outstanding and is translated in the next volume of this series.

